ಬೆಂಗಳೂರು, ಕನ್ನಡಪ್ರಭ ಭಾನುವಾರ ಏಪ್ರಿಲ್ 21, 1991

ಪ್ರಧಾನಮಂತ್ರಿ ಚಂದ್ರಶೇಖರ್ ಅವರು ಶುಕ್ರವಾರ ಬೆಂಗಳೂರಿನಲ್ಲಿ ಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರನ್ನು ಭೇಟಿ ಮಾಡಿ ಮಾತುಕತೆ ನಡೆಸಿದರು.

ಶೇಖರ್ ಸುಲಭಕ್ಕೆ ಬಗ್ಗುವ ವ್ಯಕ್ತಿ ಅಲ್ಲ: ಯುಜಿಕೆ

ಬೆಂಗಳೂರು, ಏ. 20— "ಸುಲಭಕ್ಕೆ ಬಗ್ಗುವ ಮನುಷ್ಯನಲ್ಲ, ಒಳ್ಳೆಯವ. ತುಂಬಾ ಸ್ನೇಹಮಯಿ ಮತ್ತು ನಿರಾಡಂಬರ ವ್ಯಕ್ತಿ."

ಹೀಗೆಂದು ವಿಶ್ವವಿಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಪ್ರಧಾನ ಮಂತ್ರಿ ಚಂದ್ರಶೇಖರ್ ಕುರಿತು ಆಡಿದ ಮೆಚ್ಚುಗೆ ಮಾತು.

ನಗರಕ್ಕೆ ಶುಕ್ರವಾರ ಭೇಟಿ ನೀಡಿದ್ದ ಪ್ರಧಾನ ಮಂತ್ರಿ ಚಂದ್ರಶೇಖರ್ ಕೃಷ್ಣಮೂರ್ತಿಯವರನ್ನು ಭೇಟಿಯಾಗಿ ಸುಮಾರು ಇಪ್ಪತ್ತು ನಿಮಿಷ ಮಾತುಕತೆ ನಡೆಸಿದರು.

ಬಸವನಗುಡಿ ನ್ಯಾಷನಲ್ ಕಾಲೇಜು ಮೈದಾನದಲ್ಲಿ ಬಹಿರಂಗ ಸಭೆಯಲ್ಲಿ ಭಾಷಣ ಮಾಡಿದ ನಂತರ ಪ್ರಧಾನಿಯವರು ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಉಳಿದುಕೊಂಡಿರುವ ನಿವಾಸದಲ್ಲಿ ಅವರನ್ನು ಭೇಟಿಯಾಗಿದ್ದರು.

ಬಿಡುವಿಲ್ಲದ ಸಮಯದಲ್ಲೂ ತಮ್ಮನ್ನು ಭೇಟಿಯಾಗಲು ಆಗಮಿಸಿದ್ದು ತುಂಬಾ ಸಂತೋಷವಾಗಿದೆ ಎಂದು ಪ್ರಧಾನ ಮಂತ್ರಿಯನ್ನು ಸ್ವಾಗತಿಸಿ ಕೃಷ್ಣಮೂರ್ತಿ ನುಡಿದರು.

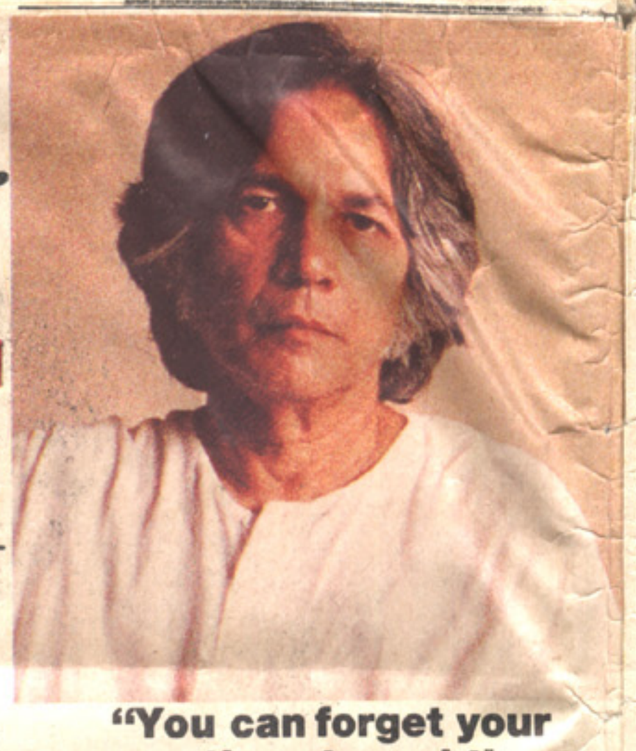
ಆಕಸ್ಮಿಕವಾಗಿ ದೂರದರ್ಶನ ಕಾರ್ಯಕ್ರಮವನ್ನು ವೀಕ್ಷಿಸುತ್ತಿದ್ದೆ. ದೇಶ ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳಿಗೆ ಸಂಬಂಧಿಸಿದಂತೆ ಪ್ರಧಾನಮಂತ್ರಿ ಆಡಿದ ನೇರ ನುಡಿ ನನಗೆ ಬಹಳವಾಗಿ ಹಿಡಿಸಿತು" ಎಂದು ಮಾತುಕತೆ ಸಂದರ್ಭದಲ್ಲಿ ಕೃಷ್ಣಮೂರ್ತಿ ಹೇಳಿದರು.

ಪ್ರಧಾನಮಂತ್ರಿ ಭೇಟಿಯ ಉದ್ದೇಶವೇನು? ಎಂದು ಕೇಳಿದಾಗ ರಾಜಕೀಯ ವಿಚಾರವೇನೂ ಇಲ್ಲ, ಸೌಹಾರ್ದ ಭೇಟಿ ಅಷ್ಟೆ ಎಂದರು.

ಕೃಷ್ಣಮೂರ್ತಿಯವರಂತಹ ವಿಚಾರವಾದಿಯನ್ನು ಭೇಟಿಯಾಗಿ ಚರ್ಚೆ ನಡೆಸುವುದು ನನಗೆ ಹೆಮ್ಮೆಯ ವಿಷಯ ಎಂದು ಪ್ರಧಾನಮಂತ್ರಿ ಹೇಳಿದರು. ಕೃಷ್ಣಮೂರ್ತಿ ಬರೆದಿರುವ "ಥಾಟ್ ಈಸ್ ಯುವರ್ ಎನಿಮಿ" ಮತ್ತು "ಸೇಜ್ ಅಂಡ್ ದಿ ಹೌಸ್ ವೈಫ್" ಮತ್ತಿತರ ಗ್ರಂಥಗಳನ್ನು ಪ್ರಧಾನಿಯವರಿಗೆ ನೀಡಲಾಯಿತು.

A MAN CALLED UG

And how he blew the author's mind



"You can forget your sentiments and the solemnity surrounding death. In the end, it all comes down to money".

By Mahesh Bhatt

"RELIGION has outlived its purpose. Communism is a warty outgrowth of religion" says a man called UG. He has been called: 'outrageous', 'infuriating', 'cosmic Naxalite' and 'prophet of anti-wisdom.' U.G. Krishnamurti, U.G. as he is known, 67, is an extremely handsome man and looks much younger than his age. Despite his protestations, he is commonly regarded as a Guru. Abroad his name has already been made as a spiritual teacher. Because of the impossibility of placing him in any known frame-work, people consider him a great soul whose spiritual development entitles him to be a Guru. Nothing is more apt to surprise those who go to see UG believing him to be a spiritual teacher.

Hard to define

There is nothing to show in his demeanour that he is a religious man. Outwardly, he looks just like any ordinary man. He refused to be called a GURU and claims no undue importance, much less divinity. He is one of the most interesting and enigmatic sages of our time.

When I first met U.G. a decade ago, he blew my mind. I was a Rajneesh disciple then. There is something you can't define about him. He has a peculiar, quieting feel about him, that seems to affect people that come to see him. The peace that radiates is not obstrusive. It seeps into you. He has a great influence over others but allows the people to think just what they please. He, at any rate, is the most remarkable man I have come across.

To portray him in a piece of this size is well-nigh impossible.

It would be most appropriate here to say a few things about U.G.'s background. While searching for enlightenment, he suffered hell. He tried everything in the book. He went through all the traditional disciplines. He had an extraordinary experience of body and mind, as all true seekers have, and rejected them all.

During his formative years, he grew up amongst theosophists, and later devoted himself to the cause of theosophy and the theosophical society, lectured, in India and abroad, and naturally came under the influence of J. Krishnamurti — and he rejected them all.

But hunger for enlightenment carried on. One day, on his forty-ninth birthday, through some strange chance of luck the question disappeared.

"It burnt itself out. Not that I found an answer. The question was not there any more. The search for enlightenment burnt itself out. The hunger burnt itself out. The thirst burnt itself out without satisfying itself. What I am left with is a sort of burnt out case. It is not just a burnt out case. The flame still burns. Whether it would have an impact on others, or the society, is not my concern."

Now the question arises as to how or by what means he stumbled into this stage of being. Has his life been a preparation for this? "No", says U.G. He stresses that nothing he did nor experienced in his life had anything to do with his coming into this state. He adds: *"It is acasual"*

Mystery man

He has no teaching; he has no interest in converting people to a specific way of life or new ideas. He demolishes, without compromise, all the stereotypes without fashioning new theories. What is original, new and out of the ordinary in his teachings, that must claim our attention, is that no one, till now, has spoken of enlightenment as a neurobiological state of being. None before him has attempted to present it that way. U.G. insists that to describe such a condition in mystial and religious terms is not at all accurate. To do so introduces magical, mysterious and emotional elements, which have no relationship to the actual condition of man or woman, when they function free from the limitation imposed by thought.

AN extraordinary interest is being shown throughout the world to-day in altered state of consciousness, mind expanding drugs, religious experience and enlightenment. U.G.'s emphasis seems not only eminently suitable to such times but necessary, because of all the exploitation and mystification preferred by 'the ugly sants' in the market place.

As for U.G. he has no interest in becoming an instrument of physiological research any more than being interested in being a subject of a religious movement. He simply wishes to describe the condition whereby he lives in the language of modern physical sciences.

He doesn't give talks. His *informal* conversations with those who came to see him, in India, Switzerland and California, have the sparkle of life. They have been transcribed and published.

Nobody has any copyright for them. The bok *THE MYSTIQUE OF ENLIGHTENMENT — UNRATIONAL IDEAS OF A MAN CALLED U.G.* — has been a sell-out.

In passing, a reference must be made to the death of U.G's son, Vasant Kumar, one of the top copy writers of India. The impact of his death was so shattering for me that it has consciously become the basis of all my "creative" work.

Death of son

"HE IS DEAD" said U.G. in a matter-of-fact tone over the telephone. He asked me to meet him at the hospital to make arrangement for the funeral. We all knew that his son was on the point of death for some weeks, but I was hoping against hope that U.G., the so-called godman, would save his own son through some miracle. Even then, as I walked to the hospital, I still believed that somehow, U.G. would bring his son back to life.

What actually happened at the hospital, took me totally by surprise. U.G. wanted the body to be removed and cremated immediately without any ceremonies. The hospital would not release the body unless the bills were paid. It was 6 a.m. and our total combined resources were nowhere near the amount needed.

Then U.G. laughed and said: "You can forget your sentiments and the solemnity surrounding death. In the end, it all comes down to money". We were shocked, we all found his conduct quite lacking in the decorum that such an occasion demanded.

The expected miracle did not happen. What awed us all was the way he functioned. There was not even a touch of emotion in him. He simply attended to the legal formalities that were necessary for the cremation and walked away from the scene.

As I watched the corpse, reduced to ashes, what he had said earlier flashed through my mind. "If the medical technology cannot save this boy who is dying of cancer, no power in the world can help him. All of you feel that the Awatar Sai Baba, who is in town now, can save him, seek his help, by all means. He can't do a thing." We did see him. The boy died the very next day.

Later, that evening, many people came to see him and I asked them: "Does he look like a man who has cremated his own son this morning?" To me, he looked quite unaffected by the events of the day.

AMONGST those that came to see him that day, was a social worker, connected with many institutions and the president of an organization dedicated to social causes and reforms of all kinds.

He asked U.G.: "You don't seem to have any love for the fellow men. Are you not indifferent to the poverty and suffering around you? Your teaching has no practical utility for mankind."

Pat came the reply: "You are just the good man blinded by the folly of doing good to others. What is a good man good for? What makes you think that you are living to do good unto others? To live to do good to others is a self-absorbed, self-centred activity of yours. You are not decorous enough to admit it. You call it a mission in life to serve humanity, You have been amply rewarded for the services to your country. Humanity is just an abstraction. Death will lay its icy hands on you too. You know damn well that there is an end for you too. That is why you project permanence on mankind, struggling against all change and passing away. The belief in the eternity of from the same source.

"U.G. is the most radical man I have met," said my writer friend. He was keeping an hawklike eye on everything U.G. said and did. He had come to meet U.G., reluctantly, hesitantly and unwillingly, on my insistence. He is an intellectual devoid of any religious or spiritual aspirations. He is a leftist who was once the member of a terrorist group that failed to achieve what they set out for. Now he is full of bitterness. His life is drained of any purpose, simmering with anger and frustration.

Courage to die

He asked: "Has life any purpose? Because you think there must be something more meaningful, more purposeful, more interesting than what you are actually doing, whatever you are doing. Why must there be a purpose or meaning to life," said U.G.

"We must latch on to something to prevent us from disappearing. So why should I not commit suicide?" This question sounded like that of one who is intent on taking his own life.

"Do you have the courage to do it? Go right ahead and do it. Don't forget that if you failed in your attempt, the long arm of the law will be after you. You don't have the courage to live. You don't have the courage to die. And yet you don't grudge to lay down your life in the name of freedom or communism or whatever happens to be your particular fancy. Or you can give a name and philosophy to that thing called despair and market it. That brings you into the lime light, and the Noble prize too." Said U.G. with total seriousness.

"This is no laughing matter. All joking aside, let me ask you a question that is of great importance. The end of civilization seems to be around the corner. Nuclear weapons are threatening our very existence."

U.G. interrupted him, saying "Isn't it strange that you are talking of suicide in one breath and nuclear holocaust in another breath?"

"Paradoxical as it may seem to you but nonetheless the fact remains that mankind too seems to have opted for suicide." These questions really got U.G. going.

"Even then, as I walked to the hospital, I still believed that somehow, U.G. would bring his son back to life.

"YOUR minds pose as much a threat to the future of mankind as the nuclear weapons. The Hydrogen Bomb has had its origin in the jawbone of an ass. The cave man used it to kill his neighbour. Here your civilized world is doing what the cave man did but you do it for the good of mankind. You cannot wish it away, for the world alliance in support of the ban on nuclear proliferation.

"There is no way for you to save mankind. It is not a question of whose military other, but confrontation by... held to be right or true by an authority, standard and tradition of the countries that have the means to explode us all.

"Those who still hold that right is all on their side and that their eternal goodwill burn away the evil of others are the real enemies of mankind. Does it matter how the world will blow itself up — with a bomb that has the markings of stars and stripes or hammer and sickle or crescent or Jewish star or the Ashok Chakra."

Catastrophe

Every word he said had a sense of finality. Yet we all knew that he did not intend to evoke paranoia within us.

I asked: "Is it possible to avert the catastrophe by somehow changing or improving human nature? "What he said to me was something which I had not asked for.

"Man is merely a biological being. There is no spiritual side to his nature. All your virtues, principles, beliefs, ideas imposed on you by cultural and spiritual values are mere affectations. They haven't touched anything in you. Religion exploited for centuries the devoutness, piousness, whole-souled fervour of the religious man. Not in 'love thy neighbour as thyself' but in terror, that if you tried to kill your neighbour you will also be destroyed along with him, lies the future of mankind.

Revolting

How long? "Anybody's guess."

He is no siren call to overthrow, overturn or subvert the Governments of any country.

I often ask myself what value has all this to me. In fact, NONE, I still am and perhaps will always remain what I am. Though I am a somebody now, deep down in me, I know I am ordinary. A somebody who is in fact a nobody. I have tried every creed and they have all failed to comfort me. Where do I go from here? U.G. curtly says: "GET-UP-AND-GO..."

What he says is unacceptable, and how he says it is revolting. No wonder he is called a cosmic naxalite. Yet never have *I* seen or met a man who is so certain about what he is saying. It is this certainty which plays havoc with our [illegible] of [illegible] cover up my inner torment with the mask of a clown in his presence. It doesn't work. I realise it is a put on, what they call the "Gallows Humour". An invisible straight jacket controls me. Yes, I have no freedom of action. I am no different from the herd of cattle heading towards the slaughter house, still obeying the traffic rules of "culture".

The other Krishnamurti

Filmmaker **Mahesh Bhatt** recommends the sayings of U.G. Krishnamurti, the new mystic man on the scene

Being a filmmaker, the last thing I expected was to be asked to review a book on the subject of enlightenment! I am fully aware of the fact that my personal association with the man himself will most certainly colour my impressions about his book. But, then, one wonders if there is anything like total objectivity. As it is, reviewing this book is like reviewing the atlas of an unexplored planet.

Here are a few reactions one has picked up about the book, from various people belonging to different walks of life. "Pessimistic—he is a fatalist!" says a career politician. "You have never heard or read anything like this before!" said an airline executive. "Shattering. Not a ray of hope in this book" an actress once told me. "Volcanic—brings out all the garbage from oneself!" explained a European seeker.

This book can and will do more to awe and alarm a wide range of people, especially those who are caught up in the treadmill of traditions, trapped in the currently fashionable teachings of J. Krishnamurthi, and also those who are bamboozled by the sensational gimmicks of the *gurus* of today.

So, here is a warning: If you are a religious man caught up or with great investments in the established religions, you will hardly be interested in this book. But if you are irked and totally disillusioned by the strait-jacket of existing faiths, you will find this book most interesting. For here is the first time a man is talking about so-called 'enlightenment' in pure and simple physical and biological terms:

"What I am saying is outside the field of teachability. It is simply a description of the way I am functioning. It is just a description of the 'natural' state of man—that is the way you, stripped of the machinations of thought, are also functioning. This state is just the functional activity of life."

How does one get into this 'natural' state? How did UG get into this state? Not because of, but despite, a lifetime of spiritual search. "In fact," adds UG, "a rapist, a murderer, a conman, a thief has as much chance—if not a better chance—than all the religious aspirants put together."

He emphasises that, if at all there is anything like 'transformation' or 'mutation,' it can only take place within the framework of the physiological body, and not the psyche. "He maintains that the "natural" state that he is in cannot be reproduced. "What makes one person come into his 'natural' state, and not another person, I don't know. Perhaps it's written in the cells. It is acausal."

UG has no religion, no set philosophy, and is not interested in liberating man from any system or any teachers. He offers no solution for the problems of the world. He is a biological freak, who says he is of no use to society at all. On the other hand, he is a threat to society. "People don't like what I'm saying because it undermines the whole Indian culture and the psychological superstructure that has been built on the Freudian fraud. That is why psychologists and religious people are against me—they don't like what I'm saying..."

When asked to sum up his teachings in one phrase, he replies, "The phrase would be, 'I cannot help you'." His perceptions about our society are staggering. "They strip you...mirror you as you are, not as you would like to be. And if at all we look away, it is because our beliefs, our ideas about ourselves are based on falsehoods, hypocrisy and lies. We love only good appearances and scorn the revelation of the naked truth."

What astounds me while reading the biography of this man is his courage. It is amazing the way he brushes aside everything, however sacred and holy it might be. Even in the stillness of his photograph (on the book-jacket), his fierce, yet gentle, energy can be felt.

"I don't like the reviews and articles written about me," he says. "You are trying to present me as a religious man, which I am not. These articles don't give any idea of what I am expressing. There is no religious content, no mystical overtones at all in what I am saying..."

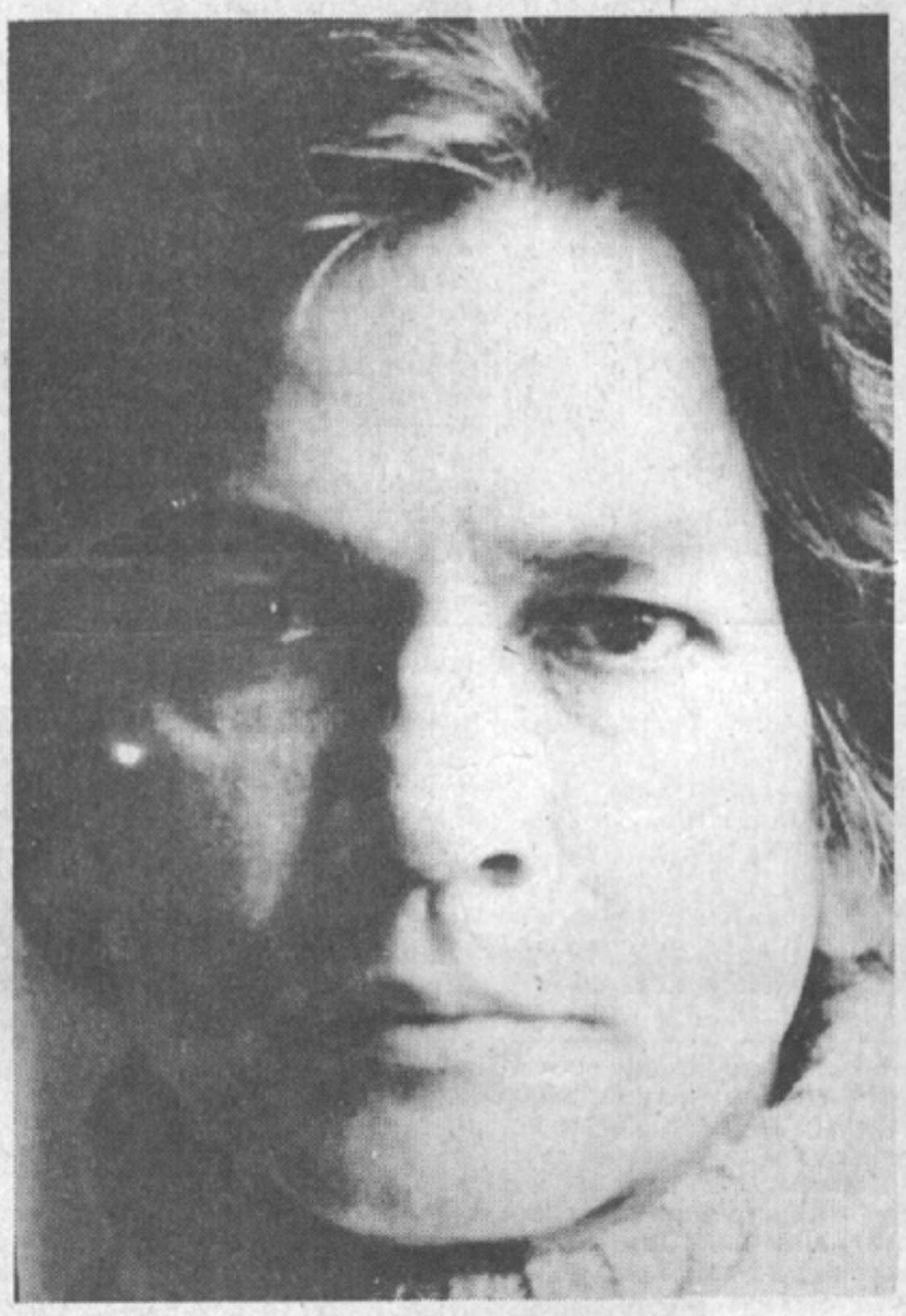
I wonder if I have succeeded in giving the reader some idea, some feel about the man and his 'teachings'. I have striven to keep it free of any religious content. But the element of mystery does creep in when one goes through his biography, especially when he talks about the incident that took place when he was staying in a coffee plantation.

"A mother started beating her child, you know. She was mad, hopping mad, and she hit the child so hard, the child almost turned blue...I was standing there. I was so puzzled—who should I take pity on, the mother or the child? Who is responsible? Both were in a ridiculous situation—the mother could not control her anger, and the child was so helpless. This went on...it was moving from one to the other.....And then, I found all those marks on my back (where the child was beaten)."

One recalls that a similar incident took place in the life of Ramkrishna Parmahansa. I can conveniently cast UG in a 'holy' mould. I confronted him, asking him to explain this supernatural event. "It's an aberration," he said. "I am certain you can find a physiological explanation for this. Don't make a big thing about such trivial spiritual experiences."

I can say one thing with total certainty. He is not a Godman. He has nothing to do with the holy business. He is no *guru*. Neither is he an anti-*guru*. What is he? What cage shall I put him in? A nihilist? Because he says, "Throw in the towel—be totally helpless. No one can help you. And you cannot help yourself!" A fatalist?

Perhaps, it is better to fall back on the words a philosopher of great repute, well-known for 'caging' people, said to me: "Since we cannot put him in any cage, the best we can do is to let this bird fly."



U.G. Krishnamurti: neither guru nor anti-guru

The Mystique of Enlightenment: The Unrational Ideas of a Man Called UG, Cemetile Corporation, 1982, Rs. 35

BOOKS SPECIAL

Candidate for controversy

'The Mystique of Enlightenment' By U. G. Krishnamurti. Edited by Rodney Arms. Rs. 35. 153 pages.

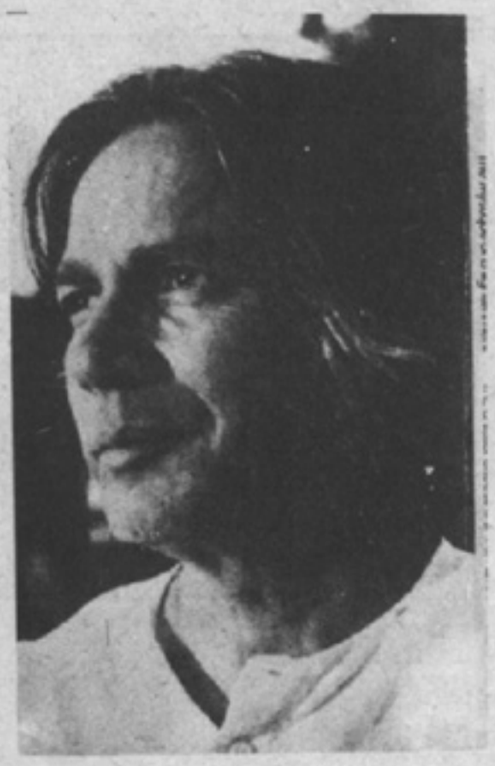
By LEENA H. SINGH

U. G. KRISHNAMURTI in "Mystique of Enlightenment" is certainly the most suited candidate for controversy. "My teaching," he says, "has no copyright. You are free to reproduce, distribute, interpret, misinterpret, distort, garble, do what you like, even claim authorship, without my consent or the permission of anybody."

In no equivocal terms he then goes on to blast every known cliche on truth, life and religion.

A "realised" man, U.G. is widely known both in Europe and India as one who speaks with great authority. The book is presented in interview form and answered with remarkable slickness by Krishnamurti — an old hat at restructuring questions and throwing them back at the interviewee. His 'talks' are always informal—his arguments deceptively simple. There is no such thing as enlightenment, U.G. advocates, only the "natural state" which can be explained in purely physiological terms. When man is completely free of culture, religion, conditioning and intellect, when he ceases to be burdened by guilt, morals, worry and thought, only then can the body with its own "extraordinary intelligence" 'free' the human being to be in that state—a state of feeling, a state of not seeking, a state of being where the questions are not there any more.

U.G. has, however, evolved less a means to achieve the 'natural state than a technique to explode the religious myth attached to it. He clings obsessively to his belief in the uniqueness of every individual—as he says feelingly "I don't care a hoot for Buddha or Jesus



U. G. Krishnamurti

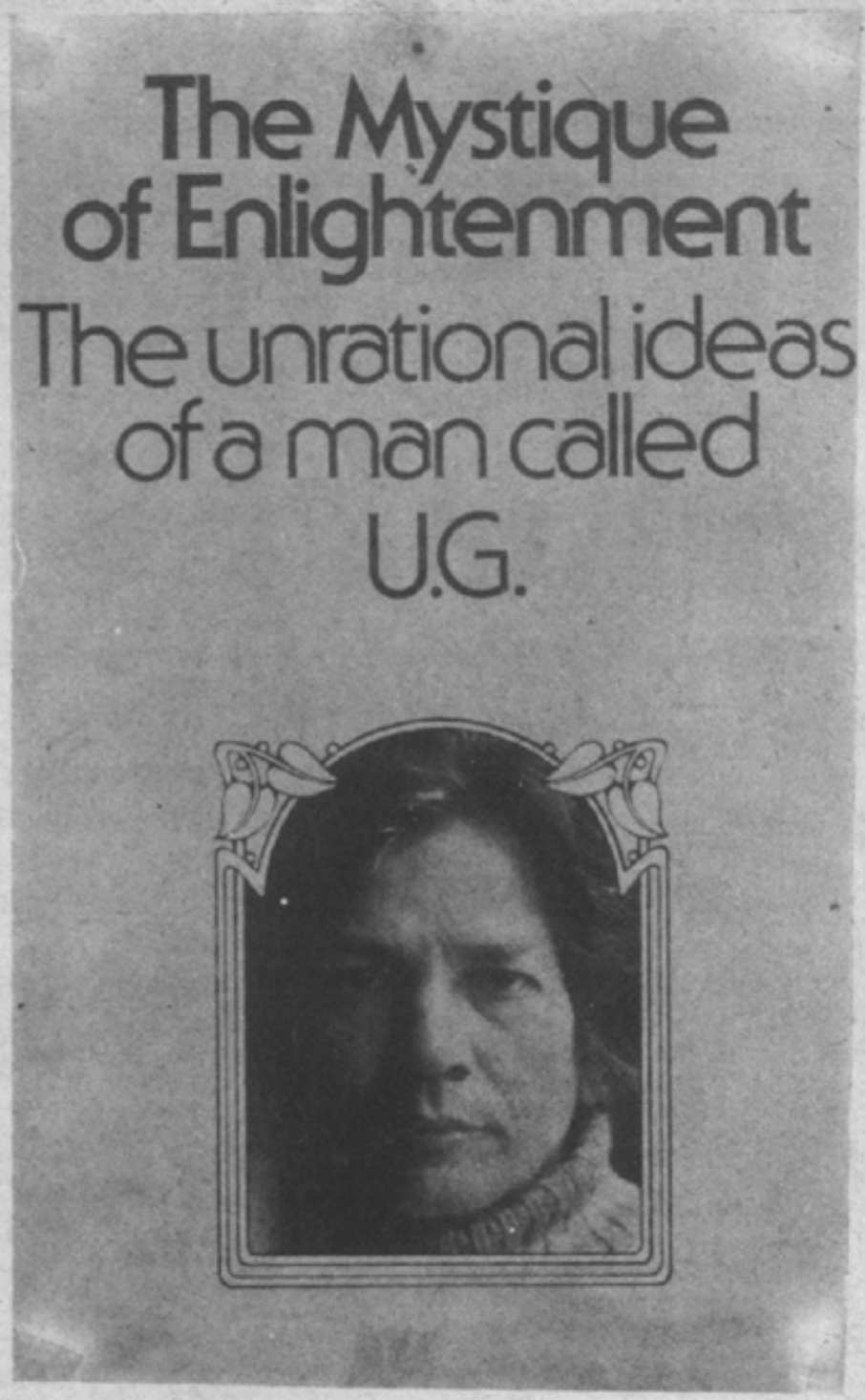
Christ...they deluded themselves and everybody else. There is no power outside of man...man has created God out of fear, so the problem is fear not God"—Blasphemous perhaps, but U.G. does a good job of supporting his proposition.

In true iconoclastic tradition he hits out rhetorically—if religion can provide all the answers, why are we still asking the questions? If it can solve our material problems how do we justify the existence of slums, Harijans, etc? U.G. himself has no answer to give nor is he interested in finding one.

He dismisses J. K. Krishnamurti (whom he hastens to odd is no relation of his) as being in the "Guru business" for profit—scoffs at Freud who he regards as "the biggest fraud of the 20th century" —brushes aside Sai Baba as a mere miracle-maker—asking to be taken as nothing if not different. He is unique in the sense that nowhere does he proclaim to be a saviour. Refutation of dogma is not his aim, nor is it to liberate mankind; if he talks it is solely with the intent of saving those people bent on pursuing a religious path—a lot of wasted time and effort.

If in parts the book fails to convince it is because U.G. does not trivialise his philosophy with rationalisations. The natural state happens (as it happened to him on his 49th birthday) when the past ceases to interfere with the present anyone can attain the state though it is not in his hands. Once the state is achieved, the means cannot be taught, as it differs from person to person. '(I cannot help you" is the message U.G. flashes to his followers—If it all seems illogical it can be put down to its being a complete reversal of accepted thinking —every man is encouraged to be what he is, as opposed to the perfect man society tries to create.

The "Mystique of Enlightenment" is not a book for a reviewer to describe. Its emphasis is more on sensation than thought It is nevertheless an invaluable account, a frank expose of a man who turns the holy business inside out. U.G. effectively rolls man out of his reverie to th shocking revelation....that there is no revelation. As U.G. epitomises "self-realisation is the discovery for yourself and by yourself that there is no self to discover." Totally unconventional the book is designed to throw one's thoughts completely out of gear, which is just as well, as U.G. believes it is not the thought that counts.



The other Krishnamurti

This above all...

by Khushwant Singh

BACK in India for a few days was UG Krishnamurti who has become a homeless wanderer. I have read and reviewed a compilation of his utterances, *Mind is a Myth*. I share many of his disbeliefs—in God, prophets, scriptures and organised religion—distrust of godmen and utter contempt for their gullible followers. What irritates UG, as he is known, is that despite his denunciation of religion and godmen, a growing number of religiously inclined men and women hang on to every word he says and regard him as a modern messiah.

UG happened to be in Delhi staying with Frank Noronha of the Indian Information Service who first introduced me to his writings. I went to see him to discuss matters like , if God, then who, the purpose of life, the phenomenon of death and why so many people continue to believe in life after death. As I shook hands with him, there was a long distance call from Bombay. It was somebody speaking on behalf of Parveen Babi who had attached herself to UG. He was pretty rough in his reply: "No, I cannot come to Bombay and will be in Bangalore tomorrow; don't waste your time and money coming to see me; I can do nothing."

UG Krishnamurti

He brushed his silver-grey locks and took his seat. He is an incredibly handsome man and looks closer to 50 than the actual 72. A movie camera recorded every word that passed between us. Actually, it was more of a monologue than a dialogue. After saying that he had nothing to say, no message to give but only respond to questions put to him he proceeded to deliver a long oration denouncing Sai Baba, Rajneesh and their followers. It was a good fifteen minutes later that I was able to butt in with a question: "I go along with you in rejecting accepted beliefs, but then how do we explain existence?" He discarded my question as irrelevant as it was based on the assumption that everything had a cause; according to him the cause and effect theory was fallacious and operated within the religious framework. I was not convinced. It was the same about death. While he agreed with me that it was a full stop to consciousness, he holds that our atomic existence continued in a different shape. That also I could not comprehend. I gave up the battle—he had too many words in his armoury for me to contend with.

"Where does he get all this energy from?" I asked Noronha as he drove me back home. "Not from what he eats," he replied. "All he takes is a spoonful or two of cream mixed with mashed rice twice a day. No bread, no meat or vegetables; no tea, coffee or milk. He seems to be able to do with very little food and sleep. He is up most of the day and night and only takes an occasional cat nap. The rest of the time he is talking or reading." That is probably what gives UG the aura of godliness; he has spiritual energy of demonic proportions.

* * * *

There are some families which produce more famous daughters than sons. One of them are the Vasudevas of Lahore. Four women of the clan have become celebrities, no male has. Of my generation was Rajeshwari who went to Shantiniketan and became the most celebrated Rabindra Sangeet singer of her times and married the poet Sughin Datt. Then there is Uma, biographer of Mrs Gandhi, novelist and journalist. Her daughter Kamia, was well on the way to making a name for herself in films and as a TV star till she opted for marriage. And there is Uma's sister, Aruna. She was the inspiration behind Uma Sharma's successful Kathak rendering of *Stree*. She now edits *Cinemaya* a quarterly film magazine devoted to Asian films. It is, as Aruna, aptly described it, "dreams of Broadway on an Oxfam budget". You will not see it on the stalls because not many Indians are likely to pay Rs 30 to read about the latest film produced in Taiwan, Vietnam, Sri Lanka and Iraq. It goes to regular subscribers, most of them in foreign countries. It deals with serious subjects like state censorship in different Asian countries. Assisting Aruna are Latika Padgaonkar and Rashmi Doraiswamy. Film journals thrive on salacious gossip about film stars private lives' *Cinamaya* has none of it. And yet it makes interesting reading. Perhaps I found it absorbing because I hardly ever see a film.

* * * *

In the last ten days, many young English and American boys and girls, the children of friends I made when I was living abroad, have come to stay with me in Delhi. At times I was put in embarrassing situations as most of them were living together without being married. I had to pretend to my servants and Indian friends that my house guests who shared the same bed were husband and wife. More and more young people in the West are living together without bothering to get married.

Dr Kathleen Kiernan of the Family Policy Studies Centre of England has published a report on the changes in man-woman relationship in the United Kingdom in the last decade. Figures show that more than half of the couples who marry first live together for a year or more. The number of single women under 50 living with men had trebled and a substantial percentage of divorcees prefer to shack up with the opposite sex rather than risk another marriage. The number of weddings have gone down drastically. A 'bastard' suffers no economic disabilities and social stigma has almost worn off. The picture of man-woman relationship is even sharper in the Scandinavian countries and Holland. Marriage is on the way out. It is only a matter of time when we will see the same happening in India. Our conservative elders should prepare themselves for further shocks. This will be more of a problem for the middle class than either the westernized elite or our tribal society. The Anglicised Indian has been exposed to these winds of change; our tribals have never had rigid rules on the subject; pre-marital and extra-marital sex, easy dissolution of marriage bonds and taking on other partners does not cause many eye-brows to be raised. It is only the middle segment which gets easily shocked by the morals of our film stars but gets vicarious pleasure reading about them in magazines like *Savvy* or *Stardust*.

* * * *

SR Sethi of Rohtak has sent me some more examples of versing in a mix English, Hindi and Punjabi. The first is a variation of a film song—

Too Kaunsey cloud mein
meyrey moon hai? aa jaa
Lonely hai meyra zakhmee liver, is mein samaa jaa
DP search raha hai keh meyra moon kahan hai
Sir, I live or not, yeh to bataa jaa.

This needs no translation, nor does this one for those who know Punjabi—

Write letter to your peo (father)
Send a dabha full of gheo (ghee)

HINDUSTAN TIMES 27-3-1993

SATURDAY

Of despair & destruction

by Nergis Dalal

AFTER three years of being a Rajneesh devotee, the author met U. G. Krishnamurti and in a dramatic gesture of rejection, broke the mala around his neck and flung it into the loo. His association and devotion to U.G. as he is known (to differentiate him from J. Krishnamurti) led him to write this biography of a man who is an inviting subject for psychological scrutiny.

Uppaluri Gopala Krishnamurti was born on July 9, 1918 in Masulipatam in South India. Seven days later his mother died having predicted that her son would reach 'a destiny immeasurably high'. This somewhat vague prophecy, led his maternal grandfather, a wealthy Brahmin lawyer and theosophist, to give up his flourishing practice and devote himself to his grandson's upbringing.

The child was brought up in a manner which would no doubt be considered as a case of child abuse today an upbringing which surely had far-reaching effects in making him reject and dislike, close human relationships.

When no more than a toddler, he was made to sit cross-legged in meditation and listen from dawn to dusk, to readings from the Upanishads and other holy books. By the time he was seven years old he was able to recite long passages by heart. An intelligent child, he soon began to react with scepticism and anger to hypocrisy and fraud, which he thought were rampant among so-called 'holy men'.

When he was fourteen, U.G. broke his sacred thread and threw it away in disgust at the priests who he found guzzling away at a restaurant, when they were supposed to be on a fast. For the next seven years he continued his search for moksha or spiritual enlightenment and for a spiritual master who would be the embodiment of perfection.

All he found, however was total disillusionment. Neither Shivananda nor Ramana Maharishi were what he was looking for. He had become, what Bhatt calls, a 'quasi-atheist.' He now began his long involvement with the Theosophical Society, but here too he was disappointed.

In 1943 he married a young and beautiful Brahmin girl, Kusum Kumari, from whom he had three children. From the very beginning he regretted the marriage and after 18 years deserted her and the children. Her extreme unhappiness with his

decision to leave them and her pleadings, met with a chilling response.

In his final letter to her he wrote:

"Since we get exactly what we ask for, no more and no less, there is no question of any atonement on my part for the way things have turned out. Everyone weaves his own destiny. If our children take beatings at the cruel hand of fate I feel that I am not wholly responsible. They are as much your children as mine. Let not the idea that I have left you destitute overwhelm you. You have your own name, your degrees and your own properties. Why I acted the way I did and still act, is difficult to grasp."

KUSUM KUMARI went into a state of such deep depression that it was necessary to hospitalise her and give her ECT therapy. Soon after coming out of hospital she slipped and broke her neck. U.G. reacted with cool detachment. Many years later, the death of his only son Vasant from cancer, was greeted by him with the same total lack of response. He attended to all the formalities that were necessary and then walked away from the scene. Bhatt was to make his award-winning film, *Saransh*, on the basis of this incident.

All his life U.G. seemed to be obsessed with Krishnamurti. On page 43 he criticises Krishnamurti violently and on the next, he refers to him as "the most remarkable man he had ever met". It was an altogether one-sided interest. Krishnamurti showed only the mildest of interest in U.G. and in biographies of Krishnamurti there is never any mention of U.G. In an uncanny imitation of Krishnamurti's 'process', U.G. began to experience exactly the same transformation of consciousness; the terrible pains that Krishnamurti had suffered for so many years were duplicated, as well as the sensation of an awakening in the spine, 'like a nuclear explosion, shattering the whole body.'

Mr Bhatt fails to explore the most interesting questions he raises — why did U.G. suffer such terrible rages, specially if mention was made of Rajneesh or the Buddha, or Sai Baba or Sankara and of course, Krishnamurti? What made him so cold and uncommitted to human relationships? Why are his answers to all genuinely probing question always so negative? Even his much publicised caring for Parveen Babi in her madness, seems one of impatience and rejection.

"As I told you", he writes to the author, "Parveen's present condition has been a great drain on my time, patience and energy, ever since we left California."

If the author himself did not have quite so personal an attachment to the subject of this LIFE, we might have been given a more objective assessment and appraisal. As it is one is baffled by this picture of a totally negative human being — one who specialises in despair and destruction, and yet seems to have the affection and respect of many. A more professionally competent biographer might yet write a book on U.G. which enlarges our comprehension.

U.G. KRISHNAMURTI: by Mahesh Bhatt; Viking; Rs 195.

Guru without a cause

U G Krishnamurti — A Life
Mahesh Bhatt;
Viking Books; Penguin India;
224 pages; Rs 85

MAHESH Bhatt's portrait of his guru is a bit like a Picasso painting — the strokes are magnificent but the painting makes little sense to ordinary mortals. In the final analysis, we are not any clearer about what UGK is all about. Even Bhatt, who has spent so many years with UGK, confesses that he is no closer to understanding him than the next person.

Uppaluri Gopala Krishnamurti was born in 1918 in Masulipatanam in Andhra Pradesh. UGK, whose mother died soon after he was born, was brought up by his maternal grandfather T G Krishnamurti, a wealthy orthodox Brahmin lawyer who was also deeply influenced by the Theosophists.

Every day from dawn to dusk, UG was made to listen to religious Hindu texts like the *Upanishads, Panchadasi, Naishkarmya Siddhi* and the commentaries on religious texts with further commentaries on the commentaries.

By the time he was seven, UG had mastered all the texts. Despite this training, God and even prayer became irrelevant to UG when he was barely seven. UG's grandfather wanted to take part in some celebrations of the Theosophical Society but was uncertain about participating because there were no rooms available at Adyar.

UG, who was desperate to go, wanted to pray to Hanuman with a promise of coconuts. But there had been an unsettled matter of nearly 500 coconuts for his prayers answered earlier.

Even as UG was debating with himself his grandfather decided that he would go after all. How was his prayer granted when he had not even begun propitiating Hanuman? UG realised even then that it was not really prayer but the power of his own overwhelming desire to go that had influenced his grandfather.

Further disillusionment with religion came about on the death anniversary of his mother. The boy was made to observe a rigorous fast until dusk.

It was only after feeding the Brahmin priests and washing their feet that he was allowed to eat. That afternoon he chanced upon the priests eating at a restaurant. Shattered, the boy rushed home and broke his sacred thread in a gesture of defiance.

UG also went through a seven-year apprenticeship with Sivananda Saraswati in the Himalayas studying yoga. This too came to a disastrous end. UG had been through every kind of experience including *samadhis*. But he was still dissatisfied because he knew that thought could create any kind of experience.

And then one day he caught even the ascetic Sivananda giving in to his senses — surreptitiously eating hot pickles. UG left the *yogi*, even more disillusioned with holy men.

What then was UG's philosophy? He certainly cannot be called a holy man because the word was anathema to him. He believed in what he terms the neurobiological state of being. His experience of the final state of this realisation was painful and excruciating.

One day sitting on a bench in Saanen, Switzerland, a question kept bothering UG. "How do I know?" Then suddenly the question disappeared but it was not as if he had an answer. His mind was a total blank and it was as if an explosion had sundered his insides.

This calamity which lasted seven days brought certain biological changes in him. His skin became soft and began to glow, his eyes would not blink and his sensory powers underwent a change. On the last day UG "died." He calls it a process of physical death and since then he has experienced death several times.

So that is UG — the man who doesn't claim to have any special powers. And yet his charisma and the simple lack of pretense drew a huge following. UG was a different guru in that he did not "help" his disciples but convinced them that they were masters of their own destiny.

Bhatt writes like an ardent acolyte. His belief is passionate and words rush from his mind with such ferocity that he does not seem to have the time to organise them.

Perhaps nothing sums up UG better than his own words when he tells Mahesh: "You can fit my life neatly into that rhyme for children 'Solomun Grundy.' That, in a nutshell, is yours, mine and everyone else's story. There is no more to it than that."

Yet there is. If one were to search for it.

VIJAYA GHOSE

A filmy 'avatar'

U.G. KRISHNAMURTI — A LIFE.
By Mahesh Bhatt. Viking, Penguin Books
1992. Pp 189. Rs 195.

By Shekharpoorna

THE 'acknowledgements' appendix of Charles Higham's biography of Marlon Brando runs into more than two pages. The index runs into fourteen pages. Higham lists more than 100 interviewees. In addition, he says 300 books were read, 35,000 documents examined and countless newspaper clippings scanned for this work.

In similar fashion, the last 133 pages of John Toland's brilliant biography of Adolf Hitler contains a list of people interviewed, documents and reports examined, detailed notes and an index. But the book under review lists just two names under 'acknowledgements' The 189-page book has an index of less than six pages.

Biographers ought to be, by definition, rigorous in their scholarship, committed to authentic details and objective in the assessment of their subject. Judged from these standards, Mahesh Bhatt's biography of U.G. Krishnamurti is, to put it mildly, disappointing.

Uppaluri Gopala Krishnamurti is philosopher J. Krishnamurti's contemporary. Two decades ago, JK's charisma was at its peak. Journalists would eagerly lap up everything he said and everything said about him. UG was JK's friend, and the two had a love-hate relationship.

At one point, UG rebelled and spoke vehemently against JK. The media turned to UG and described him as a thinker and an enigma. As his fame spread, admirers sprang up in many cities. In his innumerable newspaper interviews, he spoke of his unusual experience (somewhat like what is called the *kundalini* experience) as a "calamity". He claimed he had reached the "natural state" thanks to this experience.

Now film maker Mahesh Bhatt has written *U.G. Krishnamurti — A Life*. The writer-director says little about UG that is not already known from stray articles and interviews. This unoriginal part takes up 129 of the 189 pages. The rest of the book contains an interview with UG, in which his thoughts are sought to be presented in question-answer form.

Mahesh Bhatt is among UG's disciples. One has nothing against his writing a biography of UG, but one does expect him to set aside his devotion when putting pen to paper. One also expects him to collect enough details about UG's life before venturing to write a book of this kind.

The legends surrounding UG make him out to be some supernatural being. Devotees ranging from Annie Besant to Pupul Jayakar spoke of JK as an avatara purusha, and UG's devotees too speak in the same tone. A strange aura has been growing around UG. Mahesh Bhatt doesn't reject any of this, nor does he view it with any suspicion. If anything, he only succeeds in mystifying UG further.

The diction he uses shows the extent of his devotion towards UG:

"This boy is born to a destiny immeasurably high," predicted UG's mother just before her death. (But tell us, Mahesh, what is her name?)

"The grandparents and their friends were convinced that this child ... was a yogabhrashta, one who had come within inches of enlightenment in his past life."

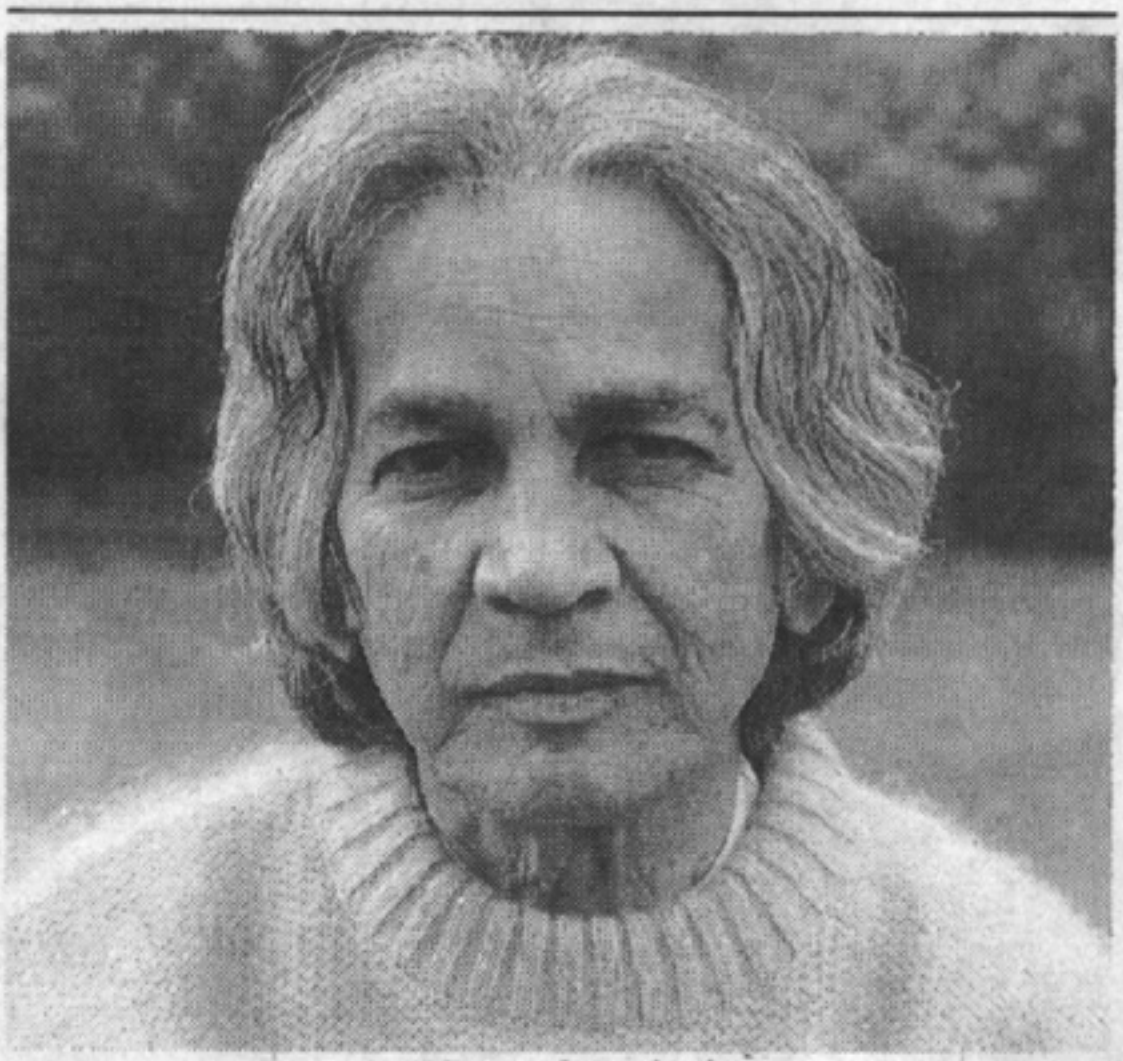
"As I sat down to write what can be termed in film jargon the climax of UG's life, the earth beneath our feet shook. It was another earthquake. 5.1 on the Richter, reported the news reader on television."

"This man lives like Bharata in the epic Ramayana" (Mahesh Bhatt enthusiastically quotes these words of the Nadi astrologer Nagaraj).

The episode involving a growling, angry black panther in a private zoo in Rome provides even greater proof of the writer's unquestioning acceptance of UG's divineness:

"Quiet, sit down." The animal obeyed. Daniel and his wife seemed surprised at first. But since UG repeatedly managed to make the panther quiet every time he grew agitated, they were spellbound.

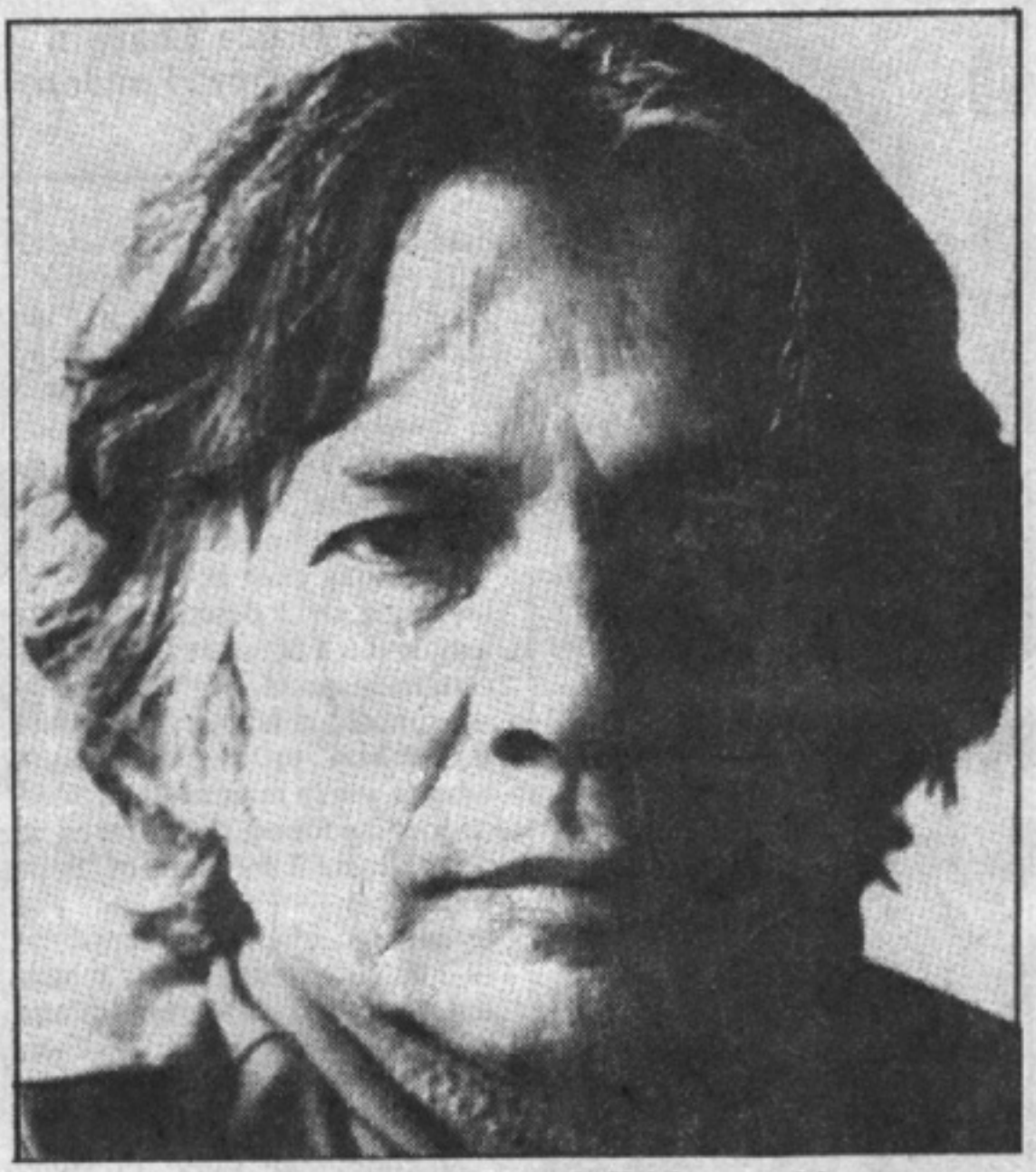
Quite in character with the rest of the book, Mahesh Bhatt says this incident has remained a mystery to him till now! But alas, the film maker's devotion to UG holds no mystery for people who have watched the two appropriate media attention together, both in print and in the video magazines.



UG: a reel man's views

DECCAN HERALD
SEPTEMBER 12, 1993

The human and the divine



AN ENIGMA: U.G. Krishnamurthi.

SOME things are best left unsaid. Included in this category are the views of philosopher U.G. Krishnamurthi who featured in the series *Conversations*. Rajiv Mehrotra conducted the interview in English, but it might as well have been in Swahili for all one understood of Krishnamurthi's replies. "How and hope are one and the same," he said. "The moment the how springs up, the hope goes to it." Presumably know-how is what it's all about.

He kept alluding to a mysterious experience which was the turning point of his life. On being asked to be more explicit he declared, "The questions whirling through me suddenly disappeared and left me with what I don't know... how it happened, when it happened, *whether* anything happened..." Mehrotra who had apparently received divine enlightenment seemed to be comprehend completely. Most viewers alas were not so fortunate.

Pronouncing judgement on the body, Krishnamurthi announced, "It does not know that it is alive and when it is dead it does not know it is dead." Certainly, as far as his own body was concerned, a lack of knowledge about its existence did not deter it from holding forth interminably on the subject.

Talking of bodies, a programme on self-medication was telecast one hour from midnight, a time when the only treatment required by those maintaining a vigil is a tranquilliser. Dr Kapoor, author of a family medical guide, encouragingly said with regard to headaches, "If you're confident it's not a brain haemorrhage then you can take self-medication."

It was not, however, clear that if due to misplaced confidence a brain haemorrhage actually did occur whether the book provided instructions on how to perform surgery on oneself in a few easy lessons. The redoubtable medico also mentioned that people paying a lot of income tax were among those likely to have heart attacks. It is to be hoped that health ministry officials watching the programme will be sufficiently inspired to take up the matter with the finance ministry.

Meanwhile, the French are here, bringing with them a touch of Paris which as they say is a city of madness where only the river is Seine. The much talked about laser display in The Encounter which was a part of the inaugural ceremony of the festival, was so high-tech it went entirely above the heads of most of us.

Network

by Anuradha Chopra

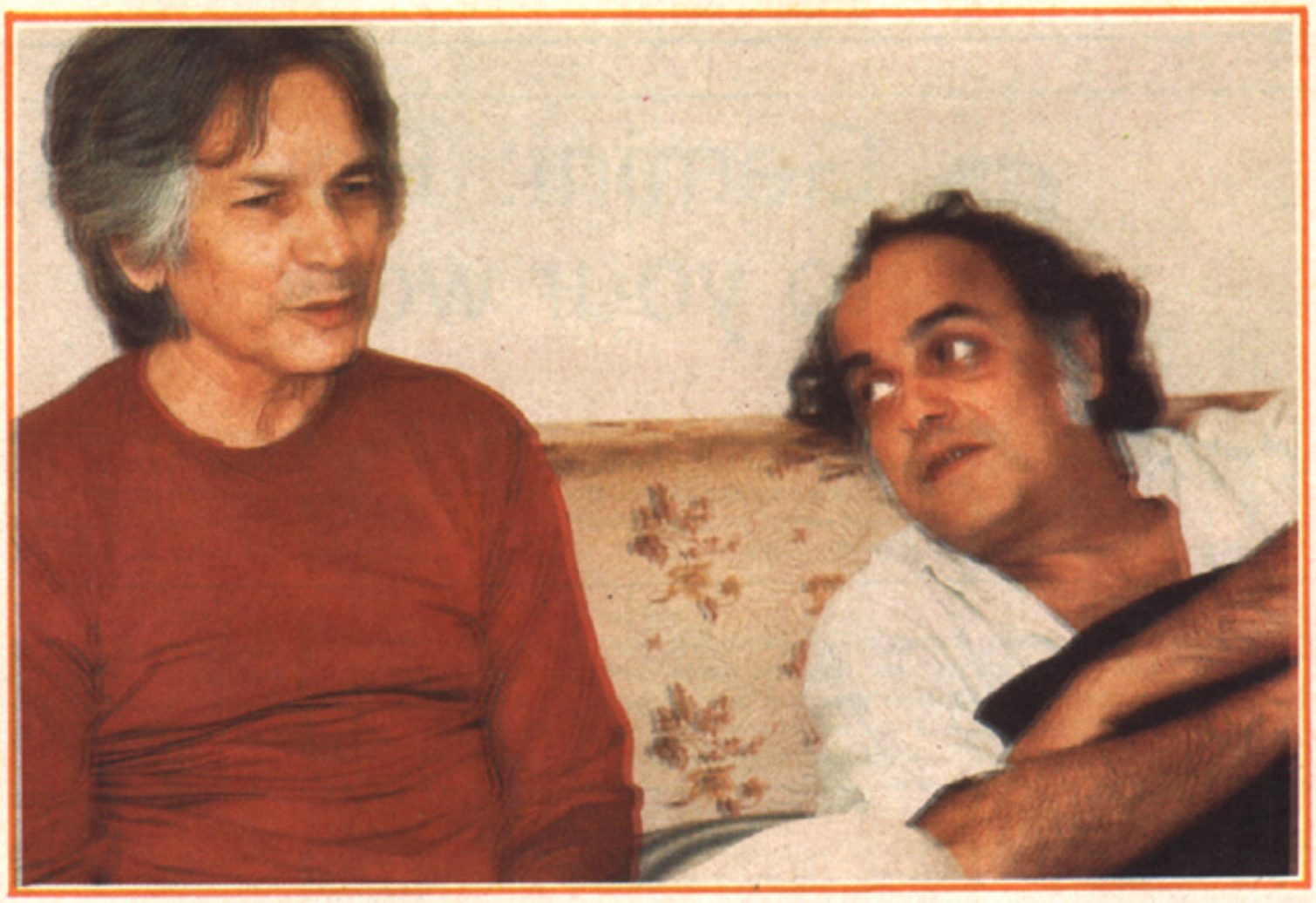
While it may have been spectacular viewed on the spot, on the small screen it proved to be a damp squib leading to inevitable comparisons with the magnificent show put up by the Russians during their festival. The modern dance presentation was so abstract that all one could hear was the clash of "symbols." The dancers flung themselves about in a frenzy of what appeared to be weight reduction exercises. Dressed in vests and pyjamas they variously touched their toes, jogged around and did push-ups among other things — all in a very significant manner.

During the earlier inaugural function, commentator Dolly Thakore informed amazed viewers: "There are lots of expectant people who are pouring out of their balconies and their windows trying to get a glimpse of what's happening today." Going by her words, the populace of Bombay took suicidal leaps out of buildings in sheer excitement. In which case for once it would have been raining not cats and dogs but people. Altogether, when it came to providing a live commentary Ms Thakore was not so much off-the-cuff as off-the-mark. Luckily, there's more to the French festival than the inaugural function and hopefully, at the end of it all *magnifique* will roll off our tongues as smoothly as glasnost. ■

INTERVIEW

"We never live, but we hope to live; and, as we are always preparing to be happy, it is inevitable we should never be so."

Pascal



Mahesh Bhat (right) with UG

'You are not a very nice man, UG ....

...you rob the average man of the illusions of his life.' MAHESH BHATT an encounter with his philosopher and friend, UG

In a distant small town of California, USA, there is a small book-shop. The owner of that bookshop once said, "There are two books which are stolen from my shop, time and again - one *The Bible* which says `Thou shall not steal', The other the *Mind is a Myth* in which this man, called UG says, 'Steal but don't get caught."

Anyone who wishes to believe that *The Mind is a Myth* can bring happiness to his life would be wise to give this book a miss.

What does the book say? Here is a passage. "There is no love in the world. Everybody wants the same thing. Whosoever is the most ruthless gets it.....The saviours, priests, gurus, bhagavans, seers, prophets and philosophers were all wrong, as far as I am concerned. Spirituality is the invention of the mind, and the mind is a myth. There is no such thing as God. It is the mind that has created God out of fear. Fear is passed on from generation to generation." The book is full of such alarming statements. This book can and will awe and alarm a wide range of people. What astounds me while reading this book is the courage of this man called UG.

"He who reads or buys this book must be a damn fool," he said, when I asked him about his own impressions on *The Mind is a Myth*.

When a sincere-looking engineer tried discuss the contents of the book with UG, a few hours before his departure to Madras, the man was stunned. Later, around midnight, when we were alone waiting to go to the airport, a dialogue took place between UG and me. Here is the replay.

MB: UG can you tell me why you say such terrible things to people when the topic of your book crops up.

UG: (ignores the question)

MB: (persistent) UG don't be evasive. I want an answer. I am going to write about this.

UG: To call that my book is an ostentatious, whispering joke. Honest to God, I don't even know what there is in that book. "God" is a metaphor. If I had a mission in my life (thank God I don't have one), I would tear every sentence, every word in that book apart.

MB: You don't mean that.

UG: Of course I do.

MB: So, this brings the so called interview to an end.

UG: Yes, it does (laughs)

MB: But.....

UG: But I know you have to use somebody, something for your self agrandizement. Go ahead and write whatever you want to write. Say what you wish.

MB: On the very first page of this book. You say that the book has no copyright---that anyone is free to claim authorship, quote, misquote, etc, without your permission or anybody else's permission. Do you mean all this or is it just a lot of bunk.

UG: It's a forthright, aboveboard, straight forward, open invitation for anybody to publish it. A religious leader, Rabbi Alvin Jacob Bobroff, did exactly that. He brought out his own American edition.

MB: *The Mind is a Myth* is a dangerous book. Why should n't it be banned ?

UG: Ban it if you wish to. It does not make a damn bit a difference to me. By banning a book you give importance to it. Ignore it. Why unneccessarily spur the attention of people towards this book.

MB: What would you liked to be called?

UG: A philosopher of some sort. That's all.

MB: Not godman?

UG: How can you call me a godman when I am saying God is irrelevant. I don't want to debase myself by accepting the label you want to put on me....

MB: No matter what you say — you are still trying to tell us something. What is it? Can one say you are a prophet of some kind?

UG: You don't have to be prophet to say that this planet is doomed. It is like warning you that if you drive head-long you will end up in a ditch.

MB: What are the chances of the world paying any heed to this warning.

UG: Not a chance.

MB: So your life, like everybody's life, is also a total failure.

UG: I have no interest in saving people. Much less the world.

MB: Will this book be of any value to anybody?

UG: No. An emphatic no --- because this book offers nothing. The mysteries of their religion is what interests people. They want to uplift themselves. All that is a sheer myth. I have no interest in saving people from pseudo-religiosity and from the crutches of cultic persons. This book sells nothing, preaches no systems. I have no axe to grind and I don't want anything from anyone. It doesn't make a damn bit of difference whether or not people read this book. What people are really interested in is entertainment and I don't think I am a highly entertaining person. For all I know they would be better off going to those wise and godly men, who offer a variety of tricks to amuse others. I simply cannot entertain people and thrive on their gullibility for anything.

To put it in your film jargon, Frankly old chap I don't give a damn. Sorry for the word damn. Good bye.

Whenever I am with UG, I find a mighty current of strength coursing through my heart, the few words I speak or write are only through the force of that current gained by coming in contact with him. I do not for a moment think that I have any greatness of my own. Inhaling the memory of the times spent with him fills me with vigour and courage. "Divine fires do not blaze each day, but an artist functions in their after glow hoping for their recurrence."

"Good bye UG," I said as I saw this strange man disappear into the crowd at the Bombay International Airport. There is a kind of release---and a kind of sadness, —every time I say good bye to UG. The still beauty of dawn is nature's finest balm. Unfortunately, the chill dawn added to my gloom as I drove back home. I was reminded of the Russian proverb, "The morning is wiser than the evening". Is it, I wonder? The living room has the afterglow of UG's absence. The photo on the book jacket stares at me. His face says it all.

It slowly eclipses everything else in the room. You are not a very nice man UG, you know, if you rob the average man of the illusions of his life, you rob him of his happiness at one stroke.

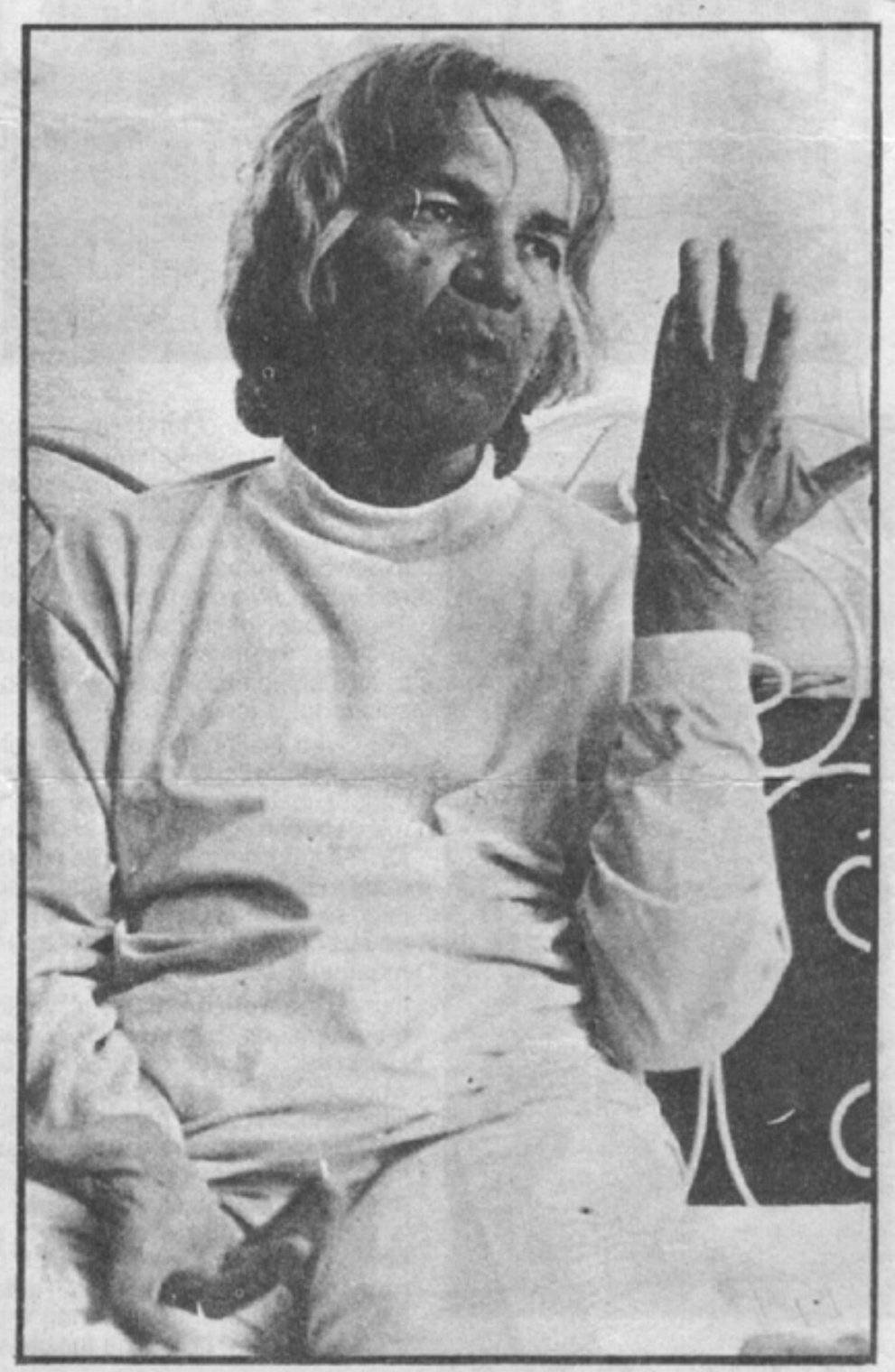
Sorry sir, the world has no place for you.

NEWS TIME, HYDERABAD 7-10-1990

Extraordinarily ordinary

UG Krishnamurti shuns the tag of godman and blatantly denies having any spiritual attributes. He claims nothing and promises nothing. Yet people from various walks of life flock to him for both succour and sensation, imbibing his views on matters from disease to divinity. These discussions centre mostly around god, enlightenment, meditation and other related themes and UG's remarks often smack of blasphemy and border on heresy.

Whether UG has succeeded in convincing his audience of anything or not, still the spiritual aura surrouding him is deeply entrenched. Despite his stubborn resistance to don spiritual robes, some of his admirers have thrust upon him the title of guru and others looking for a more fitting label have called him a "reluctant sage", a "raging sage", a "prophet of doom", and a host of other unusual names.



The story of UG Krishnamurti has all the ingredients of a thriller. One episode in his life leads to another without any systematic sequence. When he reached the age of forty-nine, there was a sudden turn of events. Something happened to him which he called a "calamity" (to help our understanding), when he stumbled upon a "natural state", wherein in his words, "everything that man had said, felt or seen, in fact, the whole heritage of mankind was thrown out of my system."

But according to UG, as he is widely known, this was not what he had desired. He was looking for a spiritual dreamland waxed eloquent by the holymen – frauds as well as genuine. The religious atmosphere was part of his background. UG was born into a middle-class Brahmin family in Andhra Pradesh. His mother died soon after giving birth to him and on her deathbed said her child was cut out for something "immeasurably high". UG's grandfather took her words seriously and groomed him in a ascetic atmosphere.

A small episode, however, was a turning point in UG's life. His grandfather was once meditating in the early morning when he was disturbed by the cries of a child. The old man was so angry that he beat the child black and blue. The incongruity and brutality of the scene had a traumatic impact on the tender sensibilities of UG. He said to himself. "If this is what meditation is about, it is worthless." He threw away his sacred thread and threatened to walk out of the house.

UG's life thereafter was an experiment with truth. An insatiable hunger overtook him to find out whether there was anything behind the abstract pronouncements of the so-called spiritual men. He met various masters including J Krishnamurti and Ramana Maharshi and practised traditional meditations. He exhausted every means possible to reach the "promised land" and at the end of it was bereft of hope and thrown into utter despair.

On his forty-ninth birthday he was sitting on a bench overlooking the green valley and rugged peaks of Oberland in Switzerland. It suddenly occurred to him, "I have searched everywhere to find an answer to my question, 'is there enlightenment', but I have never questioned the search itself. Because I have assumed that enlightenment exists, I have had to search, and it is the search itself which has been choking me and keeping me out of my natural state".

He said to himself. "There is no such thing as spiritual or psychological enlightenment because there is no such thing as spirit or psyche at all. I have been a damn fool all my life, searching for something which does not exist. My search is at an end."

His voracious hunger to find the fairyland promised by the prophets and spiritual masters had burnt itself out. The occurrence had telling effects on his body. Many physical changes took place within him which bewildered the medical men and friends around him. His life thereafter became one in which there was no thought for the morrow nor grief over the past. According to UG, grief and joy are the realms of mind. The body is interested in neither. Its only interest is in surviving the day-to-day challenges it encounters from moment to moment.

UG's statements are enigmatic and if heard or read without his presence can be construed either as a product of a supreme intellect or a madman's litany. His words defy the logical framework with which we are accustomed. UG dismisses the possibility of any experience except through knowledge. According to him, it is the knowledge which creates the experience and the experience which strengthens the knowledge. Knowledge does not have any metaphysical or epistimological overtones. It is simply that something is a chair or a table or some sensation is either pleasurable or painful. In fact, even the process of recognition and naming of something is part of knowledge. The total operation is known as thinking.

What distinguishes us from UG is that this knowledge which is operating through the process of thinking is in a declutched state in UG while there is a constant undercurrent of thinking activity within us whether we like it or not. Our mind is constantly churning out thought after thought in various shapes, colours and sizes. UG says that it is through this constant thinking that we are maintaining the continuity of what we call the "I" or "self".

In UG the continuity of thought has been snapped. Thoughts come to him in a disjointed manner without any link-up. He "thinks" only when there is a demand for experience. Otherwise, what is there is only the simple activity of the senses – the stimulus and response continuum. Since it is the continuous thought activity that gives the illusion of "self" or "I", there is no feeling of "self" or "I" within him.

UG says the stranglehold on the physical organism of what is called knowledge has the potency of millions of years. The knowledge which operates in the form of thought has set up a paralled empire of its own in contradistinction to the ways of nature or whatever one wants to call it. But the "thought" subtly knows its ephemeral nature and the fear of its fleeting existence propels it to erect a marvellous structure of culture, civilisation, religion, politics, the various institutions and values that govern our lives and, in fact; everything that one can conceive of.

All these facets of human life are nothing but props through which the "thought" tries to enthrone itself in permanence. In other words what we call "I" or "you" is a thought, seeking permanence in innumerable activities. UG says only when by some miracle or strange chance, the living organism is freed from the stranglehold of the empire created by thought can the body with his extraordinary intelligence free the human being to be in the natural state.

But, according to UG, one cannot use one's volition or go through any rigorous discipline to come into the natural state. Such a state is beyond the field of experience. UG often describes his situation thus: "How did it all happen. I don't know. What is it that has happened. I don't know. Has anything happened at all." He says that what has happened to him is such that it cannot be shared by anybody; that the natural state cannot be expressed or contained through thought. Nor are we in a position to listen or understand it except through thought. "Therefore, no communication is possible and no dialogue is necessary", says UG.

What use is the so-called "natural state" to people are not functioning in it. The question after all is asked from a non-natural state perspective by mortals who are looking for a panacea to all their problems. Peace and happiness are what we are all after and UG's "natural state" offers us no experience of anything like it. So what we are left with are our points of view about the person, depending on our prejudices and conditioning. Call him a fraud or a freak of nature but once you are anywhere near the vortex of UG's existential presence you are left dumbfounded. Your expectations and opinions are shattered. You are left to wonder as to what is the source from which his statements spring. Beneath his apparent human form there lies something which defies description.

But if you persist in trying to pigeonhole UG, you end up with contradictions. "He looks extraordinarily ordinary. He has an arrogant humility. He is a naked man wearing clothes." A poet said, "I am so vast, I can contradict myself." UG is a rare bird who cannot be caged by our minds. Let the bird fly in all his freedom and glory.

Frank Noronha

Sunday Folio

Stop thinking & start living

By M. M. Mudaliar

"I have no viewpoint to put forward, no thesis to expound. I only respond to your stimulis", said U.G. Krishnamurti, in an interview at Dona Paula recently. He does not believe in preaching giving public speeches or writing Yet books have been written, there are hundreds of admirers (he does not believe in master-disciple or Guru-Shishya business either).

"The Mystique of En lightenment" — containing selections from the conversations and the unrational ideas of a man called UG has been published by Dinesh Vaghela of Cemetill Corporation, Betim-Volant, Goa. Edited by Rodney Arims, this 153 page book is priced at Rs. 35.

The latest book is a unique guide for all those seeking enlightenment or thinking of setting out towards that goal. As Alice Furland put it, the book tells the inside story of a man who knows "holy business" from the ground up, and who reveals in a frank and direct manner how he became "free" not because of, but despite a lifetime of spiritual practice.

When I went to meet him I expected an old man in the garb of a swami or a sadhu and not the normal person clad in kurta and pajama, quite fit and alert— a calm man of about 40 years whom I saw, instead of an old man past 60 years.

This is the man who has experienced what he terms the "calamity" in Switzerland on his 49th birthday. He calls it the "natural state" not "enlightenment." UG maintains that this state is a purely biological phenomenon, that only when we are completely free of culture, conditioning, religious thinking and intellect, can the body, with its own extraordinary intelligence, free the human being to be in the natural state UG has been living in this state since the "calamity", it is claimed.

It was difficult for me to go through a formal interview as his replies to my initial questions were very controversial and outrageous.

No relation of the famous spiritual leader, J. Krishnamurti, whose teachings he once admired, and now despices as "arshaic hogwash', UG's first salvo was "thinking is the root of man's problems".

According to him if man has not started thinking he would have been happier. In his arrogance and selfishness man considers himself the master of the world. Man has come to think that the universe has been created for himself and so destroyed millions of animals, vegetation, Imagine how happy life on earth would be without human being UG feels. Animals and plant life can coexist. There would be unhampered growth. No trouble, no tension, Man could have also coexisted happily, if he had not started thinking and climbed on to a pedestal of his own making.

What about animals? Do they not think even in a small way?

No. They have thought, They have instinct. They know where to get food, when to eat how to protect their young ones. They adjust themselves to realities. They live fully and enjoy themselves. They don't build up utopias or built castles in the air.

Perhaps it is the fear of death that forced man to think, I ventured.

What is death? It is not the end. It is not the end of the body even. After death the body feeds millions. It lives in those millions of living beings.

UG does not believe in teachings. "There is no teaching of mine, and never shall be one. Teaching is not the word for it. A teaching implies a method or a system, a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. What I am saying is outside the field of teachability; it is simply a description of the way I am functioning. It is just a description of the tural state of man — that is the way you stripped off the machinations of thought, are also functioning.

"The natural state is not the state of self-realized or God-realized man, it is not a thing to be achieved or attained, it is not a thing to be willed into existence it is there it is the living state. This state is just the functional activity of life By life I do not mean something abstract; it is the life of the sense, functioning naturally without the interference of

V G Krishnamurti

thought. Thought is an interloper, which thrust itself into the affairs of the senses. It has a profit motive Thought "directs the activity of the senses to get something out of them, and uses them to give continuity to itself."

What about the religious state of bliss?

"The natural state has no relationship whatsoever with the religious state of bliss, beautitude or ecstacy; they lie within the field of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced those religious states. So can you They are though induced states of being and as they come, so do they go. Krishna consciousness, Buddha-conciousness or Christ-consciousness are all trips within the field of time. The timeless can never be experienced, can never be grasped, contuned, much less given expression to, by any man."

Known both in Europe and in India os one who speaks with authority on the subject of "natural state", UG, who has been called "prophet of anti-wisdom" may often sound infuriating.

For example he says "if you are searching for anything and you want anything, the first thing you must do is throw away, lock and barrel, hook, line and sinker all this stuff that you are hanging on to. If you follow any path it doesn't matter what that path is, it is always leading you astray, it is putting you on the wrong path. I' am not here to liberate you at all. Who am I to liberate you? What is that you want to liberate and yourself from? You are trying to ask for a thing that you have. So I only point out that you're asking me 'what is the right track?" What am I to do? Are you ready to accept the fact that you are on the wrong track? That means that the teacher you are running after and the stuff you are thinking about — that is the very thing that must go."

Through the ages human beings have been seeking something or the other — money, power, sex, love, mystical experience, truth, enlightenment. But according to UG it is this seeking which keeps human beings out of their natural state. "And although I am in a naural state, I cannot help someone else, because it is my natural state, not his." This is what UG himself experienced in his sadhana days. He once sought audience of Ramana Maharshi in Tiruvannamalai. When he met the sage, UG asked him, "can you give me what you have?"

"Will you be able to take it, if I give it?" was the reply.

UG belives that when man stop seeking he will attain it, but in the same breath UG also cautions "what good is my assurance? It is utterly worthless. So, don't listen to me or anybodyy else. It is the cause of your unhappiness."

It is a mystery that in spite of the fact that UG has always been saying that he cannot help anybody in anyway, people continue to meet him and seek his help. There is no power outside of you, he says. If there is any power in this universe, it is in you. If you really come to the point that no outside agency can be of any help, automatically your total helplessness also goes.

UG shatters one's beliefs, wrecks one's faith makes one feel that there is no hope of achieving anything, gaining any thing, even peace of mind. He makes one feel that one has been making a fool of oneself by leading the life one has led. He asks one to stop doing whatever one is doing and on top of it he has audocity to tell one that he has nothing to teach, nothing to give and that he can be of no help.

For him there is no positive approach, no negative approach, no path at all for anything. Human mind is conditioned to seek understanding even from a bundle of negatives. So despite UG's advise not to seek, one may try to seek a meaning from something which does not appear to possess any meaning. UG's beginningless and endless concept conforms to Shankaracharya's adwaita philosophy, when a disciple had asked Thaimanaswami what is to be done to realise God, the saint's reply was: "Be quiet." UG appears to be on that wavelength. Yet he speaks like an atheist; he is more scientific than spiritual. Perhaps that is the secret of his success.

UG And His 'Calamity'

(*from Page I*)

tions of getting an eternal and unchanging bliss or salvation, would be the first blunder. It is like being in one's own home, but seeking outside its address. It is the sign of having missed what you have, but going out in search of something which is not.

Is it, then, U G is a rank materialist, an atheist or a positivist?

He is none of these. He is simply a 'natural man'. He has no 'theory' to put forth, and no argument in defence. 'I am not speaking', he says, 'the *State* is expressing itself'. Yes. His statements have nothing in them of the heat one may find in the dialectic of the pundits engaged in establishing and describing the nature of reality, either as one or many, or as this or that.

There is always a twinkle in U G's eyes, and his smile beguiles us. He draws us as a magnet would do, and we go. He asks: 'why have you come here? I can not do any thing for you. Neither can I give, nor can you receive. Get out of here!' Yet an inexplicable force draws us to him.

If ever we can intuit of what he says, that would be the end of our stay there. That may also be the end of all our seeking, our visits to holy places and holy men!

The peculiarity of this 'magnet' of U G is, as it draws, so it repels!

Many are caught in to the magnetic web of U G. They lose all awareness of time or surroundings. Hours they sit enraptured and mystified. How does this happen? Look at him straight. He is a spell, both his form and deport. All our scholarship, wisdom, and knowledge of sciences and scriptures get dumb in his presence.

The most talkative gets mute. And the most argumentative misses his logic. The hair-splitter gets lost. The invincible meets his defeat!

But is it 'defeat?' No. That should be 'victory'! For herein, one has unwittingly stumbled upon something he has been in search for ages, and has been missing all along. It is an 'accident', one which changes. You don't stay there. You run. All by yourself, towards no 'goal', but towards yourself avoiding all mentors who may promise heaven, bliss and all glory!

Is this not new? Is this not strange?

Not a Recluse

UG is not a recluse, nor a sanyasi. He wears no ochre robe. Neither rides on a palanquin with pomp and pageantry. There is no intermediary or a mediator. Many who have gone to meet him, have asked him 'where is UG?' Yes, you can even address him by his personal name. This is extraordinary for one expecting to meet a 'spiritual guru'. But here there is no embarrassment or need to prostrate, or address him as Lordship, Holy presence or World teacher. He says, he is none of these. It is rare to come across a man of the type of U G. He is just there, a simple man. You knock, and he opens the door!

Dr K B Ramakrishna Rao and Dr S S Raghavachar with U G Krishnamurthi

'Calamity'

Not many have heard of him. And of those who may have heard, not many have met him. It is not enough you meet him, you must be with him—not once, but often, if possible. And what may happen to you, you alone can be your witness! That may be your 'calamity'–not a bad word, indeed, if you come to know what it means in the context of UG.

What is U G's message?

'Nothing', says he.

His words are like those of 'Upanishads'. Many a time you find in what he says reflections of the great seers. Yajnavalkya, Aruni, Sanatkumara, the seer of the Mandukya Upanishad come out of him and speak to you. Buddha, Gaudapada and Sankara stand before you. For those who cannot follow U G everything would be inconsistent. But for him who can know, it is all joy, nay, it is fulfilment.

The vision that U G gives is new. Here the philosophy of Self of the Upanishads is reconciled with Buddha's philosophy of No-self: the immutable theory of the real is harmonised with theory of eternal flux. Are not these sets mutually contradictory? The question bothers the follower of the Upanishads, even as it does the opponent. Herein lies the most unique aspect of UG's vision. What U G says, the pundit neither can digest, nor reject. Pointing to his chest, U G says 'There is nothing here called the Atman, but there is Witnesshood. Here there is no agent, but all that is action. There is no subject here, but every object creates it. There is no immortality, but nowhere there is birth or death. There is no mind, and if there is one, it is not different from the body. The mind divides life, but if it unites with life, 'it illumines and makes it dynamic.'

Such statements naturally bewilder us. Here the 'tradition' that we know fails us and logic gets derailed. Yet U G says with a smile: 'there is nothing that mystifies here, there is no mystery at all!'

U G is akin to an ocean. Of it, if you ask, 'is it unchanging, static or eternally dynamic?' He simply says: 'it is your question, not mine. I am not concerned at all. It need not even be answered. If you realise the meaninglessness of it, it disappears.' All this is confusing to us. Yet, if we can intuit the 'state' of U G, in the words of the Upanishad, 'the unheard becomes heard, and the unknown becomes known.'

Root of Dharma

UG warns: in this 'state' there is no 'religious' content, yet we cannot forget that it is the root of all 'dharma' (in its primary sense of an all-bearing and all-sustaining force). He says there is no 'social' content in it, yet we see in it the foundation of all social structure and good life. He says, there is no 'value' here, yet we cannot deny that all value orginates therein, and gets evaluated.

If such is not the truth, we would not have reason to go to U G, nor like to listen to him enraptured. Even though he does not invite any, what reason compels us to go to him?

Is U G a 'mystic'? Is he a 'prophet'?

None of these. As he says of himself, he is just a 'natural man' 'the end product of human evolution.'

Not that we can understand such simple statements. Perhaps never can we understand. The Evolutionist, both the philosophical and the scientific, has something new here to encounter in the description: 'the end product of human evolution.' Does the Evolutionist digest it, or gets dizzy when he does? It is an open question.

Naturally we become curious, and ask: 'how and when this *state* occurred?'

And he answers: 'when all my inherited tradition of history and culture, and all the instruments and institutions that these had fostered broke down in my life.' And after that he says: 'I have no biography.'

U G describes it as a strange 'happening.' 'Every cell in my body exploded. Biological and chemical changes took place. A strange awareness came about. What had hitherto been an unnatural life, mistakenly taken for the natural, came to a close. That is the happening of the real *Natural State*.' Of this UG calls a 'calamity.' For him the term 'realisation' is like an worn out coin, much used and disfigured. He does not use it.

What the jnanin, the yogin the tapasvin craves for, but fails to get, is that *Primordial State*, which UG calls the 'Natural State.' How can we understand him who is in that State? Does he help us? He says, 'no'! But we hear him saying, 'it is unique, peerless, deathless and birthless. It is no effect, has no cause. That is no bondage, nor even freedom. It is a divisionless awareness, a witnesshood.'

Again, you ask him, for you are enchanted; 'how to know it how to be it'? UG repeats: 'I do not know myself, I cannot teach. it is a state of not-knowing. To know, and to make one know I have no means with me!' Is it helplessness, or is it the uniqueness of the 'state', which does not admit of communication?

If one who is in that 'state' were to say what is said, does it not strike us queer or crazy? No, for that is the very logic of it, as the Upanishad says:

'How to know that, by which everything is known? How to know the Knower?'

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I Nadig Krishna Murthy, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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NADIG KRISHNA MURTHY
Signature of Publisher

A New Visionary

The otherwise serene campus, this summer, had the rare occasion of receiving an unusual and uncommon thinking personality-what the learned describe-a philosopher. It was none other than Mr U G Krishna Murthy, a distinguished friend of Dr K B Ramakrisna Rao, Professor and Head of the Post-graduate Department of Philosophy.

What was more gratifying to witness was the scene at Dr Rao's residence when batches of interested but uninvited guests met UG in an informal fashion and atmosphere. Also true was the fact that most of the visitors were not well aware, if not ignorant, of UG's philosophy (UG has great contempt for this word)

One may be tempted to ask what is so special of UG in a country where a galaxy of established and self-claimed preachers, philosophers and godmen are loitering? It is not an uncommon question for a fumbling mind.

Those who listened to Mr UG could very well comprehend that state of mind,for themselves, a total blink and bewilderment at the very understanding of our knowledge of men, mind and matters. One had to but awe at the incisive analysis by UG, of our meaningless intellectual acrobatics and acts.

Perhaps, it might need many decades to adjust with and appreciate UG's thoughts. UG has already been taken seriously in the West.

Many would confuse UG Krishnamurthi for J Krishnamurthi. He is totally unrelated and unconnected with JK.

Living in the West, and at the same time, maintaining almost hypocritically oriental mind-this is precisely what one can say about UG Krishnamurti who is "a physiological, psychological mutant."

UG was born in Andhra Pradesh in 1918. Having lost his mother a few days after his birth, UG was brought up by his grandfather, a rich lawyer seriously involved with the theosophical movemnt in the country. This spiritual atmosphere had already inculcated in him a philosophical and religious outlook. His meetings with Swami Sivananda Saraswati and Ramana Maharshi infused a

liking for spiritual pursuit till he was 21. Then he broke this contact for graduating in philosophy and psychology, at the University of Madras.

This early contacts with the Theosophical Society enabled him to give lectures for the Society. It was in the forties that UG heard J Krishnamurti's speeches–after which he 'heard none and read no books.'

He married in 1943 and went to America with his family for medical treatment of his eldest son. His financial stringency caused him to send his wife and four children back to India-and travelled almost like a rolling stone, as his friends say: 'going down hill fast.' He was atlast given a pause for his wandering life by a Swiss lady, Valentine-de Kerven. She has looked after him eversince. On his fortyninth birthday, his questions finally disappeared, and his body fell into what he calls its 'natural state'. His body underwent a series of transformations at this 'natural state.' "It was the different functioning of his body that consisted of his natural state, not a change in his psychological processes." He no longer likes to recount his past, which he says is meaningless as it is not the experience itself. He neither knows what it is like to experience nor capable of imagining hypothetical situations. He claims it as a 'calamity.'

UG now spends half his year in India and half in Switzerland, leading a simple life, not cut off from the mundane details of existence but at the same time keeping away from its pleasures as diversions. One thing is very obvious of Mr UG: he is much more than what he seems to be.

UG And His Encounter with 'Calamity'

By Dr. K B Ramakrishna Rao

For all purposes. U G (that is how U G Krishna Murthy is known) is like anyone you may come across. But begin to listen to him, at once you feel that a description 'extraordinary' would be simply inadequate. He pronounces, 'whatever he has said or has been saying is *tradition*'. This amazes you. For what of that 'tradition', he has spoken ? As he talked, you were feeling corroded-and when he says, it is all tradition you feel he is kidding you. For you have witnessed the uprooting of the 'tradition' you had known, and its collapse !

Yes. How can everything that has been or has come into being be 'tradition'?

UG admonishes:'No, that is no tradition, that is no authority'.

Then, what is that 'tradition he says he is speaking of ? It is neither old, nor what is believed'. It is the truth that speaks for itself and by itself. Its emergence is not related to time or belief. It is not corrected by experience, nor perfected through practice and skill. It is not obtained by meditation. It is not a result.

What the sacred scripture (the 'sastra') has wished to convey, but failed to express, or what it said, but we have failed to grasp, that sprouts here, in UG, with extra-ordinary power and life. May be, what had all along rusted in the course of custom and habit, bursts forth here with a lustre, and we are dazzled by its brilliance. We exclaim, 'how new it is, how refreshing and pure it is !' In no time we have realised how this 'tradition' of U G has exposed all false tradition we have been in and about.

A 'State'

U G is not a 'person'. He is a 'state'. It is this 'state', which the Vedanta identifies as the 'Brahman' or the 'Atman', or 'Moksha' or 'Ananda'. We do study the Vedanta and the scriptures. We think we have understood the secrets of Vedanta so well taught by the teachers. We are proud of our learning. But we should only ask ourselves, if really we had the experience of the truth or a glimpse of the thing indicated by the sacred lore. We are too prone to dabble in terms and loudly too on several occasions. We speak of those great terms: Atman, Brahman, Sushupti, Turiya etc. Neither having understood their depth nor having grasped their extension. We speak as though they are like concrete things on our work-table—a *fait accompli*. But a single encounter with U G will be sufficient to realise how deluded we were about things and concepts. All our storehouse of knowledge is belied in his presence. He will have destroyed our 'knowledge', and pride too !

Is it, then, our learned knowledge and scriptural mastery ignorance of false ?

Meet U G and discover for yourself the answer, how to receive it and how not.

'Lead us from darkness to light' is our constant prayer. It is for this purpose we put our effort, practise meditation, cultivate austerity. But UG brushes them aside, and decrees: 'all that leads you from darkness to greater darkness'.

U G says: 'this *State* in which I am, was not obtained by all such *Sādhana*, however sincere it was. For, that is not of the nature of a result. It should happen, and can happen to any body inspite of endeavour. It is something far removed from the relationship of cause and effect. And so, I could not obtain it by *Sadhana*. We may be surprised at such statements. But they are true we learn in his company. We are taken aback at first, but while coming back, we wonder whether all our labour and schooling had not been futile.

But we ponder, and ask ourselves: How could that be admitted ? Haven't we had numberless saints and mystics in our religious history? Haven't they wanted us to do sadhana ? Aren't we told that 'avatars' themselves had descended to lift us up and redeem? Aren't we told of devotees in scores getting salvation by grace? We ask, aren't these our evidences for accepting the 'way' tradition has decreed, and the 'goal' it has visualised? We are satisfied, and nurture our hopes and work for our salvation. We continue our search for a Guru and his promises of a heaven, a bliss, a beatitude, till we, again, encounter UG.

He smiles at us, and dashes our dreams! With a calmness that has the strength of Himalayas, he says: 'All that ye need to know and ought to do is just to seek for food and clothing!' 'Beyond that, any pursuit of bliss or beatitude or salvation is will o'-the-wisp !' This is plain talk and we are told that all aspira-

(*see next page*)

THE RELUCTANT SAGE

HE has no claims to enlightenment makes no promises of salvation, says he has nothing to share...yet people flock to him. What really is this man called U. G. Krishnamurti? A seer or a saint? "Goodman" or saviour?

"A sage—a philosopher of sorts" is how he describes himself. Born into a wealthy South Indian family in July 1918, he struggled for a long time to "find the answer"—like many others before him. He tried all the conventional methods read the holy scriptures, went into samadhi and even what they call nirvikalpa samadhi. But the question remained unanswered— so he rejected all those things. "Enlightenment", he says "is all poetic romantic phoney stuff."

Through it all

UGK rejects everything—all the models values and theories of the collective conscious heritage that humankind holds so dear—and he does so with the confidence of a man who has seen through it all

"We have placed before ourselves the model of a perfect man—be it the Buddha or whoever—given him a stamp. We have all licked it and stamped him out of existence. What you are left with is empty words and phrases. He—this man is the problem."

"Human values are false" he goes on to add "The fear that if you are freed from human values then life would be horrible is not true These values are false and they have falsified your life...".

"I don't claim insight into anything—insight blurs", he asserts. Then what is it that happened to him in his 49th year?

Smilingly UGK replies: "A calamity!"

How?

With characteristic candour he says: "I just stumbled into a situation where the very thing I had been struggling to free myself of—the answer to my question—did not exist any more."

"It was not an experience. An experience can be shared, but this wasn't one; so I have nothing to share. I simply respond to questions asked of me."

Indeed this man looks the very embodiment of serenity. The smile is ready and the gaze unblinking on a face gently framed with grey hair. He sits on the ground alongside his listeners, not perched on a pedestal like a guru speaking without rancour yet with eloquence.

Dubbed variously as "outrageous", "raging sage" and even a "prophet of anti-wisdom" he makes one wonder why, in today's world, he has found such staunch followers in people as diverse as film stars and bureaucrats. What exactly is the ethos of this reluctant sage?

U. G. Krishnamurti: "No messages, no promises..."

"Thought is what comes between man and his 'natural state.' The natural state just happens. No communication is possible and none is necessary. The only thing that is real to you is the way you are functioning. In the natural state there is no entity who is coordinating the messages from the different senses—each is functioning in its own way. There is no continuity....what functions is a primordial consciousness untouched by thought."

Unequivocally he adds that "thought is what put man at the pinnacle of creation—and that is the very thing that will destroy him. That is reality: the writing is on the wall."

And he adds: "The dream that you are going to be living in a nuclear-free world is not going to be a living dream—there will be no historians left to apportion the blame to this side or that—a few cockroaches will survive, that's all."

So what about the answers? What will save humankind if not either thought or religion?

Says UGK: "Each individual has now the responsibility, not any nation—he the individual has to find out his own answers. That is why every individual is the saviour—not collectively. If he can find out a solution for his problems, maybe there is some hope for mankind as a whole."

No message

What does he impart to those who come all the way to listen to him in Switzerland or the USA or as lately, in New Delhi? Perhaps his pragmatic view of the future—and the individual's role in it—strikes a responsive chord.

"I am not out to liberate anybody. You have to liberate yourself. What I have to say will not help you do it."

"I have no message," he concludes "All I can say is: save the world from all these saviours!"

—RESHMI RAY

Not much of a sage

U.G. KRISHNAMURTI: A LIFE
By Mahesh Bhatt
Viking; Rs 125

Saba Naqvi Bhaumik

MAHESH BHATT should stick to making films. This book is nothing short of a complete disaster. Fashioned as a biography, it is neither a definitive account of U. G. Krishnamurti's life and teachings nor an honest, down-to-earth portrayal of Bhatt's own relationship with him. We have instead a confused jumble: episodes from Bhatt's life mingle with the events of Krishnamurti's only to be rudely interrupted by huge passages of conversations between the two men. Bhatt displays neither the fluidity of language nor the intellectual dexterity necessary to sustain this style. The result is chaos.

U. G. Krishnamurti is an enigmatic figure who is best described as an anti-guru. He rejects all religious dogma, has no patience with gurus and god-men, and reserves a special dislike for his more famous namesake, J. Krishnamurti. He claims to have no solution, no answers, no path. He does not give lectures or write books.

Yet, he has followers across the world. The most famous are Parveen Babi and Mahesh Bhatt, and many Indians know him merely as the "other Krishnamurti" who the Babi girl followed to the ends of the world.

On piecing together Krishnamurti's story, so haphazardly scattered across the 183 pages of this book, we gather that years of searching for enlightenment left him with nothing but scorn for all manner of religious-philosopher-teacher:

"I am not a God-man. I would rather be called a fraud. The quest for god has become such an obsessive factor in the lives of human beings because of the impossibility of achieving pleasure without pain. That messy thing called the mind has created many destructive things. By far the most destructive of them is God..."

Ironically, though Krishnanurti debunks all gurus, he appears to have played precisely that role in the lives of many. After rejecting family life in India, he wandered through Europe, made a home for himself in Switzerland and now spends his time being mentor and guide to his faithful band of followers scattered across India, the US, Europe and Australia.

UGK: the anti-guru rhetoric

The big event of his life took place at the age of 49, when he claims to have undergone the process of "death" and "rebirth", a transformation that left him with some amazing powers.

Bhatt races through the events of Krishnamurti's life as if directing a three-hour feature film. He does not pause to reflect, explain or analyse. There is no attempts to evaluate Krishnamurti's teachings.

Part two of the book gives up all pretense at being a biography and as many as 50 pages are devoted to conversations between the two men. Readers will have to plod through pages and pages of Krishnamurti's views on every conceivable subject. Bhatt might as well have titled this book, "The Thoughts of U. G. Krishnamurti".

The insights into Bhatt's life are just as unsatisfactory. And those who pick up this book hoping to get the inside story on the Parveen Babi episode will feel sorely cheated. She is mentioned only briefly and one is left no wiser about her insanity and subsequent disappearing act.

In fact, this might have been pretty readable stuff if Bhatt had chosen to tell the story of his life instead. He gives a few tantalising glimpses of of his colourful past before reverting back to his poorly crafted Krishnamurti saga.

First came the obsession with that utlimate god-man, Rajneesh. Bhatt met Krisnamurti soon after his romance with Rajneesh soured and his description of the encounter would make any writer of pulp fiction proud.

One expected better from the director who displayed considerable emotional depth in films such as *Saransh* and *Arth*.

This book, Bhatt's first, is closer to the kitschy romances he has been mass producing of late. But unlike some of this commercial ventures, it fails to grip. All in all, it is a complete flop. ■

EVEREST HERALD (NEPAL)
SUNDAY, MARCH 3, 1996

POINT OF VIEW / *Ramesh K.C.*

"Don't follow me, I'm lost"

If there is a God, why should God be on your side?" This is U.G. Krishnamurti, the spiritual terrorist and the most rebellious personality I have ever come across. When he made this statement, it thundered in my consciousness.

Krishnamurti comes to India every year to avoid the cold in the West, and I happened to be with him only the winter of last year in Yercaud, South India.

As a journalist, writing on Krishnamurti is a difficult task. Words are insufficient to describe his personality. New jargon and coined terms were nonsensical for his state of mind. Trying to grasp his message is not unlike trying to catch a black cat in a dark room. Krishnamurti's message is really a "no message".

"You have come all the way to the wrong man," he said to me when I had gone to meet him to resolve some spiritual anxieties. For Krishnamurti, the answer was in the question. He had no interest in solving other people's problems.

Who was Krishnamurti? The question is difficult not only for his admirers but also for Krishnamurti himself. According to him, Krishnamurti does not exist as a person, and he is uninterested in creating an image for himself.

"Where do you fit me?" he asks all those interested in writing articles and making documentaries on him.

He disowns spirituality and holiness. He rejects all labels. When people around him talk about religion, he says bluntly, "All religious thoughts are created by Acid-heads."

Having been born and brought up in a religious family, Krishnamurti found nothing as spiritual until on his forty-ninth birthday in Saanen Valley he experienced a kind of "physical death".

During this period many changes took place within his body. According to him, questions disappeared and his search came to an end.

The search involved meeting some spiritual teachers, including J. Krishnamurti, Ramana Maharashi and Swami Shivananda. They failed to provide him with the answers.

In his seventy-seventh year he continues to travel all over the world. He never wastes more than six months in one place.

Talking about his migratory–bird-like experience, he says, "At least birds have a destination. Clouds don't have. These days, I am like a cloud."

Krishnamurti jokes with his company whenever he is no longer interested in carrying on serious conversations. But his jokes are mind boggling and ego shattering, like the statement, "For me, everyday is Sunday. I was born retired."

During my stay in Yercaud, he said to his so-called friends like me (Krishnamurti neither loved nor hated anybody), "Don't follow me. I am lost myself. Get lost! Stay lost!" He says these lines every day like a prime-mantra.

He insisted on the ephemeral nature of his words: "My words are like writing on water." There are no doubts in him. His talks can range from disease to divinity.

But this time Krishnamurti dwelt more on prostitution and priesthood.

Referring to Christianity, he jocularly commented, "Jesus walked on water because he did not know how to swim. But unfortunately the water was just ankle deep."

About the crucifixion, he said, "If Jesus could not save himself, how could he save mankind?"

Krishnamurti professes to those going in for spiritual healing or washing their polluted spirit that they are merely wasting their time.

Krishnamurti is against all of mankind's cultural and literature heritage. Searching for enlightenment for forty-nine years, he found nothing, no karma, no reincarnation, no enlightenment.

"Consciousness, thought and memory are the same," he said to us, "you cannot find memory, where is it?"

People who come to meet him and become friends have described him in various ways. An American friend termed him as "a vacant man."

For Krishnamurti all of modern medicine and technology arose out of witchcraft. He dubs "money" as the modern god and equates the human mind to a computer.

When I asked him whether in the future modern technology would replace mythical gods, he said, "God was already replaced by technology, but we are not accepting the fact."

I was stunned when he said pointing at a television screen, "The physical eye cannot see without the help of knowledge or mind. For physical eyes there are only dots, no image, no visual."

My days with Krishnamurti were filled with moments of pleasure and pain. Listening to him face-to-face, one felt pleasure and laughter. But when pondering over his rebellious blasphemies, one became shocked.

Krishnamurti is my weakness, a weakness I do not want to be free from.

When I invited Krishnamurti to Nepal, he declined, saying "As long as Nepal is a Hindu country I will not visit Nepal."

Whatever he says, it always means something for me. For many, Krishnamurti's nonphilosophy is beyond comparison.

Paradoxically, Krishnamurti can stand for two meanings: a universal good and at the same time a useless guy. But with him one is not bothered about labels. I know that it does not matter for Krishnamurti either.

(The author is a freelance journalist and has edited the book Abichar *in Nepali on U.G. Krishnamurti)*

Philosophising | Mid Day = 13-12-90 | By VINOD DHAWAN

U.G. the unique destroyer

HIS words are searing, scalding bombs, endangering all sense of security. Or as Terry Newland says in his introduction to 'Mind is Myth', a book of conversations with U.G. Krishnamurti: "He lobs grenades into the very citadels of our most cherished beliefs and aspirations."

To the uninitiated it might seem as the ravings of a madman. Take a sampling: "Making love is war; cause and effect is the shibboleth of confused minds; yoga and health foods destroy the body; the body and not the soul is immortal; there is no communism in Russia, no freedom in America, and no spirituality in India; service to mankind is utter selfishness; Jesus was another misguided Jew and Buddha was a crackpot; mutual terror and not love will save mankind; attending church and going to the bar are identical; there is nothing inside you but fear; communication is impossible between human beings; God, Love, Happiness, the unconscious, death, reincarnation and the soul are non-existent figments of our rich imagination; Freud is the fraud of the 20th century, while J.Krishnamurti is its greatest phoney".

For a moment it seems that like some others, the aim of U.G. is to shock us into changing ourselves. Perhaps he has a philosophy, a message to give. "I have no message for mankind", says U.G. "I can never sit on a platform and talk. It is too artificial. It is a waste of time to sit and discuss things in hypothetical or abstract terms". Then why does he talk? "What am I to do? You come, I talk. Do you want me to criticize you, to throw stones? It is useless, for you are affected by nothing.... My talking is the direct result of your questions. I have nothing here of my own, no obvious or hidden agenda, no product to sell, no axe to grind, nothing to prove".

Perhaps they all say that. But this man means it. Here is the first instance of a book having no copyright. He declares "My teaching, if that is the word you want to use, has no copyright. You are free to reproduce, distribute, interpret, misinterpret, distort, garble, do what you like, even claim authorship, without my consent or the permission of anybody".

U.G. spent most of his formative years around Adyar, the headquarters of the Theosophical Society in Madras, and inevitably under the shadow of J. Krishnamurti. Steeped in religious lore, some experiences led him into a healthy disdain for religiousness and an acute sense of what he was later to call "the hypocrisy of the holy business". By the age of 21 he was convinced that all holy men were phonies and were taking people for a ride. He married, but dissatisfied, became a drifter "with neither past or future, neither family nor career, nor any sort of spiritual fulfilment."

"There is no such thing as God. It is the mind that has created God out of fear. There is no ultimate reality. Wanting to be free from fear itself is fear."

Then, at the age of 49 sitting on a bench alone, looking at the green valley and rugged peaks of the Oberland in Saanen, Switzerland, it occurred to him:

"I have searched everywhere to find an answer to my question. "Is there enlightenment?" But have never questioned the search itself. Because I have assumed that goal, enlightenment, exists. I have had to search, and it is the search itself which has been choking me and keeping me out of my natural state. There is no such thing as spiritual or psychological enlightenment because there is no such thing as spirit or psyche at all. I have been a fool all my life, searching for something which does not exist. My search is at an end."

At that moment all questions disappeared and U.G. ceased to act any longer via the separative thought structure.

His most acidic remarks are reserved for his ex-mentor and namesake J. Krishnamurti: "There is no transformation, radical or otherwise. That buffoon talking in the circus tent there offers you a journey of discovery. It is a bogus charter flight. There is no such journey. The Vedic stuff is no more helpful. It was invented by some acid-heads after drinking some soma-juice. J.K. is more neurotic than the people who go to listen to him.

"You may be sure of one thing: he who says he is a free man is a phoney. The thing you have to be free of, is the 'freedom' discussed by that man and other teachers. You must be free from 'the first and last freedom', and all the freedoms that come in between.

In a recent book 'Thought is your Enemy' edited by Frank Noronha of Delhi, U.G. says: "I maintain that the thought in its birth, in its content, in its expression and in its action is fascist. It is very aggressive. The very motivation, the drive behind our demand to understand the laws of nature is to use them for the purposes of continuing the human species at the expense of every other form of life on this planet.

What if we did not have this kind of thought?

"Probably we would have become extinct and the nature would have created a better form of human species on this planet.

"The whole foundation of our culture or our civilisation is built on the foundation to kill and to be killed, first in the name of god symbolised by the Church and all the other religious institutions and in the name of political ideologies, symbolised by the State.

On desires, he says it is the desire to reach a particular goal, an all important goal, that must go, not the countless petty little desires. The only reason you try to manipulate or control the petty desires is as part of your strategy to attain the highest goal, the desire of all desires. "Eliminate that main goal and the others fall into a natural pattern and pose no problem for you or the world."

"There is no such thing as an absolute. It is thought, and thought alone, that has created the absolute. Absolute zero, absolute power, absolute perfection, these have been invented by the holy men and 'experts'.

"Down the centuries the saints, saviours, and prophets of mankind have kidded themselves and everybody else. Perfection and absolutes are false.

"There is no such thing as God. It is the mind that has created God out of fear. There is no ultimate reality, no God-nothing. Fear itself is the problem, not 'God'. Wanting to be free from fear itself is fear."

"The man who practices virtue is a man of vice. There is not a virtuous man in the world. All men will be virtuous tomorrow, until then they remain men of vice. Your virtue only exists in the fictitious future."

And finally, he says: "There is already peace in man. You need not search. The living organism is functioning in an extraordinarily peaceful way. Man's search for truth only ends up disturbing and violating the peace that is already there in the body."

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MALNAD NOTEBOOK

• Probing probe • Casual approach

A formality

Shimoga: One more 'Janavani' programme of the Karnataka Government was organised here recently. It was no different from the others; it was a mere formality. The public had to be content with the same old promises and replies.

The outcome of the programme was such that it demanded rethinking on continuing it and left doubts about actual public involvement. Basically, the Minister concerned appeared to be not interested in it. The Minister, Mr. J. H. Patel, arrived two hours late and casually apologised for the delay. Actually, the programme itself was postponed twice.

To begin with, most of the questioners were absent and those present asked irrelevant questions that failed to elicit any new information from the Minister. Most of the questions related to VISL, industrial development, power production, etc. although the organisers had not specified any subject.

Replies given by Mr. Patel were also casual and vague. He evaded replies to some ticklish questions. At times, he also went off the track by giving replies to a question that was not asked. The Special Deputy Commissioner sitting by his side, had to put him on the track several times.

When one questioner charged that most of their promises remained only on paper, Mr. Patel said he was prejudiced. He then proceeded to list the promises fulfilled by the government. But when he found that these were not many, he tried to hide his embarrassment by saying, "there are many more. But there is not enough time to list all of them now."

The programme failed to involve the public and it only turned out to be a platform for propagating development activities of the government.

If the government really wants to hear public grievances and solve them, it should ensure more public participation and also see that the Minister concerned is serious in his work.

Dalits' ire

Chikmagalur: The local Dalit Sangharasha Samiti workers sent a parcel containing a saree and a 'panche' to the Chief Minister. The occasion: April 14, Dr. B.R. Ambedkar's birthday. Reason for this extreme step: To protest against the government programmes like 'Thali Bhagya', when all they wanted was basic education.

According to Mr. M.D. Gangaiah, district convener, Dalit Sangharsha Samiti, the backwards were conducting marriages even before the 'Thali Bhagya' scheme was implemented. What they need is education and not financial assistance for conducting marriages.

He charged that the government wants the backward people to remain backward by only providing them temporary benefits through these kind of programmes. He felt that if basic education was imparted to them, it would help them to earn their livelihood. Instead, the government was offering them only temporary solution to their problems. The government must strike at the root of the problem. And that is, lack of education facilities for the backwards. Hence, it must provide education facilities to them.

'UG'

Madikeri: This town had an unexpected distinguished visitor last week. Mr. U. G. Krishnamurthi, the mystic and nihilist philosopher, came on an unscheduled visit to this town. He is still camping here.

UG, as he is fondly called by his friends and associates, functions in his primordial state of consciousness. He underwent a transformation, which he calls it 'calamity', that has put him in his natural state. It was on his 49th birthday that he underwent a 'miraculous metamorphosis' while sitting under a wild chestnut tree overlooking the beautiful seven hills and seven valleys in Sanen, Switzerland. He says that every nerve and cell in his body underwent an irreversible change.

He denies that he has any particular ideology which he can pass on to others. When that eternal truth is expressed in words, it is falsified, he maintains.

"I have no message to give to the world. Whatever happened to me is such that I cannot share it with the world. It is an extraordinary thing — like the sunset, or a flower, or a mountain".

UG is a force to reckon with for he is a formidable authority on men, matters and metaphysics. In China, he is hailed as the incarnation of Lao-Tse, for, his sayings are as paradoxical as that of the ancient philosopher.

UG will soon leave for his 'mountain nest' in Switzerland.

Nude worship

Shimoga: Can a divisional commissioner conduct magisterial inquiry? Yes, according to the State Government.

The State Government has ordered a magisterial inquiry into the Chandragutti incident and named Mr. Rin Singha, Divisional Commissioner, Bangalore, as the inquiry officer.

But as per the inquiry norms, divisional commissioners don't have magisterial powers; they can only act as appellate authority in certain cases. It is only tahsildars, assistant and deputy commissioners who enjoy this power. Since the order was issued under the Enquiries Commission Act, its validity due to this ambiguity, is doubtful.

In the meanwhile, the inquiry will begin only in June after Mr. Rin Singha returns from his long leave. Actually, the probe itself was ordered nearly one month after the incident.

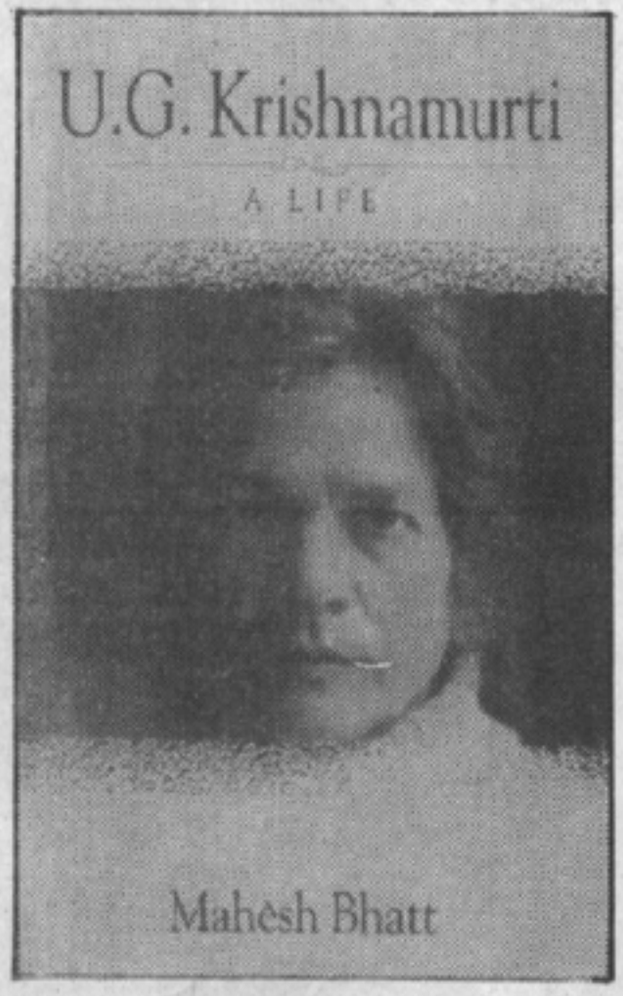
There are several reasonings put forward as to why the divisional commissioner was asked to conduct the magisterial inquiry. According to one line of thinking, since the responsibility of the district administration had also been asked to be fixed during the inquiry, a person above the rank of the deputy commissioner was asked to conduct the inquiry.

Another reason put forward is that since the deputy commissioner had already submitted the report on his own without waiting for an order to that effect this might have prompted the government to name the divisional commissioner as the inquiry officer.

— Arun in Shimoga, R. Subrahmanyam in Medikeri, S. K. Dattathri in Chikmagalur and Rajashree Hegde in Sirsi.

Garland of gratitude: *This Mandakki Male (garland of puffed rice) was made by a Harijan woman and offered to Small Scale Industries Minister R. V. Deshpande as a token of gratitude. The occasion was the electrification of Hunashettikoppa, one of the most backward villages in Yellapur taluk.*

Nothing to teach, nothing to offer, nothing at all



U.G. KRISHNAMURTI: A LIFE

By MAHESH BHATT

Viking (Penguin India), pp 189, Rs 195

A random passage from U.G. Krishnamurti makes one shiver with a sense of *deja vu*: "You see, ambition is a reality, competition is a reality. But you have superimposed on that reality the idea that you should not be ambitious. It has turned us all into neurotic individuals. We want two things at the same time." Whose words are these? Not just the language, even the sense is that of the original Krishnamurti, J.

The similarity is not just in ideas, but also in backgrounds, and even in looks. UG too had an unusual childhood, groomed by his rich grandfather for a spiritual life. He too was closely associated with the Theosophical Society and broke away from it. And UG too has those striking looks, intense eyes and beautiful features; watching him, observing his gestures and mannerisms, reminds one, invariably, of his more famous namesake. What, then, is the exact relationship between the two Krishnamurtis? In a sense, this question lies at the heart of the riddle of who UG is. If we are able to define this relationship exactly, then I think we shall be able to understand UG better.

It is well known that UG has been consistently debunking, attacking, and deriding J. Krishnamurti, whom he calls the "biggest hoax" of the 20th century. When Radha Rajagopal Sloss' salacious and scandalous expose, *Lives in the Shadow of J. Krishnamurti*, was published, UG, according to Mahesh Bhatt, gloated. And yet, UG's ideas (he refuses to call them "teachings") are similar. In fact, it was while listening to Krishnamurti's lecture at Saanen, Switzerland, that UG finally walked out, to face his own "calamity." Krishnamurti was describing a state which was UG's own, so he felt that it was pointless to go on listening.

Where UG departs from Krishnamurti is in his refusal to believe in any entity such as the mind. Whereas J. Krishnamurti speaks of the ending of thought, the dissolution of the centre, the death of the mind, and so on, UG believes that the mind is a myth, a non-existent chimera invented by philosophers and gurus. To him the human being is a bio-chemical organism; that's all. And the body itself is very intelligent, concerned only with its survival. By giving it a false goal, such as the attainment of *moksha*, we torture it unnecessarily. This makes UG somewhat of a materialist and a cynic.

The "death" experience which UG underwent was, according to him, the death of the body. But, it seems, instead of merely dying, his body revived. Since then he has gone through numerous deaths and revivals. All his talking is merely a description of how he actually functions. He claims that he has nothing to teach, nothing to give others. He cannot help anyone; in fact, he asserts, no one can help anyone else because there is nothing to achieve. The world is all right the way it is and we too are quite all right as nature created us. So, to him, all religions and philosophies are humbug. It is his relentless attack on what he sees as sham and hypocrisy that distinguishes UG. He offers nothing and punctures all those who claim to offer anything themselves. In that sense, he is the nihilist par excellence. No doubt, there is something utterly merciless and unfeeling about his criticism; indeed, he has, as his grandfather once commented, "the heart of a butcher."

In most of his thoughts, UG is merely echoing J. Krishnamurti, who also debunked traditional religions and spiritual authority of any kind. UG, however, argues that in doing so, Krishnamurti set up an alternative authority; that he substituted God with a suggested transformation of consciousness; that he continued to offer hope, however indirectly, to his disciples and followers. UG makes it very clear that he wishes to offer no hope at all; he wants to drive home to us the very hopelessness of our condition. Therefore, UG merely takes Krishnamurti's teaching to its logical extremes, even so far as to render it absurd and futile.

By himself, and on his own terms, UG makes little sense. But when looked at with Krishnamurti's thought in mind, he becomes the culmination of the heterodox tradition of modern Indian mysticism. The orthodox tradition, as exemplified by, say, Sri Ramakrishna Paramahansa, has almost ended up as another organised church, not much different from conventional religion. On the other hand, UG takes us is to the brink of the abyss, exhausting the potential of Krishnamurti's philosophy and, indeed, destroying it. While this makes him a "a festering splinter that never goes away," to quote one of his followers, he does perform the salutary and necessary function of clearing whatever garbage and debris was left behind by Krishnamurti.

The best way of describing UG's ministry is to call it anti-philosophy. But if ideas always contain and suggest their opposites, then UG is really no different from all the gurus of India. He too heals, helps, and points the way.

What is interesting about UG's life, however, is the suffering and agony of it. He proved to be unsuccessful at most of the roles he was called upon to perform, except perhaps his current role as an anti-guru. He was deserted by his father, brought up by his grandfather, with whom he quarrelled, dropped out of college, deserted his wife and children (his wife later went insane), walked out of the theosophical society, broke with J. Krishnamurti, and ended up penniless at Saanen, where he had to be "adopted" by a remarkably generous Swiss woman called Valentine de Kerven. Earlier, when he was broke in London, he was sheltered by the Ramakrishna Mission. Thus, in his own life, UG was a bit of a bum, a derelict, who had a broken life.

Similarly, most of his disciples, too, are people with severe emotional and psychological problems. Many of them, like Mahesh Bhatt, come from broken homes themselves. Some, like Parveen Babi, are mentally disturbed. These are people who have all, at one time or another, hit rock bottom; they have left or have been driven out of other ashrams. When they have absolutely nowhere else to go, they turn to UG. As Vijay Anand put it, "He is a friend to you when your own teacher has become your enemy." Well, so what? Surely, the modern condition demands gurus for *tamasic* as it does for *satvik* people. As a person interested in spirituality, I am neither disturbed nor bothered by UG. I think he has made a positive contribution to the continuously evolving discourse of self-discovery and emancipation. All his negativism only functions to clear away every kind of falsehood from our lives.

As to Mahesh Bhatt, his biographer, I must confess that I have mixed feelings. Bhatt's biography leaves much to be desired. There are jumps in chronology and the narrative is patchy; the book seems to have been written in a hurry and is not properly researched. It does offer us much more than the earlier books of or on UG. Yet, as a first biography, it does deserve credit.

The main problem with Bhatt's point of view is the peculiar blindness that disciples have about their masters; Bhatt believes that all other gurus are frauds, but UG is not, supposedly because he admits that he has nothing to offer. Such a position makes Bhatt self-righteous, obtuse, and intolerant—"no one, absolutely no one can now take me for a ride," he seems to proclaim. But Bhatt should know that no one can either deceive or liberate us; we deceive and liberate ourselves.

MAKARAND PARANJAPE

Flying un-guru

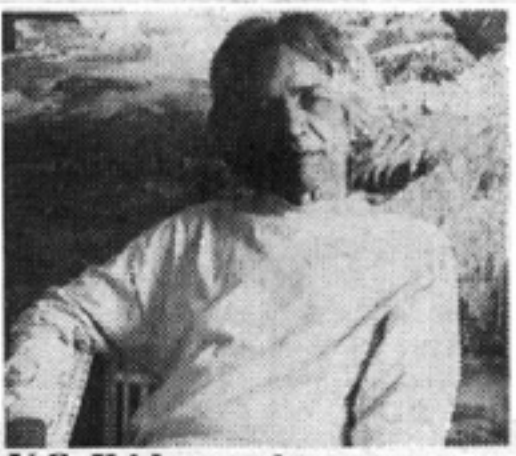
FOR a godman, U.G. Krishnamurthy is incredibly down-to-earth. He walks down to the Basavangudi Post Office to buy stamps, hitch-hikes to Gandhi Bazaar to buy a mosquito net, and loves instant coffee ("I hate anything natural").

But godman? "When I say *karma* is irrelevant, to call me a godman is an insult not just to me but to God also," is how he dismisses the fancy tag he has acquired. But if you can't call UG (as Uppuluri Gopala Krishnamurthy is popularly known) a godman, then there is almost no other way you can describe him. Pop philosopher? No way. UG rips philosophies apart. A guru. "The last thing I want is a following. "An un-guru, as the *San Francisco Chronicle* called him? That's quite close to it, because UG loves to do, and say, things which a normal God-fearing guru doesn't, and wouldn't.

For starters, God is off his list. "There is no power outside of man." Yoga and health foods destroy the body, and the body, not the soul, is immortal. There is no communism in Russia, no freedom in America, no spiritualism in India. Mutual terror not love will save mankind."

Part of UG's popularity could be because he is off-beat. During his two-month stay in India, an Irishman tracked him all the way from Delhi to Bangalore. Another wrote to him asking whether he could use UG's thoughts to buy stocks and shares. That off-beat.

At 72, looking 50, UG talks animatedly of all things big, small and human. With style, with elan and in a contradictory way his very own. "Nature and its conservation should be the first topic on the world agenda," he says but gets his press interviews photocopied by the dozen. "Astrology is a hoax," he surmises but marvels at the horoscope readings of a Rajajinagar *naadi*.



U.G. Krishnamurthy

Money, itself, is high on his own agenda. And he makes no bones about it. According to one prediction, he is in for a windfall in June, and according to another a helicopter is on its way for him before 1999.

THE SUNDAY OBSERVER

February 12, 1989

TELEVISION

Shobha De

"Who are you? What are you?" Thundered Rajiv Mehrotra for openers, Good questions. A pity they weren't answered. In fact, at the end of "Conversations", most viewers remained completely in the dark about the identity of the mysterious man who was being grilled by Mehrotra, who by the way, is back to his favoured stuttering style of questioning. "What do you do for your bread?" he asked UG Krishnamurti, the self-styled guru. (Knew who he was only because I had interviewed him myself over a decade ago when he was filmstar Parveen Babi's mentor). The "philosopher" characteristically ducked the question and went off at a weird tangent. UG was sprung on unsuspecting viewers without any introduction or preamble. I received several irate calls from people wanting to know who the hell that funny fellow was and what the hell the two of them were gabbing about. Search me. I have yet to see such an obscure, meaningless and irrigating programme, which went round and round in circles and conveyed precisely nothing. In any case, Mehrotra needs a crash course in conducting civilised interviews. It is just not on to rudely interrupt, cut off or correct a guest and carry on brazenly with one's own self-promotion. It's as easy to make an image as to wreck it---someone ought to tell our friend that before it's too late.

THE AFTERNOON DESPATCH & COURIER

12 Monday, April 15, 1991

Another programme with UGK, please

■ U.G. Krishnamurthy

TELLY VIEW

PROCHI BADSHAH

THERE is something about his eyes and his voice which is extremely attractive. His grey hair falling on an intriguing face only adds to his charm. I could stare at U.G. Krishnamurthy forever. Though I have met him a couple of times (in fact, I've even had a meal with him at the Taj once). I've never questioned him about life, death, God or *nirvana*. Whenever we've spoken, we've talked only professional (for me) stuff, like Parveen Babi's illness or Mahesh Bhatt's paranoias or preferences and problems. I never saw UG as a Godman or a *guru* (he hates being called one, anyway). To me, he was the man who looked after the Babi when she needed help. The guy who was Mahesh Bhatt's emotional crutch.

That is why, when I saw him on DD, having a dialogue with the Bhatt, UG made me sit up. For the first time, I realised why Mahesh was, obsessed with him. He did not ramble and create confusion, the way most others do when speaking on topics like these. His quotes, I was told, were slightly censored but UG made an impact in spite of it. I only wished the programme had been a little longer. Or perhaps, there could have been a part-II to it. I'm sure Mahesh Bhatt hasn't exhausted his list of questions and UG has his answers. So why not, Mr. Shiv Sharma?

ಕನ್ನಡಪ್ರಭ

ಸಂಪಾದಕ
ವಿಶ್ವೇಶ್ವರ ಭಟ್ಟ

-23 ಬೆಂಗಳೂರು ೧೫-೪-೧೯೯೦ ಭಾನುವಾರ 15-4-1990 CITY

'ಯು. ಜಿ.' ಕೇಳುತ್ತಾರೆ

ಜೀವನಕ್ಕ ಅರ್ಥವಂತಿರಬೇಕು ?

ಭಾರತ ಹಾಗೂ ವಿದೇಶಗಳಲ್ಲಿ ಉಪ್ಪಲೂರಿ ಗೋಪಾಲಕೃಷ್ಣಮೂರ್ತಿಯವರ ಹೆಸರು ಆಂಧ್ರ ಪ್ರದೇಶದಲ್ಲಿ ಜನಿಸಿದ ಮತ್ತೊಬ್ಬ ಚಿಂತಕ ಜಿಡ್ಡು ಕೃಷ್ಣಮೂರ್ತಿಯವರದಷ್ಟು ಪ್ರಸಿದ್ಧವಲ್ಲ. ಆದರೆ ಬುದ್ಧಿಜೀವಿಗಳ ಒಂದು ಸೀಮಿತ ವರ್ಗದಲ್ಲಿ ಯು.ಜಿ.ಯವರ ವಿಚಾರಧಾರೆ ಜೆ.ಕೆ.ಯವರದಷ್ಟೇ ಆಲೋಚನಾ ತರಂಗಗಳನ್ನೆಬ್ಬಿಸುತ್ತದೆ. ಹೋಲಿಸಿ ನೋಡಿದರೆ ಅವರಿಬ್ಬರ ಚಿಂತನೆ ಎಲ್ಲಿ ಕೂಡುತ್ತವೆ, ಎಲ್ಲಿ ಸಮಾಂತರವಾಗುತ್ತವೆ ಅಥವಾ ಎಲ್ಲಿ ಪರಸ್ಪರ ವಿರುದ್ಧ ದಿಕ್ಕಿನಲ್ಲಿ ಸಾಗುತ್ತವೆ ಎಂಬುದನ್ನು ಹೇಳುವುದು ಕಷ್ಟ. ಬಹುಶಃ ಯಾರೇ ಇಬ್ಬರು ದಾರ್ಶನಿಕರ ವಿಷಯದಲ್ಲೂ ಈ ಮಾತು ಸತ್ಯವೇನೋ. ಎಲ್ಲ ಜಿಜ್ಞಾಸುಗಳಂತೆಯೇ ಮೊದಲು ಆತ್ಮಸಾಕ್ಷಾತ್ಕಾರದ ಹಾದಿಯಲ್ಲಿ ನಡೆದು ಅನಂತರ ತಮ್ಮ ೪೯ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿನ ಒಂದು ವಿಚಿತ್ರ ಅನುಭವದ ನಂತರ, ಸಾಕ್ಷಾತ್ಕಾರ ಮಾಡಿಕೊಳ್ಳಲು ಆತ್ಮವೆಂಬುದೇ ಇಲ್ಲ ಎಂಬ ತೀರ್ಮಾನಕ್ಕೆ ಬಂದ ಯು.ಜಿ. ಅವರ ವಿಚಾರಧಾರೆಯ ಒಂದು ಸ್ಯಾಂಪಲ್ ಇಲ್ಲಿದೆ. ಇದು ಯು.ಜಿ. ಅವರೊಂದಿಗೆ ಅವರ ಅಭಿಮಾನಿಯೊಬ್ಬರ ಸಂವಾದ.....

ನನಗೆ ಆಸಕ್ತಿ ಇರುವುದು ಧ್ಯಾನದಲ್ಲಿ, ನಿಜವಾದ ಮಾನಸಿಕ ಶಾಂತಿಯಲ್ಲಿ.

ಸಾಧನದ ಅವಶ್ಯಕತೆ ಇರುವ ನಿಮ್ಮ ಗುರಿಯ ಬಗ್ಗೆ ನಿಮ್ಮನ್ನು ನೀವೇ ಪ್ರಶ್ನಿಸಿಕೊಂಡಿದ್ದೀರಾ? ಮಾನಸಿಕ ಶಾಂತಿ ಎನ್ನುವುದು ಇದೆ ಎಂಬ ಬಗ್ಗೆ ಖಾತರಿಯೇನು? ಬಹುಶಃ ಅದೇ ಸುಳ್ಳಿರಬಹುದು. ನಿಮ್ಮ ನಿರ್ದಿಷ್ಟ ಗುರಿಯೇನು ಎಂಬುದನ್ನು ತಿಳಿಯಲು ಈ ಪ್ರಶ್ನೆ ಕೇಳುತ್ತಿದ್ದೇನೆ. ಅಡ್ಡಿಯಿಲ್ಲವಷ್ಟೆ?

ನಾನು ಆಗಲೇ ಹೇಳಿದಂತೆ ನನಗೆ ಮಾನಸಿಕ ಶಾಂತಿ ಬೇಕು

ಅದು ಯಾವಾಗ ಬರುವುದೆಂದು ನಿರೀಕ್ಷಿಸಿದ್ದೀರಾ? ನಾಳೆ, ಮುಂದಿನ ವಷ, ಹೌದಲ್ಲವೇ? ಮಾನಸಿಕ ಶಾಂತಿ ಸಮಾಧಾನ, ಅವೇನಾದರೂ ಆಗಲಿ, ಅದೆಲ್ಲಾ ಯಾವಾಗಲೂ ನಾಳೆಯೇ ಏಕೆ ಬರಬೇಕು? ಇಂದೇ ಏಕೆ ಆಗಬಾರದು? ಬಹುಶಃ ಈ ಚಿತ್ರಕ್ಷೋಭೆಯೆಲ್ಲಾ ಸಾಧನದಿಂದಲೇ ಉಂಟಾಗಬಹುದು.

ಆದರೆ ಮಾನಸಿಕ ಶಾಂತಿ ಸಾಧ್ಯವಿರಲೇಬೇಕು.

ಸರಿಯೇ, ಆದರೆ ಅದು ನಾಳೆಯೇ ಏಕಾಗಬೇಕು? ಇವತ್ತಿನ ಸಮಸ್ಯೆಯನ್ನು ಈಗಲೇ ಎದುರಿಸಿ. ನಿಮಗೆ ಅಂತಿಮವಾಗಿ ಆಗಬೇಕಾದುದೇನು?

ನಾನು ಏನು ಮಾಡಿದರೂ ಅದು ಅರ್ಥರಹಿತವೆನಿಸುತ್ತದೆ. ತೃಪ್ತಿಯೆನ್ನುವುದೇ ಇಲ್ಲ. ಇದಕ್ಕಿಂತ ಉತ್ತಮವಾದುದು ಏನಾದರೂ ಇರಲೇಬೇಕೆನ್ನಿಸುತ್ತದೆ.

ಒಂದು ವೇಳೆ ಅರ್ಥರಾಹಿತ್ಯವೇ ಪರಮ ಸತ್ಯ ಎಂದು ನಾನು ಹೇಳಿದರೆ ಏನು ಮಾಡುತ್ತೀರಿ? ನೀವು ನಿಮ್ಮ ಮುಂದಿಟ್ಟುಕೊಂಡಿರುವ ಅಸಂಬದ್ಧ ಗುರಿಯೇ ನಿಮ್ಮಲ್ಲಿ ಅತೃಪ್ತಿಗೂ ಅರ್ಥರಾಹಿತ್ಯದ ಭಾವನೆಗೂ ಮೂಲಕಾರಣ. ಜೀವನಕ್ಕೆ ಅರ್ಥವೆಂಬುದು ಇದೆ ಎಂದುಕೊಂಡಿದ್ದೀರಾ? ನೀವು ಹಾಗೆಂದು ತಿಳಿದಿಲ್ಲ, ಆದರೆ ಅರ್ಥವಿದೆ, ಅರ್ಥವಿರಲೇಬೇಕು ಎಂದು ಜನ ನಿಮಗೆ ಹೇಳಿದ್ದಾರೆ. ಅರ್ಥದ ಹುಡುಕಾಟ ನಿಮ್ಮನ್ನು ಅನ್ಯಮನಸ್ಕರನ್ನಾಗಿ ಮಾಡಿದ್ದು ಜೀವನಕ್ಕೆ ಅರ್ಥವಿಲ್ಲ ಎಂಬ ಭಾವನೆ ಬರುವಂತೆ ಮಾಡಿದೆ. ಅರ್ಥದ ಹುಡುಕಾಟ ಬಿಟ್ಟಾಗ ನಿಮಗೆ ನೀವು ಮಾಡುತ್ತಿರುವುದರಲ್ಲಿಯೇ ಅರ್ಥ ಕಂಡುಬರುತ್ತದೆ.

'ಅನಾಮಿಕ'

ಆಧ್ಯಾತ್ಮಿಕ ಎಂದುಕೊಂಡು ನೀವು ಬಯಸುತ್ತಿರುವುದೆಲ್ಲಾ ಪ್ರಾಪಂಚಿಕ ಮೌಲ್ಯ ಉಳ್ಳದ್ದೇ. ಇದರಲ್ಲಿ ಆಧ್ಯಾತ್ಮಿಕ ಎಂಬುದೇನಿದೆ, ಎಂದು ನಾನು ಕೇಳಬಹುದು.ತಾನೆ? ನಿಮ್ಮ ಆಧ್ಯಾತ್ಮಿಕ ಗುರಿಸಾಧನೆಗೆ ನೀವು ಬಳಸುವ ಉಪಕರಣ ನಿಮ್ಮ ಪ್ರಾಪಂಚಿಕ ಗುರಿ ಸಾಧನೆಗೆ ಬಳಸುವಂತಹದೇ ಅಲ್ಲವೆ? ಅಂದರೆ ಚಿಂತನೆ ಎಂಬುದು ತಾನೆ? ಚಿಂತನೆ ಮಾಡುವುದಲ್ಲದೆ ನೀವು ಹೊಸದಾಗಿ ಏನನ್ನೂ ಮಾಡುವುದಿಲ್ಲ. ಜೀವನಕ್ಕೆ ಏನೋ ಉದ್ದೇಶವಿದೆ, ಏನೋ ಅರ್ಥವಿದೆ ಎಂಬ ಚಿಂತನೆ. ಚಿಂತನೆ

(ಆರನೇ ಪುಟ ನೋಡಿ)

The non-guru and his anti-disciples

M N CHAKRAVARTHY

UG is in town. Every summer before going to Switzerland, he visits Bangalore so that his fans here can have a 'darshan', no, chat with him. It is difficult to describe him to the uninitiated. This is how a writer who happened to meet UG described him to a friend:

Friend: I heard that you went to visit UG Krishnamurthy last night. I don't know who he is. Can you tell me something about him?

Writer: He is an anti-guru. Well, he's a man totally opposed to teaching.

Friend: What does he do then?

Writer: Well, he teaches. No, that's not it. He sits around in other people's homes.

Friend: So he lives off other people?

Writer: No, he is quite well-to-do. He's just independent.

Friend: And what does he do while sitting around?

Writer: Talking about gurus and how much he hates them and what phonies they all are - every one of them.

Friend: Who listens to him?

Writer: People. No, they are not disciples. They are what you could call anti-disciples.

Friend: How do you know that?

Writer: Well, they make fun of him. They argue with him, insult him. They don't treat him like a guru. And, if they do (and some attempt it), he becomes abusive, angry, contemptuous.

Friend: But he seems to have something of the same format as any other guru. He travels to countries where people hear about him and they come to listen to him speak.

U G Krishnamurthy

Writer: Everything he does is a reverse of what gurus do. He turns everything upside down. This is why people like him. He is fascinating to watch. That he is. Uppaluri Gopala Krishnamurthy was born in Andhra Pradesh on July 19, 1918. He was brought up by his grandparents as they were told by astrologers that he was one of the greatest yogis on earth. They were convinced that he was a *yoga brashta*, one who had come within inches of attaining enlightenment in his past life.

He is married with four children. He was involved with the Theosophical Society and has travelled all over the world. After his first son died, he formed the screenplay for Mahesh Bhatt's Hindi film, '*Saraansh*'.

At 49, he was 'enlightened', an expression he hates to use. He prefers to call it a catastrophe.

The other day he said: "It is nice of you to have come here, but you have come to the wrong places because you want an answer and you think that my answer will be your answer. But that is not so. I may have found my answer, but that is not your answer. You have to find that out for yourself. You should also find out the way in which you are functioning in this world. This will be the answer to all your questions."

UG is on the Internet. There are 52 ways to find access to him - all his books and collection of speeches are there. As social scientist Rick Kalman says: "The 20th century has given rise to 10 destroyers, both eastern and western. They include Einstein, Heisenberg, Godel, Heinz von Forster, Derrida, B L Whorf and U G Krishnamurthy. All have offered evidence of the limits of man's knowledge. When it is fully understood it will rock the Western world to its very core".

UG's Internet address: *http://www.well.com/user/jct.* ■

ಬೆಂಗಳೂರು, ಕನ್ನಡಪ್ರಭ ಏಪ್ರಿಲ್ ೧೫, ೧೯೯೦

ನ್ನಡ ಪ್ರಭ ೧೫-೪-೧೯೯೦

ಜೀವನಕ್ಕೆ ಅರ್ಥವೇಕಿರಬೇಕು ?

(ಒಂದನೇ ಪುಟದಿಂದ)

ಎಂಬುದೇ ವಸ್ತುವಾದ್ದರಿಂದ, ಅದರ ಗುರಿಯೂ — ಅಂದರೆ ಆಧ್ಯಾತ್ಮಿಕ ಜೀವನ, ಉದ್ದೇಶಪೂರ್ಣ ಜೀವನ ಎಂಬುದೂ - ವಸ್ತುವೇ. ಆಧ್ಯಾತ್ಮಿಕತೆ ಎನ್ನುವುದು ವಾಸ್ತವವಾಗಿ ಪ್ರಾಪಂಚಿಕತೆಯೇ. ನೀವು ಯೋಚನೆ ಮಾಡುತ್ತೀರೇ ವಿನಾ ಕ್ರಿಯೆಯಲ್ಲಿ ತೊಡಗುವುದಿಲ್ಲ, ಅಂದರೆ ಮಾಡಬೇಕಾದುದನ್ನು ಮುಂದೂಡುತ್ತೀರಿ. ಚಿಂತನೆ ಎಂಬುದು ಸಾಧಿಸತಕ್ಕದ್ದು ಏನೂ ಇಲ್ಲ.

ಇಷ್ಟಕ್ಕೂ ನಿಮ್ಮ ಆಧ್ಯಾತ್ಮಿಕ ಎಂಬ ಗುರಿಗಳ ಸಾಧನೆಗೆ ನೀವು ಬಳಸುತ್ತಿರುವ ಉಪಕರಣವಾದ ಚಿಂತನೆ ಎಂಬುದು ಭೂತಕಾಲದ ಪರಿಣಾಮ. ಯೋಚನೆ ಹುಟ್ಟುವುದು ಕಾಲದಲ್ಲಿ, ಪ್ರವೃತ್ತಿಸುವುದು ಕಾಲದಲ್ಲಿ, ಅದು ನಿರೀಕ್ಷಿಸುವ ಪರಿಣಾಮಗಳೂ ಕಾಲಾಧೀನವೇ. ಕಾಲಾಧೀನ ಎಂದರೆ ಮುಂದೂಡುವಿಕೆ, ನಾಳೆಗೆ ಬಿಟ್ಟಿರುವುದು. ಉದಾಹರಣೆಗೆ ಸ್ವಾರ್ಥ ಎಂಬ ವಿಷಯವನ್ನು ತೆಗೆದುಕೊಳ್ಳಿ ಅದನ್ನು ಖಂಡಿಸುತ್ತಾರೆ. ಆದರೆ ಮನಸ್ಸಿನ ಸೃಷ್ಟಿಯಾದ ಸ್ವಾರ್ಥರಾಹಿತ್ಯವನ್ನು ಬಯಸಬೇಕೆನ್ನುತ್ತಾರೆ. ಆದರೆ ಅದರ ಈಡೇರಿಕೆಯಾಗುವುದು ಮಾತ್ರ ಎಂದಿಗೂ ಭವಿಷ್ಯದಲ್ಲಿಯೇ, ಅಂದರೆ ನಾಳೆ. ನಾಳೆ ಅಥವಾ ನಾಳೆದ್ದು ಅಥವಾ ಪುನರ್ಜನ್ಮ ವೆನ್ನುವುದಿದ್ದರೆ ಆಗ ನೀವು ನಿಸ್ವಾರ್ಥ ಜೀವಿಗಳಾಗುತ್ತೀರಿ. ಆದರೆ ಇಂದೇ, ಈಗಲೇ ನೀವೇಕೆ ಸಂಪೂರ್ಣವಾಗಿ ನಿಸ್ವಾರ್ಥ ಜೀವಿಯಾಗಬಾರದು? ಇಷ್ಟಕ್ಕೂ ನಿಮಗೆ ನಿಜಕ್ಕೂ ಸ್ವಾರ್ಥವನ್ನು ಬಿಡಬೇಕು ಎಂಬ ಬಯಕೆಯಿದೆಯೇ? ಖಂಡಿತ ಇಲ್ಲ, ಎಂತಲೇ ನೀವು ಸ್ವಾರ್ಥರಾಹಿತ್ಯದ ಗಾಳಿಗೋಪುರ ಕಟ್ಟುತ್ತಾ ಸ್ವಾರ್ಥಿಗಳಾಗೇ ಉಳಿದಿರುತ್ತೀರಾ? ನೀವು ಎಂದಿಗೂ ನಿಸ್ವಾರ್ಥಿಯಾಗುವುದಿಲ್ಲ, ಏಕೆಂದರೆ ನೀವು ನಿಸ್ವಾರ್ಥಿಯಾಗಲು, ಚಿತ್ತಶಾಂತಿ ಪಡೆಯಲು ಬಳಸುವ ಉಪಕರಣ ಪ್ರಾಪಂಚಿಕ ಮೌಲ್ಯ ಉಳ್ಳದ್ದು. ಸ್ವಾರ್ಥದಿಂದ ಬಿಡುಗಡೆ ಹೊಂದಲು ನೀವು ಏನನ್ನೇ ಮಾಡಿದರೂ ಅದು ಅದನ್ನು ಇನ್ನಷ್ಟು ಬಲಪಡಿಸುತ್ತದೆ. ನೀವು ಸ್ವಾರ್ಥಿಗಳಾಗಬೇಕೆಂದು ನಾನು ಹೇಳುತ್ತಿಲ್ಲ ಆದರೆ ಅದಕ್ಕೆ ವಿರುದ್ಧವಾದುದರ ಬಗ್ಗೆ ಅಂದರೆ ನಿಸ್ವಾರ್ಥತೆಯ ಬಗ್ಗೆ ಯೋಚನೆ ಅನವಶ್ಯಕ ಎನ್ನುತ್ತಿದ್ದೇನೆ.

ಧ್ಯಾನದಿಂದ ಸ್ವಾರ್ಥತೆಯನ್ನು ಕೊನೆಗಾಣಿಸಬಹುದು ಎನ್ನುತ್ತಾರೆ. ವಾಸ್ತವವಾಗಿ ನೀವು ಮಾಡುತ್ತಿರುವುದು ಧ್ಯಾನವಲ್ಲ, ನಿಸ್ವಾರ್ಥತೆಯ ಬಗ್ಗೆ ಯೋಚಿಸುತ್ತಾ ಆ ದಿಕ್ಕಿನಲ್ಲಿ ಯಾವುದೇ ಕ್ರಿಯೆಯನ್ನು ಕೈಗೊಳ್ಳದಿರುವುದು. ಇದೊಂದು ಉದಾಹರಣೆ ಅಷ್ಟೆ, ಆದರೆ ಇಂತಹ ಎಲ್ಲ ಉದಾಹರಣೆಗಳ ಮೂಲ ಸ್ವರೂಪ ಒಂದೇ. ಈ ದಿಕ್ಕಿನಲ್ಲಿನ ಎಲ್ಲ ಚಟುವಟಿಕೆಗಳೂ ಒಂದೇ. ನಿಮಗೆ ಸ್ವಾರ್ಥವನ್ನು ಬಿಡುವ ಬಯಕೆಯಿಲ್ಲ ಎಂಬುದನ್ನು ನೀವು ಒಪ್ಪಿಕೊಳ್ಳಬೇಕು.

ನಾನು ಅರಿವಿಗಾಗಿ ಪ್ರಯತ್ನಿಸುತ್ತಿದ್ದೇನೆ.....

ಪ್ರಯತ್ನದಿಂದ ಪ್ರಯತ್ನವಿಲ್ಲದ ಸ್ಥಿತಿ ತಲುಪಬೇಕೆಂದಿದ್ದೀರಾ ? ಅದು ಹೇಗೆ ಸಾಧ್ಯ? ಇಚ್ಛೆಯಿಂದ, ಹೋರಾಟದಿಂದ, ಪ್ರಯತ್ನದಿಂದ ಪ್ರಯತ್ನರಾಹಿತ್ಯದ ಜೀವನ ನಡೆಸಬಹುದೆಂದುಕೊಂಡಿದ್ದೀರಾ. ದುರದೃಷ್ಟವಶಾತ್ ನೀವು ಮಾಡಬಹುದಾದುದೆಲ್ಲಾ ಅಷ್ಟೇ. ನಿಮಗೆ ಗೊತ್ತಿರುವುದೆಲ್ಲಾ ಪ್ರಯತ್ನ ಎಂಬುದಷ್ಟೆ. "ನೀವು" ಎಂಬುದು, ಅದರ ಮೂಲಕ ಸಾಧಿಸಿರುವುದು, ಎಲ್ಲವೂ ಪ್ರಯತ್ನದ ಪರಿಣಾಮವೇ. ಪ್ರಯತ್ನದ ಮೂಲಕ ಪ್ರಯತ್ನರಾಹಿತ್ಯ ಎಂಬುದು ಸಮರದ ಮೂಲಕ ಶಾಂತಿಯಿದ್ದಂತೆ. ಸಮರದ ಮೂಲಕ ಶಾಂತಿ ಹೇಗೆ ಸಾಧ್ಯ?

ನೀವು ಬಯಸುತ್ತಿರುವ "ಮಾನಸಿಕ ಶಾಂತಿ" ಎಂಬುದು ಪ್ರಯತ್ನ ಮತ್ತು ಹೋರಾಟವೆಂಬ ಸಮರದ ವಿಸ್ತರಣೆಯೇ. ಧ್ಯಾನವೆಂಬುದು ಒಂದು ಸಮರ. ನಿಮ್ಮಲ್ಲಿ ಸಮರದ ಕೋಲಾಹಲವೆದ್ದಿರುವಾಗ ನೀವು ಧ್ಯಾನ ಮಾಡಲು ಕೂರುವಿರಿ. ಇದರ ಫಲಿತಾಂಶ ಉಗ್ರವಾದುದೇ, ನಿಮ್ಮಲ್ಲಿ ಕೇವಲ ಕೆಟ್ಟ ಯೋಚನೆಗಳ ಉಗಮ. ಆಮೇಲೆ ನೀವು ಈ ಕ್ರೂರ ಯೋಚನೆಗಳನ್ನು ನಿಯಂತ್ರಿಸಲು, ಉತ್ತಮ ರೀತಿಯಲ್ಲಿ ಪ್ರವಹಿಸುವಂತೆ ಮಾಡಲು ಪ್ರಯತ್ನಿಸುತ್ತೀರಿ. ಅದಕ್ಕಾಗಿ ಇನ್ನಷ್ಟು ಹೋರಾಟ, ನಿಮ್ಮಲ್ಲೇ ಇನ್ನಷ್ಟು ಹಿಂಸೆ.

ಆದರೆ ಪ್ರಾರ್ಥನೆಯನ್ನು, ಧ್ಯಾನವನ್ನು ಮುಗಿಸಿದ ನಂತರ ಮಾನಸಿಕ ಶಾಂತಿ ದೊರೆತಂತಾಗುತ್ತದೆ. ಇದಕ್ಕೇನು ಹೇಳುತ್ತೀರಿ ?

ಅದು ಕೇವಲ ಸುಸ್ತಿನ ಪರಿಣಾಮ ಅಷ್ಟೆ. ಯೋಚನೆಗಳನ್ನು ನಿಯಂತ್ರಿಸುವ ಅಥವಾ ಹತ್ತಿಕ್ಕುವ ನಿಮ್ಮ ಪ್ರಯತ್ನ ನಿಮಗೆ ಸಾಕು ಮಾಡುತ್ತದೆ. ಸಮರದಲ್ಲಿ ದಣಿದಂತೆ ಅಷ್ಟೆ. ನೀವು ಪ್ರಯತ್ನರಾಹಿತ್ಯದ ಸ್ಥಿತಿ, ಮಾನಸಿಕ ಶಾಂತಿ ಎಂದೆಲ್ಲಾ ಅಂದುಕೊಂಡಿರುವುದು ಇದನ್ನೇ. ಅದು ಶಾಂತಿಯಲ್ಲ. ಮನಸ್ಸನ್ನು ಹತೋಟಿಯಲ್ಲಿರಿಸಲು ತಂತ್ರ ತಿಳಿಯಬೇಕೆಂದಿದ್ದರೆ ನನ್ನಲ್ಲಿ ಬಂದು ಪ್ರಯೋಜನವಿಲ್ಲ.

ಹಾಗಲ್ಲಾ ಸಾರ್, ನನಗನ್ನಿಸುವುದು ನಿಮ್ಮ ಹತ್ತಿರ ಮಾತನಾಡಿದರೆ ಪ್ರಯೋಜನವಿದೆ ಎಂದು. ಯಾವುದೇ ಧಾರ್ಮಿಕ ಬದ್ಧತೆಯಾಗಲಿ, ಆಧ್ಯಾತ್ಮಿಕ ಮಾರ್ಗವಾಗಲಿ, ಸಾಧನವಾಗಲಿ, ಏನೂ ಬೇಕಿಲ್ಲ ಎಂದೇ ನೀವು ಹೇಳುತ್ತಿರುವುದು ?

ಬೇಕಿಲ್ಲ ಎಂದು ನಾನು ಹೇಳುತ್ತೇನೆ. ಬೇಕಿದೆ ಎಂದು ಇನ್ಯಾರೋ ಹೇಳುತ್ತಾರೆ. ಈಗೇನು ಮಾಡುತ್ತೀರಿ ? ನಿಮ್ಮ ಗುರಿ ಏನೆಂಬುದನ್ನು ನೀವು ಮೊದಲು ತಿಳಿಯಬೇಕು. ಆ ಗುರಿ ಸಾಧನೆಗೆ ಹೋರಾಟ, ಸಮರ, ಪ್ರಯತ್ನ, ಸಂಕಲ್ಪ, ಇವೆಲ್ಲಾ. ಗುರಿ ಸಾಧಿಸುತ್ತೀರಿ ಎಂಬುದು ಖಚಿತವಲ್ಲ. ಗುರಿ ಇದೆ ಎಂದುಕೊಂಡಿದ್ದೀರಾ. ನಿಮಗೆ ನೀವೇ ಭರವಸೆಯನ್ನು ಕೊಟ್ಟುಕೊಳ್ಳಲು ಒಂದು ಗುರಿಯನ್ನು ಸೃಷ್ಟಿಸಿಕೊಂಡಿದ್ದೀರಾ. ಆದರೆ ಭರವಸೆಯಿರುವುದು ನಾಳೆಗೆ. ನಾಳೆಗೆ ಭರವಸೆ ಬೇಕು, ಇಂದಿಗಲ್ಲಾ.

ಇದೆಲ್ಲಾ ನಿಮಗೆ ಗೊತ್ತಿರುವುದೇ. ನಿಮ್ಮ ಗುರಿಯನ್ನು ಸಾಧಿಸಲು ನಿಮಗೆ ಹೊಸ ಹೊಸ ತಂತ್ರಗಳು ಬೇಕಿದೆ, ಅದಕ್ಕಾಗಿ ಇನ್ನಷ್ಟು ಜ್ಞಾನ ಬೇಕಿದೆ. ಆದರೆ ಇನ್ನಷ್ಟು ಜ್ಞಾನ, ಇನ್ನಷ್ಟು ಅನುಭವ, ಇನ್ನಷ್ಟು ತಂತ್ರಗಳು ಮತ್ತು ಇನ್ನಷ್ಟು ವಿಧಾನಗಳು ಇವುಗಳು ಗುರಿ ಸಾಧನೆಗೆ ಸಹಾಯಕವಾಗುತ್ತವೆ ಎಂಬುದು ಖಚಿತವಲ್ಲವೆಂದೂ ನಿಮಗೆ ಗೊತ್ತು. ಆದರೂ ನೀವು ಬಿಡುವುದಿಲ್ಲ : ನಿಮಗೆ ಗೊತ್ತಿರುವುದೆಲ್ಲಾ ಅಷ್ಟೇ. ಇಂದಿನದಕ್ಕೆ ಕ್ರಿಯೆ ಬೇಕು. ನಾಳೆಯೆನ್ನುವುದು ಬರೀ ನಿರೀಕ್ಷೆ.

ಈ ತಂತ್ರಗಳಿಂದ ನಾವೇನನ್ನು ನೋಡಬಯಸುತ್ತೀವಿ ?

ನಿಮ್ಮ ಜೀವನದಲ್ಲಿ ಅರ್ಥ ಕಾಣಬಯಸುತ್ತೀರಿ. ನೀವು ಎಲ್ಲಿಯವರೆಗೆ ಜೀವನಕ್ಕೆ ಒಂದು ಅರ್ಥ ಹುಡುಕುವುದನ್ನು ಬಿಡುವುದಿಲ್ಲವೋ, ಅಲ್ಲಿಯವರೆಗೆ ನಿಮಗೆ ನೀವು ಮಾಡುತ್ತಿರುವುದೆಲ್ಲಾ ಉದ್ದೇಶರಹಿತ, ಅರ್ಥರಹಿತ ಎಂದೆನಿಸುತ್ತಿರುತ್ತದೆ. ಅರ್ಥ ಸಿಗುತ್ತದೆ ಎಂಬ ನಿರೀಕ್ಷೆಯೇ ಅರ್ಥರಾಹಿತ್ಯದ ಇಂದಿನ ಸ್ಥಿತಿಗೆ ಕಾರಣ. ಇದಲ್ಲದೆ ಇನ್ನೇನೂ ಅರ್ಥವಿಲ್ಲದಿರಬಹುದು.

ಜನತೆ ತನ್ನ ಜೀವನಕ್ಕೆ ಅರ್ಥ ಕಂಡುಕೊಳ್ಳಲು ಪ್ರಯತ್ನಿಸುವುದು ಸಹಜವೇ, ಅಲ್ಲವೆ ?

ನೀವು ಈ ಹುಡುಕಾಟಕ್ಕೆ, ಈ ತಂತ್ರಗಳಿಗೆ, ನಿಮ್ಮ ಸಾಧನಕ್ಕೆ, ಅಥವಾ ಇಂತಹ ಇನ್ನಾವುದೇ ಚಟುವಟಿಕೆಗೆ ವಿನಿಯೋಗಿಸುತ್ತಿರುವ ಶಕ್ತಿ ನಿಮ್ಮಲ್ಲಿನ ಬದುಕುವ ಶಕ್ತಿಯನ್ನೆ ಕಳೆದುಹಾಕುತ್ತಿದೆ. ನಿಮಗೆ ಜೀವನಕ್ಕೊಂದು ಅರ್ಥ ಹುಡುಕುವ ಗೀಳು, ಇದಕ್ಕಾಗಿ ನಿಮ್ಮಲ್ಲಿ ಶಕ್ತಿಯ ವ್ಯಯ.

ಇರುವಿಕೆಗೆ ಬಂದಷ್ಟು ವ್ಯಾವಹಾರಿಕ ಸ್ವಾರ್ಥ ಅಗತ್ಯ ನಿಜ. ಆದರೆ ನಿಮ್ಮ ವಿಷಯದಲ್ಲಿ ಅದೊಂದು ಅಪರಿಹಾರ್ಯ ಸಮಸ್ಯೆ

ಇಲ್ಲಿ ವಿಶೇಷ ಭಂಗಿಗಳಲ್ಲಿ ಕುಳಿತು ಉಸಿರಾಟದ ನಿಯಂತ್ರಣ ಮಾಡಬೇಕಾದ ಅಗತ್ಯವೇನೂ ಇಲ್ಲ, ನಾನು ನನ್ನ ಕಣ್ಣುಗಳನ್ನು ತೆರೆದುಕೊಂಡಿರುವಂತೆಯೇ, ಏನನ್ನೋ ಮಾಡುತ್ತಿರುವಂತೆಯೇ, ಸಮಾಧಿ ಸ್ಥಿತಿಯಲ್ಲಿರುತ್ತೇನೆ. ಸಮಾಧಿಯ ಬಗ್ಗೆ ನಿಮಗಿರುವ ಜ್ಞಾನ ನಿಮ್ಮನ್ನು ಅದರಿಂದ ದೂರವಿರುವಂತೆ ಮಾಡಿದೆ. ಸಮಾಧಿ ಬರುವುದು ನಿಮ್ಮಲ್ಲ ಜ್ಞಾನವೂ ಅಂತ್ಯಗೊಂಡ ನಂತರ, ಮೃತ್ಯುವಿನಲ್ಲಿ, ಹೀಗೆ ಜ್ಞಾನ, ನಮ್ಮ ದೇಹದ ಕಣಕಣವನ್ನೂ ಆವರಿಸಿಕೊಂಡಿರುವ ಜ್ಞಾನ, ಕೊನೆಗೊಳ್ಳಬೇಕಾದರೆ ದೇಹ ಒಂದು ಶವದಂತಾಗಬೇಕು.

ನೀವು ಹೇಳುತ್ತಿರುವುದು ಯಾರೊಬ್ಬರಿಗಾದರೂ ಸದ್ಯದ ಸಾದಾತನದಿಂದ ಪಾರಾಗಬೇಕಾಗಿದ್ದಲ್ಲಿ ಸೃಜನಾತ್ಮಕವಾಗಿ ಬದುಕಬೇಕಿದ್ದಲ್ಲಿ ಅವರ ಗತಜೀವನದಿಂದ ಪೂರ್ಣವಾಗಿ ಬಿಡಿಸಿಕೊಳ್ಳಬೇಕು ಎಂದು. ಆದರೆ ಎಷ್ಟೋ ಜನ ಬುದ್ಧಿವಂತ, ಸೃಜನಶೀಲ ಜನರು ಇಂತಹ ಸಾವಿನ ಅನುಕ್ರಮವನ್ನು ಅಥವಾ ನೀವು ಹೇಳುವ ದೈಹಿಕ ವಿಕೋಚವನ್ನು ಅನುಭವಿಸಿಲ್ಲ.

ನಿಮ್ಮ ಸಂಶೋಧಕ ಪ್ರವೃತ್ತಿ ಚಿಮ್ಮುವುದು ನಿಮ್ಮ ಯೋಚನಾಲಹರಿಯಿಂದ. ಇದೊಂದು ತನ್ನನ್ನು ತಾನೇ ಸಂರಕ್ಷಿಸಿಕೊಳ್ಳುವ ವಿಧಾನ. ಮನಸ್ಸು ಧರ್ಮವನ್ನು ಅಂತೆಯೇ ತನ್ನ ಹಿತಾಸಕ್ತಿ ರಕ್ಷಣೆಯ ವಿಧಾನವನ್ನು ಕಂಡುಕೊಂಡಿದೆ. ಇಲ್ಲಿ ಒಳ್ಳೆಯದು ಕೆಟ್ಟದ್ದು ಎಂಬುದೇನೂ ಇಲ್ಲ, ನಿಮಗೆ ಕಾಣುತ್ತಿಲ್ಲವೆ? ಈ ಎಲ್ಲ ಕೆಟ್ಟ ಜನ, ಕ್ರೂರಿಗಳು, ನೀಚರು ಎಂದೋ ನಿರ್ನಾಮವಾಗಬೇಕಿತ್ತು, ಆದರೆ ಇಂದಿಗೂ ಇದ್ದು ಪ್ರವರ್ಧಮಾನಕ್ಕೆ ಬರುತ್ತಿದ್ದಾರೆ. ಇವೆಲ್ಲದರಿಂದ ನೀವು ಮುಕ್ತರು ಎಂದು ಭಾವಿಸಿಕೊಳ್ಳಬೇಡಿ. ಆಧ್ಯಾತ್ಮಿಕವಾಗಿ ಉತ್ತಮರು ಎಂದುಕೊಂಡ ಮಾತ್ರಕ್ಕೆ ನೀವು ತಪ್ಪಿಸಿಕೊಂಡಂತಾಗಲಿಲ್ಲ, ನೀವೇ ಈ ಪ್ರಪಂಚ. ನೀವೇ ಅದು. ನಾನು ನಿಮ್ಮ ಗಮನಕ್ಕೆ ತರುತ್ತಿರುವುದು ಅದಷ್ಟನ್ನೇ.

PERSON-TO-PERSON

Thought is your enemy: UGK

IT was an intensely personal experience — rather like downing a pellet of LSD though I crave Mr. U. G. Krishnamurthy's pardon for putting it that way. The effect of LSD is said to be utterly different on each individual and to one who has never tried to seriously come to grips with philosophy before a confrontation with Mr. Krishnamurthy would be the similar.

When I first came to know of Mr. Krishnamurthy's visit to the city and was shown a photograph of his I greeted it with a vague shock of recognition. Fans of authorphilosopher Ayn Rand will be familiar with this type of recognition, her leading characters usually greet one another with it. In this case the face in the photograph sharply brought to mind another Indian thinker — Jiddu Krishnamurthy and the eyes seemed to proclaim the very same philosopher.

When referred to as a "philosopher" however it drew immediate protest from Mr. Krishnamurthy. He said he was neither a philosopher, nor a thinker, nor a teacher. So we discussed his ideas—at least he tried to get across what he felt and I sat there wracking my mind to understand what he said. And at the fag end of the meeting I discovered that was exactly what he was against.

Thought, beyond its functional capacity, is the enemy of man seems to be the central theme of Mr. Krishnamurthy's way of life. But this positively does not mean that he accepts the diametrically opposite view that life should be lived thoughtlessly. A pure and physical way of living by the five senses without reaching out to be something else, or trying to emulate someone is the approach to living. Here again he clarifies "living by the five senses" as not meaning a sensual life.

He could see that I was losing bearings and sympathised. His approach, it appears, can only be

worded negatively and leaves the man who tries to unravel it with positive words floundering in a deeper mire of words and phrases. But, insisted Mr. Krishnamurthy, he is not handing out intellectual abstractions. What he has to say would easily be understood by the less educated like for example, as he said, a maid servant. It is the educated who lose themselves in a morass of reasoning who fail to grasp his ideas.

Vain quest

The man who is constantly on the look-out for happiness, peace-of-mind, call it what you will, will fail to secure it precisely for the reason that he is hunting for it. The "how" automatically presupposes a "know-how" in using which the brain is busy churning out an excess of thought — so the very purpose of the search is defeated.

In advocating (though he says he does not "advocate" anything) that the individual detach himself from all that he has been taught in his cultural, religious and social milieu Mr. Krishnamurthy comes close to what Jiddu Krishnamurthy means when he says "Throw away all your yesterdays". And a profile of Mr. Krishnamurthy reveals that he came under the influence of Jiddu's teachings at one time, though he later broke away.

An iconoclast he certainly is. Asked whether such a way of life is practicable he asks 'why not?". But when talking about myself he points out that I (and I identify myself with the average Indian) will not find it easy to root myself away from all my past experiences, all that I have been taught and so will have to wallow in misery because I use my thinking faculties to an excess.

The 53-year-old Krishnamurthy, who is popularly known as UGK is widely travelled and has been living in the Alps ever since he underwent a 'total transformation of being" which he says left him a "natural man," which, to us, would be the same as realising god-head. He teaches from his own experience to those willing to discuss life with him. He says he has no message to mankind as such and is not keen about preaching or lecturing to people.

When I came upon Mr. Krishnamurthy in an ancient looking house on Vani Vilas Road, he was squatting on the floor talking of some book that had turned famous though its findings had been proved a fraud. Not having much experience in philosophy I had hoped to unobtrusively slink into a corner and get the hang of the discussion in progress before putting any questions. But luck would have it otherwise and I was precipitated into a full-fledged dialogue with him. The following 75-minutes of conversation in which I discovered myself triyng to grasp some familiar foothold was peppered with phrases, words, expressions, contradictions and indulgent laughs from spectators as at a child demanding the moon, was a pleasant if trying mental exercise.

But imagine my chagrin when I discovered that all the mental exercises I had been undergoing in attempting to understand the man was exactly what he was against. But I was secretly delighted to have picked out at least one correct interpretation from the maze of words thrown about the place.

Mr. Krishnamurthy and Mr. Dilip Kothari, former Chairman, Indian Film Censor Board, will have a dialogue-discourse at the Indian Institute of World Culture, on Tuesday evening. — AN

ನಾಗರಿಕ

ವರ್ಷ 43 ತಾ. 19-2-1990 ಸೋಮವಾರ ಸಂಚಿಕೆ 40

—: ಸಂಪಾದಕೀಯ :—

ನಗರಸಭೆ ಪ್ರೇತಕ್ಕೆ ಪುನಶ್ಚೇತನ ಸಾಧ್ಯವೇ ?

ನಗರ ಸಭೆಗೆ ರಾಜ್ಯದಲ್ಲೆಲ್ಲ ಚುನಾವಣೆ ಸಮೀಪಿಸುತ್ತಿದೆ. ಹಳೆ-ಹೊಸ ಮುಖಗಳು ನಗರ ಸಭೆ ಪ್ರವೇಶಿಸಲು ತವಕಿಸುತ್ತ ಸ್ಪರ್ಧೆಗಿಳಿದಿವೆ.

ಆದರೆ ನಗರ ಸಭೆ ರಾಜ್ಯದಲ್ಲಿ ಮಾಂಸವಿಲ್ಲದ ಎಲುಬಿನ ಹಂದರದ ಪ್ರೇತವಾಗಿಬಿಟ್ಟಿದೆ. ನಗರಸಭೆಗೆ ಬರುವ ಆದಾಯದ ಶೇ. 80 ರಷ್ಟು ನೌಕರರ ಸಂಬಳಕ್ಕೆ ಹೋಗುತ್ತದೆ. ಉಳಿದ ಶೇ. 20 ರಷ್ಟು ಹಣದಲ್ಲಿ ಆಯಾನಗರಸಭೆಯ ಸರಹದ್ದಿನ ಪ್ರದೇಶದಲ್ಲಿ ರಸ್ತೆ, ನೀರು, ವಿದ್ಯುದೀಕರಣ; ನೈರ್ಮಲ್ಲೀಕರಣ ವಸತಿ, ವ್ಯಾಪಾರೀ ಸಂಕೀರ್ಣ ಹೀಗೆ ಎಲ್ಲ ಬಗೆಯ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯ ಕೈಗೊಳ್ಳಬೇಕು. ಇದು ಹೇಗೆ ಸಾಧ್ಯ ?

ಹೊಟ್ಟೆಗಿಲ್ಲದ ತಾಯಿ, ಮಕ್ಕಳನ್ನು ಹೊರೆಯಬೇಕೆಂದು ನಿರೀಕ್ಷಿಸುವುದಾದರೂ ಹೇಗೆ ? ಶಾಶ್ವತ ಹಾಗೂ ನಿಯಮಿತ ಆದಾಯವಿರದ ನಗರಸಭೆಗಳ ಸ್ಥಿತಿ ಈ ಬಗೆಯದಾದರೆ; ಈ ಹಿಂದೆ 60 ರ ದಶಕದಲ್ಲಿ ಆಕ್ಟ್ರಾಯ್ ಸುಂಕವಿದ್ದಾಗ ಪುಷ್ಕಳವಾದ ಆದಾಯ ಸರ್ಕಾರಕ್ಕೆ ಇತ್ತು. ಅವು ಹೇರಳವಾಗಿ ನಗರ ಸಭೆಗಳಿಗೆ ಅನುದಾನ ನೀಡುತ್ತಿದ್ದವು. ಅದರಿಂದ ಸರ್ಕಾರಕ್ಕೆ ಜನತೆಗೆ ಇಬ್ಬರಿಗೂ ಲಾಭವಿತ್ತು.

ಆದರೆ 70 ರ ದಶಕದಲ್ಲಿ ಎಂದು ಈ ನಗರ ಸಭೆಗಳು ಸ್ವಾಯತ್ತೀಕರಣಗೊಂಡು ಜನತಾಂತ್ರಿಕ ಸಂಸ್ಥೆಗಳಾದವೋ ಅಂದಿನಿಂದ ಅಭಿವೃದ್ಧಿ ಕೆಲಸಗಳು ಕುಂಠಿತಗೊಳ್ಳತೊಡಗಿದವು. ನಗರ ಸಭೆಯ ನೌಕರ ಶಾಹಿ ಬಕಾಸುರನಿಗೇ ಬಂದ ಆದಾಯಗಳೆಲ್ಲವೂ ಆಹಾರವಾದವು. ಸರ್ಕಾರಿ ಅನುದಾನಗಳು ಕಡಿಮೆಯಾಗತೊಡಗಿದವು. ಮನೆ, ನೀರು, ಇನ್ನಿತರ ತೆರಿಗೆಗಳನ್ನು ಹೆಚ್ಚು ಮಾಡಿದರೆ ಜನರು ಪ್ರತಿಭಟಿಸತೊಡಗಿದರು. ಹೆದರಿದ ಜನ ಪ್ರತಿನಿಧಿಗಳು ಭತ್ತೆಯನ್ನು ಮಾತ್ರ ಪಡೆಯುತ್ತ, ಅಭಿವೃದ್ಧಿ ಕಾರ್ಯಕ್ಕೆ ಕೂಡಿಸುವ ಹಣದ ಮೂಲವನ್ನು ಹುಡುಕುವ ಬದಲು; ತೇಪೆ ರಾಜಕಾರಣ ಮಾಡುತ್ತ ತೂಕಡಿಸತೊಡಗಿದರು.

ಹೀಗೆ ನಗರ ಸಭೆ ಪ್ರೇತವಾಯಿತು ನಿಷ್ಕ್ರಿಯತೆಯಿಂದ ಬಳಲತೊಡಗಿತು. ಇಂತಹ ಸ್ಥಿತಿಯಲ್ಲಿರುವಾಗ ನಾಯಿಕೊಡೆಗಳಂತೆ ಪುರಪಿತೃಗಳ, ಕೃಪಾಕೃತ್ರಿಯಮಡಿಯಲ್ಲಿ ಕೊಳಚೆ ಗೂಡಂಗಡಿಗಳು, ಕಾನೂನುಬಾಹಿರ ಅತಿಕ್ರಮಣದಿಂದ ನಿರ್ಮಾಣಗೊಂಡ ಕಟ್ಟಡಗಳು, ಅಧಿಕಾರಿಗಳನ್ನು ಕೊಬ್ಬಿಸುತ್ತ ಬೆಳೆದವು. ಜನರು ನಾಯಕರನ್ನು ಆರಿಸಿ ಕಳಿಸಿ ನಿದ್ರೆ ಜೊಡೆಯತೊಡಗಿದರು.

ಹೀಗೆ ನಗರಸಭೆ ಪ್ರೇತವಾಯಿತು. ಇಂತಹ ಪ್ರೇತವನ್ನು ಪುನಶ್ಚೇತನಗೊಳಿಸಲು ಮುಂದೆ ಆರಿಸಿ ಬರುವ ಜನ ಪ್ರತಿನಿಧಿಗಳಿಂದ ಸಾಧ್ಯವೇ ? ಈಗಾಗಲೇ ಕೆಲವು ಉಮೇದುವಾರರು ಮತದಾರರಿಗೆ ಹಣದ ಭರವಸೆಯ ಬಲೆಬೀಸತೊಡಗಿದ್ದಾರೆ. ಇಂತಹ ಬೃಷ್ಟರ ಸಂಖ್ಯೆಯಲ್ಲಿ ಎಂತಹ ಸುಧಾರಣೆ ಸಾಧ್ಯ ? ಆದ್ದರಿಂದ ಮೊದಲನೆಯದಾಗಿ ನಗರಸಭೆ, ಪುರಸಭೆಗಳು ನಿಯಮಬಾಹಿರ ಕಿದಾಯ ಹೆಚ್ಚಿಸಿಕೊಳ್ಳುವ ದರೊಂದಿಗೆ ತೆರಿಗೆ ಹಾಗೂ ಇನ್ನಿತರ ಉತ್ಪಾದನಾ ಮೂಲಗಳಿಂದ ಬರಿತಾಯ ಹೆಚ್ಚು ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಜೊತೆಗೆ ನಗರಸಭೆಯ ಪ್ರದೇಶದಲ್ಲಿಯ ಎಲ್ಲ ಬಗೆಯ ಅಶುದ್ಧ, ಅಶಿಸ್ತು, ಅನಾರೋಗ್ಯಕರ ಪಾತಾವರಣ-ಚಟುವಟಿಕೆಗಳನ್ನು ಕಟ್ಟುನಿಟ್ಟಾಗಿ ನಿಯಂತ್ರಿಸಬೇಕು.

ಇದಕ್ಕೆ ಪಾಸರು ಜೀವನದ ಸುಧಾರಣೆ ಶ್ರಮ್ಯಾಯಿಸಿಕೊಳ್ಳುವ ಮುಂದಾಳುಗಳನ್ನು ಆರಿಸಿಕಳಿಸಬೇಕು. ಅಂದರೆ ನಗರ ಸಭೆ ಪ್ರೇತಕ್ಕೆ ಕಾಲಾನ್ತರದಲ್ಲಾದರೂ ಪುನಶ್ಚೇತನ ಸಾಧ್ಯವಾಗಬಹುದು.

● ಕೃಷ್ಣಮೂರ್ತಿ ಹೆಬ್ಬಾರ

ಆ ನಿನ್ನ ನಲ್ಲೆ

ನಿನ್ನ ಮಡಿ ಮೈಲಿಗೆಯ ನಾನೆಲ್ಲ ಬಲ್ಲೆ
ಏನೆಲ್ಲ ಕಾಡಿಯುನು ಪೂಡಿಹಳು ಪಸ್ಸೆ
ನಲ್ಲೆಯೆಡೆ ಇರುಳಿನಲಿ ಕ್ರ ವಿಸ್ಮಿ ವಿಷಪ
ಇಳಿಸುತ್ತ ಹಗಲಿನಲಿ ಮಡಿಯೆಂಬ ಭಂಡ.

ವಿಡಂಬಾರಿ ಶಿರಾಲಿ

ರಾಜಕೀಯ ವಿಹಾರ :

ಯೂ. ಜೀ. ಉವಾಚ

ಸಿಡಿಲನ್ನು ಹಿಡಿದು ಪೆಟ್ಟಿಗೆಯಲ್ಲಿ ತುಂಬಲಿಕ್ಕೆ ಬರದಿದ್ದಂತೆ ಯೂ.ಜೀ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಮಾಡಿದ್ದನ್ನು ಲೇಖನವನ್ನಾಗಿ ಪರಿವರ್ತಿಸಲಿಕ್ಕಾಗುವದಿಲ್ಲ. ಅವರು ಹೇಳಿದ್ದನ್ನು ಟೇಪ ಮಾಡಿ, ವ್ಹೀಡಿಯೋ ತೆಗೆದು, ಟೀವ್ಹೀ ಪರದೆಯ ಮೇಲೆ ನೋಡಿದರೂ, ಅದು ದೇವರನ್ನು ಕ್ಯಾಲೆಂಡರಿನಲ್ಲಿ ಕಂಡಂತಾದೀತೇ ವಿನಃ ದಿವ್ಯದರ್ಶನವಾಗಲಾರದು. ಅದೇ ರೀತಿ ಯೂ. ಜೀ. ಯ ಜೊತೆ ಸಂಭಾಷಣೆ ಕೇವಲ ಶಾಬ್ದಿಕವಲ್ಲ. ಶಬ್ದ ಜೋಡಣೆಯಿಂದ ಈ ಸಂಭಾಷಣೆಯನ್ನು ಇತರರಿಗೆ ಅರ್ಥವಾಗುವಂತೆ ತಿಳಿಸಿಕೊಡುವದು ನಿರರ್ಥಕವಾದುದು.

ಈ ಯೂ. ಜೀ. ಯಾರು ? ಪತ್ರಿಕೆಗಳ ಸುದೀರ್ಘ ವಾಚಕರಿಗೆ ಇವರ ಪರಿಚಯವಿದೆ. ಪ್ರಜಾವಾಣಿಯ ಹಿಂದಿನ ಸಂಪಾದಕ ವಾಯ್. ಎನ್. ಕೆ. ಕಾಲಮ್ ಲೇಖಕ ಖುಷವಂತ ಸಿಂಗ್, ದಿಗ್ದರ್ಶಕ-ನಿರ್ದೇಶಕ ಮಹೇಶ ಭಟ್ ಮೊದಲಾದವರಲ್ಲಾ ಯೂ. ಜಿ. ಬಗ್ಗೆ ಬರೆದವರೇ ಇಂಥಾ ಅನೇಕ ಮಹನೀಯರು ತಮ್ಮನ್ನು ತಾವೇ ತಾವು ಯೂ. ಜಿ. ಅನುಯಾಯಿಗಳೆಂದು ಕರೆದುಕೊಳ್ಳುತ್ತಾರೆ. ಆದರೆ, ಯೂ. ಜೀ. ಯನ್ನು ಕೇಳಿದರೆ ತನ್ನನ್ನೂ ಯಾರೂ, ಇವರ ಸಮೇತ ಅನುಯಾಯಿಗಳ್ಳಿಳವೆಂದು ಅಲ್ಲಗೆಳೆಯುತ್ತಾರೆ. ಈ ವ್ಯಕ್ತಿಗೆ ಅನುಯಾಯಿಗಳಿಲ್ಲ. ಕಟ್ಟಿದ ಸಂಸ್ಥೆಗಳಿಲ್ಲ. ಆಶ್ರಮಗಳಿಲ್ಲ. ಹೆಚ್ಚಾಗಿ ಬರೆದ ಪ್ರಕಾಶನಗಳಿಲ್ಲ. 'ಮಾಯಿಂಡ ಈಸ್ ಏ ಮಿಥ್' ಎಂಬ ಹೆಸರಾಂತ ಕೃತಿ. (ಮನಸೆಂಬ ಮಾಯೆ ನಂಬಿಕೆ ಅರ್ಥಾತ್ ಮರ್ಕಟ) ಇವರ ಅಪರೂಪದ ಪುಸ್ತಕಗಳಲ್ಲೊಂದು. ಆಂಧ್ರದಲ್ಲಿ ಜನಿಸಿ ಅತ್ಯಂತ ವೈವಿಧ್ಯಮಯ ಜೀವನ ನಡೆಸಿ ಬಡತನ, ಹಸಿವು, ನೋವುಗಳನ್ನು ಅನುಭವಿಸಿ ಅಂತ್ಯದಲ್ಲಿ ಯೂರೋಪಿನಲ್ಲಿ ಕ್ಯಾಬರೇ ನಟಿ ಬತ್ತಲೇ ಕುಣಿಯುತ್ತಿದ್ದಾಗ ನಿರ್ವಾಣ ಪ್ರಾಪ್ತಿಯನ್ನು ಪಡೆದ ಯೂ. ಜೀ. ಏನನ್ನೂ ಹೇಳುತ್ತಿಲ್ಲ. ಏಲ್ಲ ಪ್ರಶ್ನೆಗಳನ್ನೂ ಕೇಳುತ್ತಾರೆ. ಅವರ ಪ್ರಶ್ನೆಗಳೇ ಜಾಗತಿಕ ಜಾಣಜಿಜ್ಞಾಸೆಯ ಸಮಸ್ಯೆಗಳ ಉತ್ತರಪಡೆಯಲು ಚಳವಳಿಸಿಕೊಂಡಿರುತ್ತವೆ.

ಸಾಧಕರನ್ನು ವಿಚಾರದ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಬಂಧಿಸಲು ಸಾಧ್ಯವಿಲ್ಲ. ಇವರಿಗೆ ದಿವಂಗತ ಆಚಾರ್ಯ ರಜನೀಶರಂತೆ ಪ್ರೇಯಸಿಯಿಲ್ಲ. ಅದ್ದರಿಂದ ಇವರನ್ನು ಪ್ರೇಮದ ಪಾಠವಲ್ಲಿ ಓಡಿಸಿ ಹುಡಿಯೆಯ್ಯುವರೂ ಇಲ್ಲಿಲ್ಲ. ಆದ್ದರಿಂದ ಈ ವ್ಯಕ್ತಿಯನ್ನು ವಾಚ್ಯವಾಗಿ ಬಣ್ಣಿಸಲಿಕ್ಕೆ ಆಗದಾಗಿ ಬಣ್ಣಿಸಲಾದೀತು? ಮಹೇಶ ಭಟ್ಟ ಹೇಳಿದಂತೆ, ಅಗಾಧವೆನ್ನುತ್ತಾರೆ. ಖುಷವಂತಸಿಂಗ್ ಇವರ ಆರೂಪದ ಬಗ್ಗೆ ಬರೆದಿದ್ದಾನೆಯೇ ವಿನಃ ವಿಚಾರದ ಬಗ್ಗೆ ಇಲ್ಲ. ಆಚಾರಿಗೆ (ಸರದಾರಜಿಗೆ) ಇವರು ಹೇಳಿದ್ದರೆ ಅರ್ಥವೇ ಆಗಿಲ್ಲ. ತೂಕದ ಕಲ್ಲಿಗೆ ತಾನು ಏನು ತೂಗುತ್ತಿದ್ದೇನೆಂಬ ಅರಿವು ಹೇಗೆ-ಮೂಡಲ್ಲು ಸಾಧ್ಯ ? ಕಲ್ಲನ್ನೇ ತೂಗುತ್ತೇನೋ, ಕಸ್ತೂರಿಯೆನ್ನೋ ಎಂಬುದು ಕಾಲಮ್ ಲೇಖಕ ಖುಷವಂತನಿಗೆ ಆಗಲೇ ಇಲ್ಲ. ಇದ್ದವರಲ್ಲಿ ವಾಯ್. ಎನ್. ಕೆ. ಇವರನ್ನು ಹೆಚ್ಚು ಅರ್ಥ ಮಾಡಿಕೊಂಡಿದ್ದಾನೆ. ಇದು ಪ್ರಜಾವಾಣಿಯ ದುರದೃಷ್ಟ. ಅವರಿಗೆ ವಾಯ್. ಎನ್. ಕೆ. ನಂಥ ಅತಿ ಸೂಕ್ಷ್ಮ ವಿಚಾರಮತಿಯನ್ನು ಉಪಯೋಗಿಸಿ ಕೊಳ್ಳಲಾಗಲಿಲ್ಲ. ಇದರಿಂದ ಇದೀಗ ಪ್ರಜಾವಾಣಿಯ ಲಾಸು ಉದಯವಾಣಿಯ ಲಾಭವಾಗಿ ಪರಿವರ್ತಿತವಾಗುತ್ತಿದೆ!

ವಾಯ್. ಎನ್. ಕೆ. ಪ್ರಕಾರ ಯೂ. ಜೀ. ಯವರ ದೇಹದಲ್ಲಿ ರಾಸಾಯನಿಕ ಪರಿವರ್ತನೆಯಾಗಿಬಿಟ್ಟಿದೆ. ಇವರ ಪ್ರಜ್ಞಾಸ್ಥಿತಿಯಲ್ಲಿ ಇವರಿಗೆ ಇತರ ದೈಹಿಕ ಜೀವಿಗಳಂತೆ ಆಹಾರ, ನಿದ್ರೆ, ನೀರು, ಮಿಥುನಗಳ ಅನಿವಾರ್ಯ ಅವಶ್ಯಕತೆಗಳು ಕಾಡುವದಿಲ್ಲ. ಚಿನ್ಮಯಾನಂದ ಸ್ವಾಮಿಯವರಂತೆ ಇವರಿಗೆ ಕುಡಿಯಬೇಕೆಂದೆನಿಸುವದಿಲ್ಲ. ಗಾಂಧೀಜಿಯವರಂತೆ ಇವರಿಗೆ ಕಸ್ತೂರಿಯರ ಜೊತೆ ಬತ್ತಲೆ ಮಲಗಬೇಕೆಂದೆನಿಸುವದಿಲ್ಲ. ಟಾಲ್‌ಸ್ಟಾಯ್‌ನಂತೆ ಪರಸಂಗ ಮಾಡಿ ಪೆಂಡತಿಯಿಂದ ಬೈಯಿಸಿಕೊಳ್ಳಬೇಕಾಗಿಲ್ಲ. ಆದ್ದರಿಂದ ಇವರಿಗೆ ಜೀವನ ಕಷ್ಟಕರವಾಗುವದಿಲ್ಲ. ದಿನಜೀವನದ ಗಗನದಲ್ಲಿ ಹಕ್ಕಿಯಂತೆ ಹಾರಿ ನಲಿದಾಡುವರು.

ಅನೇಕ ವರುಷಗಳ ಅಭ್ಯಾಸ-ಪಾಂಡಿತ್ಯದಿಂದ ನಾನು ಸಂಶೋಧನೆ ಮಾಡಿ ಹುಡುಕಿ ತೆಗೆದ ಸಿದ್ಧಾಂತವನ್ನು ಅವರ ಮುಂದಿಟ್ಟೆ.

"ಜಗತ್ತಿನಲ್ಲಿ ದುರ್ಬಲರಿಗೆ ಬಾಳಲು ಅಸತ್ಯವೆಂಬುದು ಅನಿವಾರ್ಯ ಅಗತ್ಯ. ಬಲಾಢ್ಯರಿಂದ ಮಾತ್ರ ಸತ್ಯ ಸಾಧ್ಯ. ಗಾಂಧೀಜಿಯವರ ಸತ್ಯ ಮತ್ತು ಅಹಿಂಸೆ ಗಾಂಧೀಜಿಯಂಥ ಬಲಾಢ್ಯರಿಗೆ ಮಾತ್ರ ಸಾಧ್ಯ. ಆದ್ದರಿಂದ ಮೊಸೆಸ್ ಹೇಳಿದ ಪ್ರಥಮ ಆದೇಶ ದೌ ಶ್ಯಾಲ್ಟ್ ನಾಟ್ ಲಾಯ್ (ಹುಸಿಯ ನುಡಿಯದಿರು) ಇದು ಅನುನೂರ್ಜಿತ ಆದ್ದರಿಂದ ಧರ್ಮದ ಆಧಾರಸ್ಥಂಭವಾದ 'ಟೆನ್ ಕಮಾಂಡ ಮೆಂಟ್' (ಹತ್ತು ಹುಕುಮುಗಳು) ಮೊದಲನೇ ಕಮಾಂಡಿನಲ್ಲಿಯೇ ಔಟಾಗಿದೆ. ಆದ್ದರಿಂದ ಧರ್ಮದ ಸಮಯ ತೀರಿದೆ. ಅದರ ಟಾಯಿಮು ಮೀರಿದೆ" ಎಂದು ನನ್ನಥೀಸೀಸ್‌ನ್ನು ಅವರ ಮುಂದಿಟ್ಟೆ. "ನಾನು ಸುಳ್ಳು ಹೇಳುತ್ತೆನೆಂಬುದೇ ನಾನು ನುಡಿಯುವ ಏಕೈಕ ಸತ್ಯ" ಎಂದೆ. 'A TOTAL LIE' (ಶುದ್ಧ ಸುಳ್ಳು) ಎಂದರು. ಯೂ.ಜೀ. ಐದು ನಿಮಿಷ ದಿಗ್ಮೂಢನಾದೆ. ಈ 'ಏನಿಗ್ಮಾ' (ಒಗಟು)ವನ್ನು ಇನ್ನೂ ಬಿಡಿಸುತ್ತಲೇ ಇದ್ದೇನೆ. ಯಾರಾದರೂ ನನಗೆ ಮದ್ದತ ಮಾಡುವಿರಾ ?

● ಜಿ. ಪ್ಲಿ. ನಾಯ್ಕ

The guru who had no message

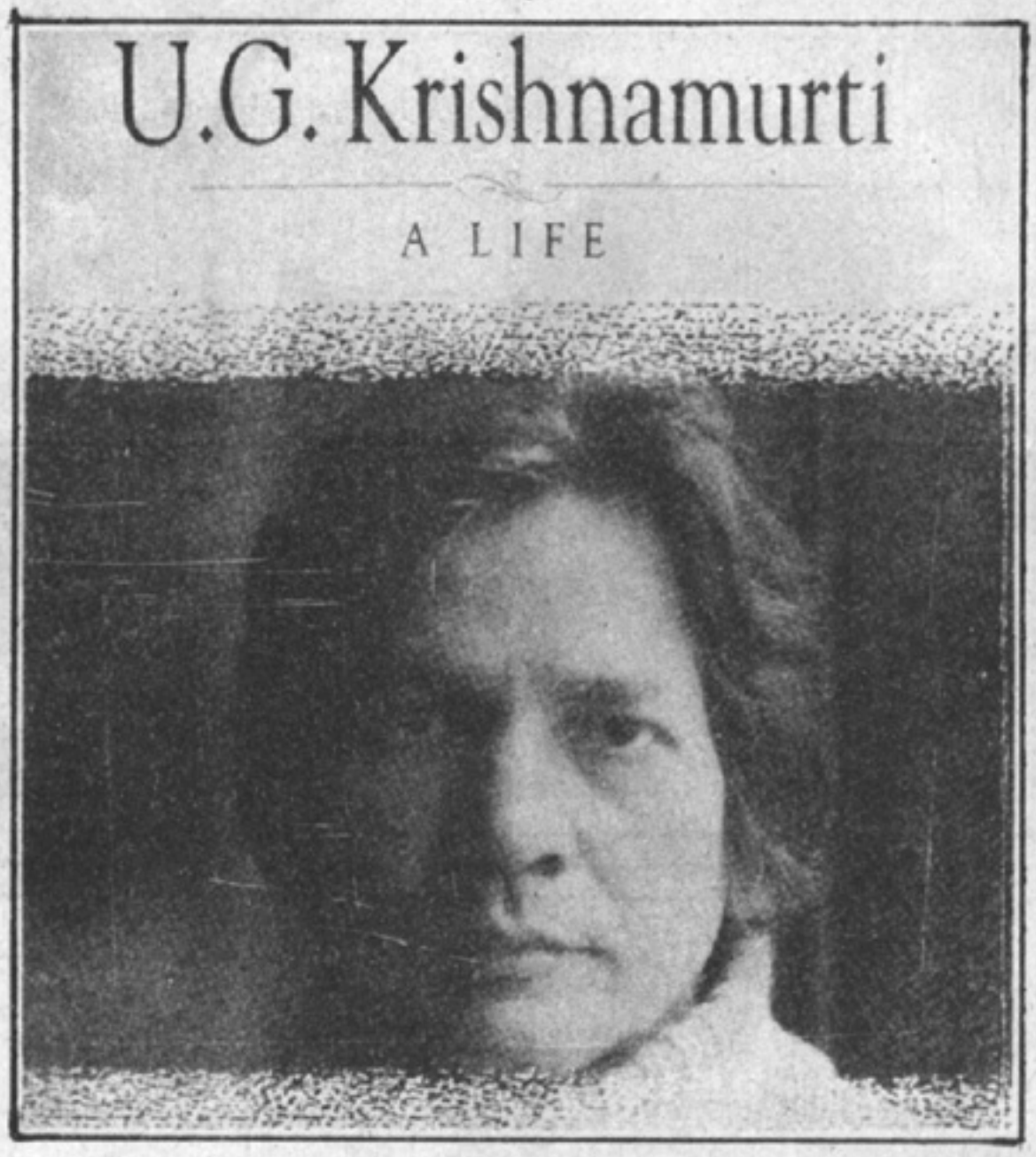
MAMMEN THOMAS reviews Mahesh Bhatt's book on U.G. Krishnamurti.

I am not a film-goer. In fact I consider most of our films an insult to my intelligence. However, just to keep in touch I see a couple of feature films every year. Recently, courtesy Doordarshan, I saw a film titled *Daddy*. It was directed by Mahesh Bhatt, and his daughter Pooja was the heroine. "Here's a man who is capable of doing good movies," I thought to myself. The film had all the *masala* elements -- such as a gazhal-lover who defies his favourite singer -- and it was mushy at places. But there was also a refreshing touch of refinement, and quite some genuine humour too. I wondered. "What sort of person is Mahesh Bhatt?" Now I know. He is well-educated, urbane and writes superb English. And he is also struck by a common malady of modern man, to which people of the film world, with their fame, money and meaningless pursuits, are specially susceptible: the need to seek gurus who they hope will somehow enable them to find purpose in life even while they continue to worship the gods of razzmatazz.

U.G. Krishnamurti, the subject of Mahesh Bhatt's book, is of course the archetypal anti-guru. He declares loudly that he has no message for anybody. And that attracts people to him in droves. No guru has ever claimed that he has nothing to say, and this makes him different, interesting. It also creates the lurking feeling that maybe this is the man who really has a message since he is so humble about the whole thing. A friend of mine once interviewed a *sadhu* known for his vast erudition. "Why do you wear expensive silk saffron, and have many beautiful women as disciples?" he asked. The saint was livid with anger. "Are you jealous?" he screamed at the top of his voice. My friend says that he did not publish the interview because he was scared of the repercussions. Krishnamurti is a lamb in comparison.

However, Krishnamurti also claims that he died and came back to life. Now that is an extraordinary claim to make. Does he mean brain-death, when grey matter ceases to function? Coming back to life from that state seems impossible. Quite likely there are intermediary stages from where, God willing, you can bounce back.

That brings us to the glaring "omission" in Krishnamurti's non-message: there is no mention of God. It is as if he has closed his mind to this possibility. He seems to practise an extreme form of humanism where God is neither necessary nor sufficient.



However, precisely because he is anti-everything that mankind has traditionally believed in, Krishnamurti is fascinating, even exciting. Take for instance the following paragraph.... "But one thing I can say with certainty is that the very thing I searched for all my life was shattered to pieces. The goals that I had set for myself, self-realisation, God-realisation, transformation, radical or otherwise, were all false. And there was nothing there to be realised and nothing to be found there. The very demand to be free from anything, even from the physical needs of the body, just disappeared. And I was left with nothing. Therefore, whatever comes out of me now depends on what you draw from me." The reference here is to his "death" or the calamity as Krishnamurti calls it. And it is clear that the experience was cataclysmic and brought about an upheaval that left his personality permanently altered. It is quite possible that his mental and spiritual facilities reached a level of receptivity normally not possible to ordinary human beings.

Perhaps it would even be correct to say that the experience left him drained of the normal motivations of man, especially self-interest which is considered necessary for survival. The following quotation will illustrate the point: "What I am left with is something extraordinary -- extraordinary in the sense that it has been possible for me not through any effort, not through any volition of mine. Everything that every man thought, felt, and experienced before has been thrown out of my system."

"Your natural state has no relationship whatsoever with the religious states of bliss, beatitude and ecstacy. They lie within the fold of experience. Those who have led man on his search for religiousness throughout the centuries have perhaps experienced these religious states. So can you. They are thought-induced states of being and as they come, so do they go.... The timelessness can never be experienced, can never be grasped, contained, much less given expression to by any man. That beaten-track will lead you nowhere. There is no oasis situated yonder. You are stuck with the mirage."

Krishnamurti therefore seems to make a distinction between the religious experience and the natural state of man which he is privy to. This natural state, which comes out of the draining away of much that man clings to, seems to result in a personality singularly in empathy with the outside, especially with other personalities. Many incidents mentioned in the book accentuate this fact: Krishnamurti quietening a restless panther with an order; Krishnamurti being photographed with a young girl, a total stranger, asking for the photograph which she duly frames to hang in her room; the help he gives to Parveen Babi when the film star's personality was on the point of disintegrating; the considerable source of meaning and inspiration he has been to Mahesh Bhatt himself. The examples could be multiplied.

Regrettably, as Krishnamurti himself repeatedly emphasises, the natural state of emancipation cannot be taught. You either experience it or you don't. So what do poor mortals like me do to find meaning and peace in life? This is the paradox of the situation. When a guru has nothing to offer, we can only admire him and see some of the effects he has on man and nature. We are unable to emulate him because the secret is hidden forever from us.

Or is it that the life of the guru, the totality of his rejection of everything and resultant splendour of personality is an affirmation of the very God he fails to acknowledge? If this is so, then probably the "poor" of the world can be satisfied with what a great saint said many years ago: "Thou hast made us for Thyself, and our hearts are restless till they find their rest in Thee." Perhaps the complete rejection of self-interest is the same as the total acceptance of God and His truth!

U.G. KRISNAMURTI: A LIFE by Mahesh Bhatt: Viking: 1992: pp 189: Rs 195.

ವಿಶ್ವಬೋಧಕ ಯು. ಜಿ.

ಗೆಯ ಮೇಲೆ ಕಾಣಬಲ್ಲಿರಾ? ಅದರ ಇರುವಿಕೆಯನ್ನು ಗಮನಿಸಬಲ್ಲಿರಾ?' ಈ ಪ್ರಶ್ನೆಯಿಂದ ಆಕೆಗೂ ಆಶ್ಚರ್ಯವಾಗಿರಬೇಕು. ಅವರು ನಗುತ್ತಾ ಹೇಳಿದರು 'ಇದೆಂತಹ ಪ್ರಶ್ನೆ? ಅದು ನಿಮ್ಮ ದೇಹವೆ.ತಾನೆ!

'ನನ್ನನ್ನು ಸ್ಪರ್ಶಿಸಿ'

ಆಕೆ ನನ್ನನ್ನು ಸ್ಪರ್ಶಿಸಿ ನುಡಿದರು:

'ಹೌದು, ನಿಮ್ಮ ದೇಹವೇ ಇದು'

ಅನಂತರ ನನ್ನ ದೇಹವನ್ನು ನಾನೇ ಸ್ಪರ್ಶಿಸಿಕೊಂಡೆ ಅಲ್ಲೇನಿದೆ? ಬರೀ ಶೂನ್ಯ. ಸ್ಪರ್ಶದ ಅನುಭವವನ್ನು ಬಿಟ್ಟು ಮತ್ತೇನೂ ಅಲ್ಲಿರಲಿಲ್ಲ. ಈಗ ನೀವು ವಸ್ತುಸ್ಥಿತಿಯನ್ನು ಗಮನಿಸಬಲ್ಲಿರಾ? ದೇಹವಿರುವುದರ ಅರಿವೇ ನನಗಿಲ್ಲ. ಅಸ್ಪಷ್ಟವಾದ ಅನಿಲರೂಪವೇ ಆದಾಗಿತ್ತು. ನನ್ನ ದೇಹ ಹೋಗಿಬಿಟ್ಟಿತ್ತು. ಅದು ಮತ್ತೆ ಬರಲೇ ಇಲ್ಲ.

ಏಳನೆ ದಿನ

ನಾನು ಹಾಸಿಗೆಯ ಮೇಲೆ ಮಲಗಿ ವಿಶ್ರಾಂತಿ ಪಡೆಯುತ್ತಾ ಈ 'ನಿರ್ದಿಷ್ಟ ಸ್ಥಿತಿಯ' ಆನಂದದಲ್ಲಿದ್ದೆ. ವ್ಯಾಲಂಟೈನಾ ಒಳಗೆ ಬರುವಳು. ನನ್ನ ಜ್ಞಾನೇಂದ್ರಿಯಗಳೆಲ್ಲ ಯಾವೊಂದು ಸಂಬಂಧವನ್ನೂ ಅಂತರಂಗದಲ್ಲಿ ಕಲ್ಪಿಸಲಾರವೆಂಬುದನ್ನು ಕಂಡುಹಿಡಿದೆ. ಸಂಬಂಧ ಕಲ್ಪಿಸುವ ತಂತು ಕಡಿದುಹೋಗಿತ್ತು.

'ಯಾವುದೋ ಅತೀಂದ್ರಿಯ ಅಥವಾ ಜ್ಞಾನೋದಯ ಅಥವಾ ಅಂತಹುದೇ ಏನೋ ಒಂದು ಆಗಿರಬೇಕೆಂಬ ಯೋಚನೆಯೇ ನನಗಿಲ್ಲ. ಆದರೆ, ಯಾವುದೋ ತೀಹದ ಸ್ಪರ್ಶ ಜ್ಞಾನ ತೆರೆತೆರೆಯಾಗಿ ಮುತ್ತುತ್ತಿತ್ತು. ಆಗ, ನಾನು ವ್ಯಾಲಂಟೈನಳನ್ನು ಕರೆದೆ.

'ವ್ಯಾಲಂಟೈನಾ, ನಾನು ಸಾಯುತ್ತಿದ್ದೇನೆ ಹೌದು....ನಾನು ಸಾಯುತ್ತಿದ್ದೇನೆ. ನಿನ್ನಿಚ್ಛೆ ಬಂದಂತೆ ಈ ದೇಹವನ್ನು ಮಾಡು. ಒಂದು ಆಸ್ಪತ್ರೆಗೆ ಒಪ್ಪಿಸುವುದು ಉಚಿತ. ಇದರ ಉಪಯೋಗ ಅವರಿಗಾದರೂ ಆಗಬಹುದು'

ಆಕೆ ಈ ಮಾತುಗಳನ್ನು ನಿರ್ಲಕ್ಷಿಸಿದರು. ಕೆಲವು ಹಾಸ್ಯದ ಮಾತುಗಳನ್ನಾಡುತ್ತಾ,

'ಯು.ಜಿ. ಅವರು ನಿಮ್ಮ ಶರೀರವನ್ನು ಕೊಳ್ಳರು. ನೀವೊಬ್ಬ ವಿದೇಶೀಯರು. ನಿಮ್ಮ ದೇಹದಿಂದ ಅವರಿಗೇನಾಗಬೇಕು?'

ನನ್ನ ಹಾಸಿಗೆಯ ಮೇಲೆಯೇ ನಾನು ಅಸುಖಿಯಾಗಿ ವಿಲಿವಿಲಿ ಒದ್ದಾಡುತ್ತಿದ್ದೆ. ಮುಜುಗರ ತೀವ್ರವಾಗಿತ್ತು. ವ್ಯಾಲಂಟೈನಾ ಹಾಸಿಗೆಗೆ ಬಂದೆ. ಕಾಲು ಚಾಚಿಕೊಂಡು ಮಲಗಿದೆ. ಅನಂತರ ನಲವತ್ತೈದು ನಲವತ್ತೊಂಭತ್ತು ನಿಮಿಷಗಳವರೆಗೆ ಜೀವಶಕ್ತಿಯು, ಪ್ರತಿ ಅಂಗದಿಂದಲೂ ನಿಧಾನವಾಗಿ ಜಲಿಸುತ್ತಾ, ಒಂದು ಕೇಂದ್ರಬಿಂದುವಿನತ್ತ ಧಾವಿಸುತ್ತಿತ್ತು. ಎಲ್ಲಾ ದಿಕ್ಕಿನಿಂದಲೂ ಈ ಚಾಲನೆ ನಡೆದಿತ್ತು. ಯಾವುದೋ ಒಂದು ಮಬ್ಬಾದ ಜಾಗ್ರತಾವಸ್ಥೆಯಲ್ಲಿ ನನ್ನ ಕೈ ಮತ್ತು ಕಾಲುಗಳು ತಣ್ಣಗಾಗಿದ್ದುವು, ಎಂಬುದನ್ನು ಗುರುತಿಸಿದೆ. ನನ್ನ ಉಸಿರಾಡುವಿಕೆಯು ನಿಧಾನವಾಗುತ್ತಾ ಬಂತು. ನನ್ನ ಹೃದಯದ ಬಡಿತವೂ ಕಡಿಮೆಯಾಗುತ್ತಾ ಬಂದಿತು. ನಾನು ಸಾಯುವುದು ಖಚಿತವೆಂದು ನನಗೆ ತಿಳಿದಿತ್ತು. ಅದಕ್ಕಾಗಿ ನನಗೆ ಚಿಂತೆಯೂ ಇರಲಿಲ್ಲ. ಅದು ಈ ರೀತಿಯಲ್ಲಿಯೇ ಹೋಗುವುದೆಂದು ನಾನು ಭಾವಿಸಿದ್ದೆ. ಕಡೆಯುದಾಗಿ ನಾನು ಗಮನಿಸಿದ್ದೆಂದರೆ, ಛಾಯಾಗ್ರಾಹಿಯು ರಂಧ್ರದಂತೆ ಯಾವುದೋ ಒಂದು ನನ್ನ ಅಂತರಂಗದ ವಸ್ತು. ಅದರ ಇಚ್ಛೆಯಂತೆಯೇ ಮುಚ್ಚುತ್ತಿರುವಂತೆಯೂ, ಆದರೆ, ಮತ್ತಾವುದೋ ಒಂದು ರಂಧ್ರವನ್ನು ಮುಚ್ಚುವಂತೆ ತಡೆಯುತ್ತಿರುವಂತೆಯೂ ಆದುದು. (ಇದೊಂದು ಉಪಮೆ. ಆದರೆ ಆದುದು ಈ ತರಹದಲ್ಲೇ). ಅದು ವ್ಯವಹಾರ ದೃಷ್ಟಿಯಲ್ಲಿ ಮುಚ್ಚಿತು, ಎಲ್ಲವೂ ಶೂನ್ಯವೇ ಆಯಿತು. ಒಂದು ಹೆಣದಂತೆ ದೇಹವು ಬಿಗಿಯಾಗಿತ್ತು. ಈ ರೀತಿಯಲ್ಲಿ ನನ್ನ ದೇಹವು ಕೆಲ ನಿಮಿಷಗಳವರೆವಿಗೆ ಇತ್ತು. ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ಏನು ಮಾಡುವುದರ ಬಗ್ಗೆಯೂ, ಯಾವುದೇ ಇಚ್ಛೆ ಇರಲಿಲ್ಲ. ಆದಾಗ್ಯೂ, ಅದೇ ಕಾಲದಲ್ಲಿ ಕಡೆಯುದಾದ ಒಂದು ಪ್ರಯತ್ನ, ಅಂತರಿಕವಾಗಿ, ಈ ರಂಧ್ರವನ್ನು ತೆಗೆಯುವ ಸನ್ನಾಹ, ಅದು ಒಂದು ವಿಧವಾಗಿ, ಹದರಿಕೆಯಿಂದಲ್ಲ–ನಡೆಯಿತು. ಅನಂತರ ಸ್ಫೋಟವಾಗಿ ಅದು ಮುಚ್ಚಿತು.

ಎಂಟನೆಯ ದಿನ

ಈ 'ಘಟನೆ' ಮುಗಿದ ಮೇಲೆ ಯು.ಜಿ. ತಮಗಾದ ಅನುಭವವನ್ನು ಕುರಿತು ಹೀಗೆ ಹೇಳುತ್ತಾರೆ: ಅವರು ಮಲಗಿದಾಗಲೀ ವಿಶ್ರಾಂತಿ ಪಡೆಯುವಾಗಲಾಗಲೀ, ಚೈತನ್ಯದ ಛಾವಸ್ಫೋಟನೆಯು ಬಿಟ್ಟು ಬಿಟ್ಟು ಮುಂದುವರಿಯುತ್ತಿತ್ತು. ಇದು ಆರು ತಿಂಗಳ ಕಾಲ ನಡೆಯಿತು. ಈ ಕಾಲ ಹೆಚ್ಚಿನದಾದ ದೈಹಿಕ ಯಾತನೆಯ ಕಾಲವಾಗಿತ್ತು. ದೇಹದ ಪ್ರತಿಯೊಂದು ಜೀವಕೋಶವೂ ನೋವಿನಿಂದ ಕೂಡಿದ ಭಾವನೆಯಾಗಿತ್ತು. ಒಂದಾ ನಂತರ ಮತ್ತೊಂದು, ಮುಂಡ, ಕತ್ತು, ಮುಖ ಮೇಲಿನಿಂದ ಕೆಳಕ್ಕೆ ಈ ಬಿಂದುಗಳಲ್ಲಿ ಛಾತೀಯ ಸಂತರು ಕರೆಯುವ 'ಚಕ್ರಗಳು', ಯೋಗಾತ್ಮಕ ರಹಸ್ಯ ಕೇಂದ್ರದ ಚೈತನ್ಯ ಬಿಂದುವಿನಿಂದ ಮಧ್ಯಭಾಗವು ಅಪಾರ ನೋವಿನ ಕೇಂದ್ರವಾಗಿತ್ತು. ಈ ಸ್ಥಳಗಳಲ್ಲಿ ಅನೇಕ ಆಕಾರದ ಮತ್ತು ಬಣ್ಣದ ಚಿಪ್ಪುಗಳನ್ನು ಅವರ ಸ್ನೇಹಿತರು ಗುರುತಿಸಿದರು. ಕೆಳಹೊಟ್ಟೆಯ ಭಾಗ, ಬೆನ್ನೆಲುಬುಗಳಲ್ಲಿ ಈ ಚಿಪ್ಪೆಯು ಚುಟ್ಟದ ಆಕಾರದ ಕಟ್ಟನಂತೆ, ಪುಟ್ಟಿಸವಾಗಿದ್ದುವು. ಹೊಕ್ಕಳಿನ ಮೇಲೆ ಈ ಚಿಪ್ಪೆಯು ಗಟ್ಟಿಯಾಗಿಯೂ, ಬಾದಾಮಿಯ ಆಕಾರದಲ್ಲಿಯೂ ಇತ್ತು. ಎದೆಯ ಗೂಡಿನ ಮಧ್ಯಭಾಗದಲ್ಲಿನ ಚಿಪ್ಪೆ, ಗಟ್ಟಿಯಾಗಿಯೂ ಮತ್ತು ನೀಲಿಯು ಬಣ್ಣದಿಂದಲೂ ದೊಡ್ಡ ಪದಕದ ಆಕಾರದಲ್ಲಿ, ವಿಸ್ತಾರವಾಗಿತ್ತು. ಗಂಟಲಿನ ಅಂಗಳದ ಪಾದದ ಬಳಿಯ ಪದಕದ ಆಕಾರದ ಚಿಪ್ಪೆ. ಮತ್ತೊಂದು ಚಿಕ್ಕದಾದ ಕೆಂಪುಮಿಶ್ರಿತ ಬೂದಿಯು ಬಣ್ಣದಿಂದ ಕೂಡಿತ್ತು. ಕತ್ತಿನ ಸುತ್ತಲೂ ಇದ್ದ ಚಿಪ್ಪೆಯು ಉಂಗುರವು ನೀಲಿ, ಬೂದುಬಣ್ಣ, ತಳುವಾದ ಹಂದಿ ಬಣ್ಣದಂತಾದ ಅನೇಕ ಬಣ್ಣಗಳ ಛಾಯೆಯುಳ್ಳದ್ದಾಗಿತ್ತು. ಇದಲ್ಲದೆ ವಿಸ್ತಾರವಾದ ಚಿಪ್ಪೆಯು ಆಭರಣದಂತೆ, ಎಂಡು ಪದಕಗಳನ್ನು ಕಂಠಾಹಾರದಿಂದ ತೇಲಾಡುತ್ತಿರುವಂತೆ ಭಾಸವಾಗುತ್ತಿತ್ತು. ಕತ್ತಿನ ಬಳಿಯ ರಕ್ತನಾಳದ ನೀಲಿಯ ಚಿಪ್ಪೆ, ಸರ್ಪದಂತೆ ಗೋಚರವಾಗುತ್ತಿತ್ತು. ಪೂರ್ವಾಚಾರಪರವಾದ ಶಿವನ ಶಿಲ್ಪಕೃತಿಯಂತೆಗಲ್ಲವು, ನಾಗರಹಾವಿನ ಶಿರಸ್ಸಿನ ಮೇಲೆ ಕುಳಿತಂತೆ. ಪ್ರಾಚ್ಯಸಂಸ್ಕೃತಿಯುಳ್ಳ ವೀಕ್ಷಕರಿಗೆ ತೋರಿಬರುತ್ತಿತ್ತು. ಚಿಪ್ಪೆಗೆ ಪರಂಪರಾಗತವಾದ ಪ್ರಾಚ್ಯಧರ್ಮ ಮೂರ್ತಿಶಿಲ್ಪದ ಅಲಂಕಾರಕ್ಕೂ ಮತ್ತೆ ಕೆಲವು ಸಾದೃಶ್ಯಗಳನ್ನು ಗುರುತಿಸಬಹುದಿತ್ತು. ಮೂಗಿನ ಸೇತುವೆಯು ತಾದಿಯಲ್ಲಿ, ರಸಗ್ರಂಥಿಯ ಸ್ಥಳಗಳಲ್ಲಿ ಈ ಚಿಪ್ಪೆ ಕಮಲದ ಆಕಾರದಲ್ಲಿತ್ತು. ಇದೇ ರೀತಿಯಲ್ಲಿ ಕಪೋಲದ ಮೇಲೆ ಈ ಚಿಪ್ಪೆ ಕೊಂಬಿನ ಆಕೃತಿಯಲ್ಲಿದ್ದು, ಗಟ್ಟಿಯಾಗಿತ್ತು. ತಲೆಯ ಮೇಲೆಲ್ಲಾ ಅನೇಕ ಹರಡಿದ ಚಿಕ್ಕ ರಕ್ತಪ್ರವಾಹಗಳನ್ನು ಮೂಸಿದ ಮೇಲೆ 'ಸಾವಿರದಳದ ಕಮಲದಂತೆ' ಸಾದೃಶವಾಗಿತ್ತು.

ಹೊಸ ದಾರಿಯಲ್ಲಿ

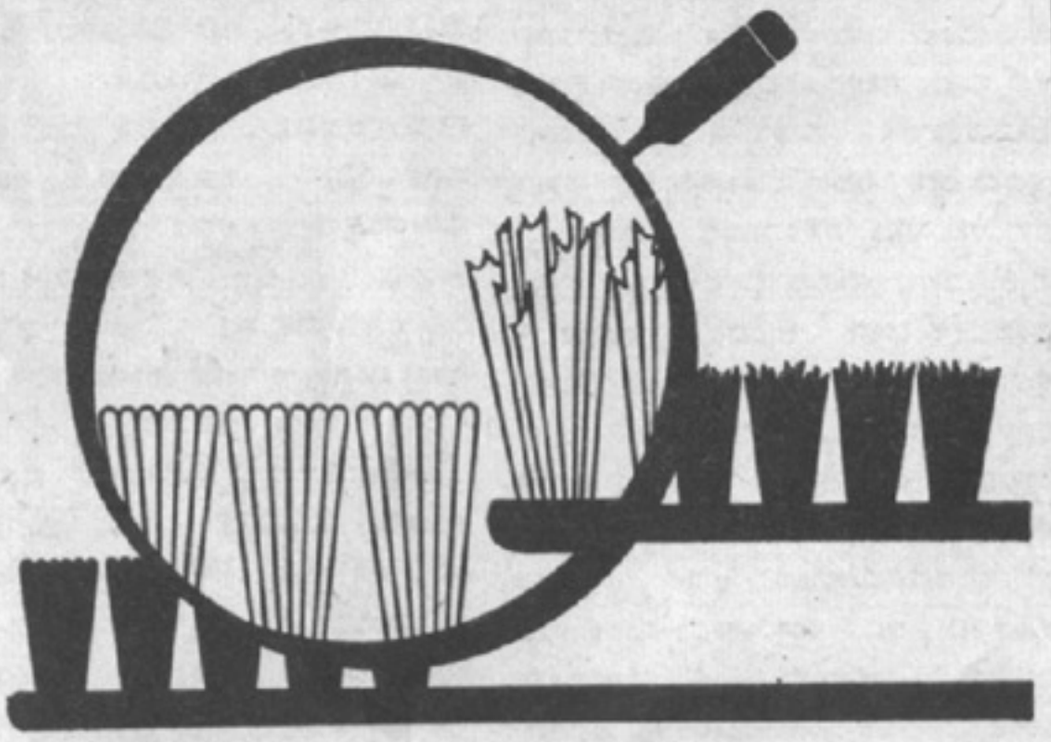
ಈ 'ಘಟನೆಯಾದ' ನಂತರದ ಆರು ತಿಂಗಳ ನರಕಯಾತನೆಯನ್ನು, ಮತ್ತೆ ಎರಡೂವರೆ ವರ್ಷಗಳ ಕಾಲ ಮುಂದುವರಿದಾಗ, ಆಂತರಿಕವಾಗಿ ಹೊಸ ದಾರಿಯಲ್ಲಿ ದೇಹವು ಕೆಲಸ ಮಾಡುತ್ತಿರುವುದನ್ನು ಯು.ಜಿ. ಗಮನಿಸಿದರು. ನಡಗೆಯಲ್ಲಿ, ಕುಳಿತುಕೊಳ್ಳುವಾಗ, ಮಲಗಿದಾಗ, ಕೈಗಳನ್ನೂ ಅಂಗೈಗಳನ್ನೂ ಹಿಡಿಯುವಾಗ ತಮ್ಮ ಸ್ವಭಾವದ ರೀತಿಯಲ್ಲಿಯೇ ಬದಲಾಗಿದ್ದುದನ್ನು ಅವರು ಗಮನಿಸಿದರು. ಪೂರ್ವಾಚಾರದ ಭಾರತ ಮತ್ತು ಚೀನದ ದೈಹಿಕ ಅಭ್ಯಾಸದಂತೆ, (ಹಟಯೋಗ ಮತ್ತು ತಾಯ್ ಜೈ ಜಹ್ವಾನ್) ಸ್ವಾಭಾವಿಕವಾಗಿಯೇ ತಮಗೆ ಬಂದಿರುವುದನ್ನೂ, 'ಅಭಯಮುದ್ರೆಯ' ಸಂಕೇತದ ಬುದ್ಧನ ಪ್ರತಿಮೆಯಂತೆ ವೀಕ್ಷಿಸಬಹುದಾಗಿತ್ತು. ದೇಹ – ಆತ್ಮಗಳ ಸಾಮರಸ್ಯದ ಬದಲಾವಣೆಯು ಫಲಿತಾಂಶವಾಗಿ ಅವರ ಎತ್ತಎದೆಯು ಉತ್ಕರ್ಷವಾಗುತ್ತ ಬಂದು ಹದಿಮೂರು ವರ್ಷದ ಕನ್ಯೆಯ ಸ್ತನದಂತೆ ಬಿಂಬಾಫಲದ ಆಕಾರ ತಾಳಿತು. ಅವರು ಹೆಣ್ಣು ಸ್ವಭಾವಗಳನ್ನು ಪಡೆದರು. ಲೈಂಗಿಕ ಪ್ರವೃತ್ತಿಯು ಸ್ವಾತಂತ್ರ್ಯದಿಂದ, ಭೌತಿಕವಾಗಿ ಸಮಾನಾರ್ಥವುಳ್ಳ ಯಾವ ಸ್ಥಿತಿಯನ್ನು ಯತಿಗಳು ಪಡೆದಿದ್ದರೋ, ಅದನ್ನು ಚಿಕ್ಕಂದಿನಲ್ಲಿ ಯು.ಜಿ. ಕಂಡಿದ್ದರೋ, ಆ ಸ್ಥಿತಿಗೆ ಬಂದಿದ್ದರು.

'ನಿಜಸ್ಥಿತಿ ಇರುವುದಿಷ್ಟೆ' ಎಂದು ಯು.ಜಿ. ಮಾತನ್ನು ಮುಗಿಸುತ್ತಾರೆ-'ನನ್ನ ಆತ್ಮಚರಿತ್ರೆ ಮುಗಿಯಿತು. ಅದರ ಬಗ್ಗೆ ಮತ್ತೇನನ್ನೂ ಬರೆಯಲು ಇಲ್ಲ; ಮುಂದೂ ಇರಲಾರದು. ಜನರು ಬಂದು ನನ್ನನ್ನು ಪ್ರೀತಿಸಿದರೆ, ನಾನು ಉತ್ತರಿಸುವೆನು. ಅವರು ಬಾರದಿದ್ದರೂ ನಾನು ಏನೂ ವ್ಯತ್ಯಾಸವನ್ನೂ ಕಾಣೆನು. ಜನರನ್ನು ಧಾರ್ಮಿಕ ವ್ಯಾಪಾರದಿಂದ ವಿಮುಕ್ತಗೊಳಿಸಬೇಕೆಂದು ಹೋರಾಡುವ ದಾರ್ಶನಿಕನಾನಲ್ಲ. ಆತ್ಮಜ್ಞಾನ ಪಡೆಯುವ ಧಾರ್ಮಿಕ ಮಾರ್ಗಗಳೆಲ್ಲ ಶುದ್ಧಮೋಸ. ನಾವು ಆತ್ಮಜ್ಞಾನದ ಮೂಲಕ ಅಭಿವ್ಯಕ್ತಪಡಿಸುವ ಮಾನಸಿಕ ತುಮುಲ ಕೇವಲ ಅಫೀಮಿನ ಅಮಲಿನಂತೆ! ಮಾನಸಿಕ ತುಮುಲ ಅಸಾಧ್ಯ. 'ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿ' ಜೀವ ವಿಜ್ಞಾನದ ಸಹಸಂಬಂಧವಾದ ತುಮುಲದಿಂದ ಮಾತ್ರ ಸಾಧ್ಯ.'

'ಈ ಜೀವವಿಜ್ಞಾನದ ತುಮುಲ ಹೇಗೆ ಸಾಧ್ಯ? ಎಲ್ಲಿ ಸಾಧ್ಯ? ಮತ್ತು ನಿಮ್ಮ ಜೀವನದ ಅಸಮತೆಯು ಸಂಭಾವ್ಯತೆಯು ಬಗ್ಗೆ ನೀವೇನೆನ್ನುತ್ತೀರಿ? ಯಾವಾಗ ನಿಮ್ಮದೇ ಅದ ಬದಲಾವಣೆ ಪ್ರಾರಂಭವಾಯಿತು?' ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಯು.ಜಿ. ಉತ್ತರ

'ನನ್ನಲ್ಲಿ ಶೋಧಿಸಿ!' —

ಈ ಕೊನೆಗಳನ್ನು
ಒಂದು ಲೆನ್ಸ್‌ನ ಮೂಲಕ
ಸರಿ ಹೋಲಿಸಿ ನೋಡಿರಿ



ಸುರಕ್ಷಿತವಾದ, 'ಗುಂಡಗಿರುವ ಬಿರುಗೂದಲುಗಳ ಕೊನೆಗಳು' ಇರುವ
REG. PAT. NO. 69453
ಬಿನಾಕಾ
ಟೂಥ್‌ಬ್ರಶ್
ಒಸಡುಗಳಿಗೆ ಗಾಯ ಮಾಡುವುದಿಲ್ಲ

ಕೇವಲ ಟೂಥ್‌ಬ್ರಶ್‌ಅಲ್ಲ ಗುಣಪೂರ್ಣ ಟೂಥ್‌ಬ್ರಶ್-ಅಂದರೇ ಅದೇ ಬಿನಾಕಾ

CIBA

ಯು. ಜೀ.

ವರ್ಷಗಳು ಅವರ ಉಪನ್ಯಾಸಗಳಲ್ಲಿ ಭಾಗ ವಹಿಸಿ ಆತ್ಮೀಯರಾದರು. ನಂತರ ಜೆ. ಕೆ. ಅವರ ಪ್ರಭಾವದಿಂದಲೂ ವಿರಮಿಸಿದರು.

೧೯೪೮ರಲ್ಲಿ ಯು. ಜೀ. ವಿವಾಹವಾದರು. ಆ ಸಮಯಕ್ಕೆ ಅದು ವಯಸ್ಸನ್ನು ಮೀರಿದ ಲಗ್ನವೆಂದು ಅವರ ಭಾವನೆ. ತಮ್ಮ ಪತ್ನಿ ಯನ್ನು ನೆನೆದು "ಆಕೆ ದೈಹಿಕವಾಗಿಯೂ, ಶೀಲದಲ್ಲಿಯೂ ಸೌಂದ್ಯವತಿ" ಎನ್ನುತ್ತಾರೆ. ಅವರಿಗೆ ನಾಲ್ಕು ಮಕ್ಕಳಾದವು. ಅಲ್ಲಲ್ಲಿ ಉಪ ನ್ಯಾಸಗಳನ್ನು ಕೊಡುತ್ತಾ, ತಮ್ಮ ಬುದ್ಧಿವಂ ತಿಕೆ ಮತ್ತು ವಾಕ್‌ಝರಿಗಳಿಂದ ಪ್ರಪಂಚ ವನ್ನೆಲ್ಲಾ ಸಾಕಷ್ಟು ಪ್ರವಾಸ ಮಾಡಿದರು. ಆದರೆ ಅವರ ಮನಸ್ಸು ಈ ವಿಚಾರಗಳಿಂದ ಬಾಹಿರವಾಗಿತ್ತು. ಈ ಸಮಯಕ್ಕೆ ಅವರು ಸ್ವಿಜರ್‌ಲೆಂಡಿನಲ್ಲಿ ನೆಲೆಸಲು ಇಚ್ಛೆಪಟ್ಟರು. ಆದರೆ ಅವರ ಹಿರಿಯ ಮಗನಿಗೆ ಬಾಲಪಾರ್ಶ್ವ ವಾಯುವಾದ ಕಾರಣ ಅವನ ಚಿಕಿತ್ಸೆಗಾಗಿ ೧೯೫೫ ರಲ್ಲಿ ಅಮೇರಿಕಕ್ಕೆ ತೆರಳಿದರು. ಐದು ವರ್ಷಗಳ ಕಾಲ ಅಲ್ಲಿ ವಾಸ. ಈ ಸಮಯದ ಲ್ಲಿಯೇ ಅವರು ತಮ್ಮ ಅನುವಂಶಿಕ ಗುಣ ಗಳನ್ನು ಮನನ ಮಾಡುತ್ತಿದ್ದರು. ಇವರ ಪತ್ನಿ ಇಂಗ್ಲೀಷ್ ಮತ್ತು ಸಂಸ್ಕೃತದ ಪದವೀ ಧರಿಯಾದ್ದರಿಂದ, ಆಕೆ "ಪ್ರಪಂಚದ ನಿಘಂಟು ವಿಗಾಗಿ" ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದರು.

ಅಸಫಲ ಗೃಹಸ್ಥ

೧೯೬೦ರಲ್ಲಿ ಆರಂಭವಾದ, ಏಳು ವರ್ಷ ಗಳು ಅವರಿಸಿದ್ದ ಸಂಸಾರ ಬಂಧನ ಕೊನೆಗೊಂ ಡಿತು. "ನಾನೊಬ್ಬ ಅಸಫಲನಾದ ಗೃಹಸ್ಥ. ನೀವು ಕರೆಯುವ ವೈರಾಗ್ಯ ಜೀವನವೇ ನನ್ನನ್ನು ಆಕರ್ಷಿಸುತ್ತಿತ್ತು. ಇದರಿಂದ ಗೃಹಸ್ಥ ಜೀವನ ಕೊನೆಗೊಂಡಿತು" ಎನ್ನು ತ್ತಾರೆ ಯು.ಜೀ. ವಿವಾಹವೊಂದರಲ್ಲಿ ತಮ್ಮ ಕುಟುಂಬವನ್ನು ಭಾರತಕ್ಕೆ ಕಳುಹಿಸಿ ತಾವು ಲಂಡನ್ನಿಗೆ ತೆರಳಿದರು. ಅಲ್ಲಿ ಮೂರು ವರ್ಷಗಳಕಾಲ "ಬುದ್ಧಿ ಇಲ್ಲದ, ಒಡಗಿದತಂಗೆಲೆ ಯಂತೆ" ಅಡ್ಡಾಡಿದೆ ಎನ್ನುತ್ತಾರೆ. ಅವರಲ್ಲಿದ್ದ ಹಣ ಮುಗಿದಿತ್ತು. ಹೆಂಡತಿಯು ಆಭರಣ ಗಳನ್ನೂ ಒತ್ತೆಇಟ್ಟಾಗಿತ್ತು. ಏನೂ ದಾರಿ ಕಾಣದೆ, ಉಪಾಹಾರ ಗೃಹಗಳ ಪ್ರವೇಶಾಗ ಣದ ಮುಂದೆ ಕಾಲ ಕಳೆಯುತ್ತಿದ್ದರು. ವಸ್ತುಸಂಗ್ರಹ ಶಾಲೆಗಳಲ್ಲಿ ವಿಶ್ರಾಂತಿ ಪಡೆ ಯುತ್ತಿದ್ದರು. ಸ್ನೇಹಿತರಿಂದ ಸಾಲ ಪಡೆದ ಹಣದಿಂದ ಹೇಗೋ ಉದರಪೋಷಣೆ ನಡೆ ಯುತ್ತಿತ್ತು. ೧೯೬೩ರಲ್ಲಿ ಅವರ ಪತ್ನಿ ತೀರಿ ಕೊಂಡರು. ಈ ವಿಷಯ ಅವರಿಗೆ ತಿಳಿದದ್ದು ಆರು ತಿಂಗಳ ಮೇಲೆ. ಮುರದಾಲೋಚನೆ ಇಲ್ಲದ ಅಲಮಾರಿ ಜೀವನವೇ ಇವರಿಂದಾಗಿತ್ತು. ಈ ಜೀವನದಲ್ಲಿ ತಾನು ಸಂಪೂರ್ಣ ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿಯಲ್ಲಿರುವುದಾಗಿ ಭಾವಿಸಿದರು. ಅನುಭಾವಿ ಗಳು ಸಾಮಾನ್ಯವಾಗಿ ಉಪಯೋಗಿಸುವ "ಅತ್ಯದ ಅಂಧಕಾರದ ಕಾರಿರುಳು" ಎಂಬು ದಾಗಿ ಯು.ಜೀ. ಅಭಿಪ್ರಾಯಪಟ್ಟರೂ, ಆ ಕಾಲ "ಆಸೆ, ಪ್ರಾಪಂಚಿಕತೆಯಿಂದ ಸರಿದು ದೂರವಾಗುವ ಮಹಾಸಮಾಧಿಯೂ ಅಲ್ಲ, ಅತ್ಯದ ಹೋರಾಟದ ಹಗರಣವೂ ಅಲ್ಲ ಅಥವಾ ಕವಿಯು ಕಾವ್ಯಮಾಧ್ಯಮದ ಉತ್ಕಟ ತೆಯ ಛಾಯೆಯೂ ಅಲ್ಲಿಲ್ಲ. ಆದರೆ, ಅದೊಂದು ಬಾಡಿಹೋಗುತ್ತಿದ್ದ ಮನಸ್ಸಿನ ಸಹಜ ಸ್ಥಿತಿ" ಎನ್ನುತ್ತಾರೆ ಯು.ಜೀ. ಮುಂದೆ ಲಂಡನ್ನಿನ ರಾಮಕೃಷ್ಣಾಶ್ರಮದಲ್ಲಿ ಆಶ್ರಯವನ್ನು ಪಡೆದು, ಅನಂತರ ತಮ್ಮ ಸ್ಥಿತಿಯನ್ನು ಪುನಃ ಪರಿಶೀಲಿಸಿ, ಕೊನೆಗೆ ಸ್ವಿಜರ್‌ಲೆಂಡಿಗೆ ಬಂದರು. ಜಿನೀವಾದಲ್ಲಿನ ಉಪರಾಯುಭಾರಿಯ ಕಛೇರಿ ಅವರಿಗೆ ಒಂದು ತಿಂಗಳ ಆಶ್ರಯ ಕೊಟ್ಟಿತು. ಅಲ್ಲಿಯೇ ಅವರು ವ್ಯಾಲಂಟೈನ್ ಡಿ ಕರ್ವನ್ ರನ್ನು ಸಂಧಿಸಿದ್ದು. ಸ್ಯಾನನ್ ಪ್ರದೇಶದ, ಆಲ್‌ಪೈನ್ ತಪ್ಪಲಿನ ಹಳ್ಳಿಯಲ್ಲಿ ಯು.ಜೀ. ಅವರಿಗಾಗಿಯೇ ಒಂದು ಮನೆಯನ್ನು ೧೯೬೫ ರಲ್ಲಿ, ಮೊದಲ ಬಾರಿ ಆಕೆ ಭೇಟಿಯಾಗಿದ್ದಾಗಲೇ ಮಾಡಿದ್ದರು. ಇಂದಿಗೂ ಅವರ ಅಜ್ಜಿ ಪೆಚ್ಚಿನ ಸ್ವಿಸ್ ಹಳ್ಳಿಯಾಗಿದೆ.

ನಗ್ನನೃತ್ಯಶಾಲೆ!

ಮೂರು ವರ್ಷಗಳ ನಂತರ ಏಪ್ರಿಲ್ ೧೯೬೭ರಲ್ಲಿ ಒಂದು ಸಂಜೆ ಕ್ಯಾಸಿನೋ ಡಿ ಪ್ಯಾರಿಸ್‌ನಲ್ಲಿ ನಗ್ನನೃತ್ಯದ ಬ್ಯಾಲೆಯ ಪ್ರದ ರ್ಶನ ವೀಕ್ಷಿಸಿದರು. ಆಗಲೇ ಅವರು ಪ್ರಪ್ರಥ ಮವಾಗಿ ಸಂಪೂರ್ಣ "ಆಧ್ಯಾತ್ಮವಲ್ಲದ ಜೀವ ತಂತುಗಳ ಅನ್ಯೋನ್ಯವಾದ ಮಾರ್ಪಾಟನ್ನು ತಮ್ಮಲ್ಲಿ ಗುರುತಿಸಿಕೊಂಡರು." ಅದೇ ವರ್ಷದ ಜುಲೈ ತಿಂಗಳಲ್ಲಿ ಕೆಲವು ಸ್ನೇಹಿತರ ಒತ್ತಾ ಯದ ದೆಸೆಯಿಂದ ತಮ್ಮ ಹಳೆಯ ಮಿತ್ರ ರಾದ ಜೆ.ಕೆ.ಯವರ ವಾರ್ಷಿಕ ಆಧ್ಯಾತ್ಮಿಕ ಮೇಳಕ್ಕೆ ಒಲ್ಲದ ಮನದಿಂದ ಹೋದರು. ಅಲ್ಲಿ ಯು.ಜೀ. ಅವರಿಗೆ ಒಂದು ಮಹದಾ ಶ್ಚರ್ಯ ಕಾದಿತ್ತು. ಅಂದಿನ ಭಾಷಣಕಾರರು ವಿವರಿಸುವ ಆಸ್ಥಿತಿಯಲ್ಲಿ ಜೆ ಕೆ. ಇದ್ದರೋ ಇಲ್ಲವೋ; ಆದರೆ ಯು.ಜೀ. ಅವರು ಮಾತ್ರ ಆ ಸ್ಥಿತಿಯಲ್ಲಿರುವುದನ್ನು ಗುರುತಿಸಿದರು. ಆ ಸ್ಥಿತಿಯೇ ಸಂತರು, ಮಾನವ ಸಮಾಜೋ ದ್ಧಾರಕರೂ, ಪವಿತ್ರ ಋಷಿಗಳೂ ಇಚ್ಛಿಸಿರಬ ಹುದಾದ ಸ್ಥಿತಿ. ಈ ವಾಸ್ತವಿಕ ಸ್ಥಿತಿಯೇ ಯು.ಜೀ. ಅನೇಕ ವರ್ಷಗಳ ಕಾಲ ಜೀವಿ ಸಿದ್ದ ಸ್ಥಿತಿ ಎಂಬುದನ್ನು ಮನವರಿಕೆ ಮಾಡಿ ಕೊಂಡರು. ಒಮ್ಮೆಗೇ ಮನಸ್ಸಿನಲ್ಲಿ ಮತ್ತೆ ಮತ್ತೆ ಎಲ್ಲಿಂದಲೋ ಒಳಧ್ವನಿಯೊಂದು ಸಂಭ್ರಾಂತಿಯಂತೆಯೇ ವರ್ತುಲ—ವರ್ತುಲ ವಾಗಿ ಪುನರಾವರ್ತನೆಗೊಂಡಿತು. ಯು.ಜೀ. ಅವರ ಮನಸ್ಸಿನಾಳದಲ್ಲಿ ಒಂದೇ ಪ್ರಶ್ನೆ- "ನನಗೆ ಹೇಗೆ ಗೊತ್ತು ನಾನು ಈ ಸ್ಥಿತಿಯಲ್ಲಿ ದ್ದೇನೆ" ಎಂದು.

ಜುಲೈ ೯-ಅವರ ನಲವತ್ತೊಂಭತ್ತನೆಯ ಹುಟ್ಟುಹಬ್ಬ. ಒಂದು ಮರದ ನೆರಳಿನಲ್ಲಿ ಕಾಳಿತು. ರಮ್ಯವಾದ ಸಾನನ್ ಪ್ರದೇಶದ ಕಡಿವೆ-ಕಂದರಗಳ ಆನಂದವನ್ನು ಆಹ್ವಾನಿಸು ತ್ತಿದ್ದರು ಮತ್ತೆ ಅದೇ ಪ್ರಶ್ನೆ ಬೃಹದಾಕಾರ ವಾಗಿ ಕಣ್ಮುಂದೆ ನಿಂತಿತು: "ನಾನು ಈ ಸ್ಥಿತಿ ಯಲ್ಲಿದ್ದೇನೆ ಎಂಬುದನ್ನು ಯಾವ ನಂಕದ ಆಣೆಗೂ ಮನದಟ್ಟಾಗುತ್ತಿಲ್ಲ." ಮನಸ್ಸಿನ ಭಾವನೆಗಳು, ತಿಳಿಗೊಳದಲ್ಲಿ ಬಿದ್ದ ಕಲ್ಲಿನಂತೆ! ಯಾವುದೇ ಉತ್ತರವನ್ನಾಗಲೀ ಅಂಸುವ ಮನಸ್ಸು ಅವರದಾಗಿರಲಿಲ್ಲ.

ಈ ಎಲ್ಲ ಪ್ರಶ್ನೆಗಳೂ ಕೊನೆಗೊಂಡದ್ದನ್ನು ಯು.ಜೀ. ಕರೆಯುವುದು "ಶರೀರದ ಕ್ರಿಯೆ"; ಒಂದು ಆಂತರಿಕ ಸ್ಫೋಟ; ಸಿಡಿತ; ಅದು ಇದ್ದಂತೆಯೇ ಒಂದೊಂದು ಕಣವೂ, ನರವೂ, ರಸಗ್ರಂಥಿಯೂ, ಶರೀರದ ಪ್ರತಿ ಯೊಂದೂ....ಶರೀರದ ಪ್ರತಿಯೊಂದೂ ಬಿಗಿತ ಗೊಂಡವು. ನನ್ನ ಪೆದ್ದುಳಿನ ಒಳಗೆ ಏನೊಂದು ವಿಚಾರಕ್ಕೂ ಅವಕಾಶವಿರಲಿಲ್ಲ: ಮೊದಲ ಬಾರಿಗೆ ನಾನು ತಲೆಯ ಬಗ್ಗೆ ಜಾಗೃತಗೊಂಡೆ. ಅದರೊಳಗೆ ಪ್ರತಿಯೊಂದೂ ಬಿಗಿತಗೊಂ ಡಿತ್ತು.... ಈ ಸಂಗತಿಯು ಕ್ರಮಾನುಗತವಾಗಿ ಏಳು ದಿನಗಳು, ಏಳು ಬೇರೆ ಬೇರೆಯ ಅನುಭ ವಗಳಿಂದ ನಡೆದವು."

ಏಳು ದಿನಗಳು

ಪ್ರಥಮ ದಿನ

ನನ್ನ ಮೈಚರ್ಮ ರೇಷ್ಮೆಯಂತೆ ಮೃದು ವಾಗಿತ್ತು ಮತ್ತು ಒಂದು ವಿಚಿತ್ರವಾದ ರೀತಿ ಯಲ್ಲಿ ಕಾಂತಿಯುತವಾಗಿತ್ತು.

ದ್ವಿತೀಯ ದಿನ

ಪ್ರಥಮ ಬಾರಿಗೆ, ನನಗೆ, ನನ್ನ ಬುದ್ಧಿಯು "ಬಿಗಿತರಹಿತ ಸ್ಥಿತಿಯಲ್ಲಿ" ಇರುವುದರಿಂದ ಸತ್ಯಾಂಶವು ಅರಿವಾಯಿತು. ಈ ಬಿಗಿತದಿಂದ

.....ಸನ್ಯಾಸಿಗೇಕೆ ಹಣ? ಬೇಡ ಅಂತ ತಿರಸ್ಕರಿಸಿದ್ರೆ ಎಲ್ಲಿ ಲಕ್ಷ್ಮೀತಾಯಿಗೆ ಸಿಟ್ಟುಬಂದು ಬಿಡುತ್ತೊ ಅಂತ ಸ್ವೀಕರಿಸ್ತಿದೀನೆ, ಅಷ್ಟೆ!

ಪಾರಾದ ಸ್ಥಿತಿ (ಅದೇ ಸಮಭಾವ ಸ್ಥಿತಿ, ಪ್ರತಿಯೊಬ್ಬ ಮನುಷ್ಯನೂ ಒಂಟಿಯಾಗಿ ಕಲ್ಪಿಸುವ ಗಾಳಿಗೋಪುರ, ಮನಃಕ್ಲೇಶ, ಭಾವಪರವಶತೆ ಮತ್ತು ಇತರ ಸಂವಾದಿ ಯಾದ ಎಲ್ಲಾ ವಿಧದ ಯೋಜನೆಗಳಲ್ಲಿ ನಾನು ನನ್ನ ಕಾಲವನ್ನು ಕಳೆಯಲಾರೆ. ಯಾರಾದರೂ ಪ್ರಶ್ನಿಸಿದಾಗ, ನಾನೇ ಟೀಪ್‌ರೆಕಾರ್ಡರ್‌ನ್ನು ಹಾಕಬೇಕೆಂದಾಗ ಅಥವಾ ಇಂತಹುದೇ ಕೆಲವು ವಿಷಯಗಳಲ್ಲಿ ಅದಕ್ಕೆ ಬೇಕೆನಿಸಿದಾಗ ನನ್ನ ಮನಸ್ಸು ವ್ಯವಹರಿಸುವುದು. ಉಳಿದ ಕಾಲದಲ್ಲಿ ನನ್ನ ಮನಸ್ಸು ನಿರ್ಲಿಪ್ತ ಭಾವದಲ್ಲಿ ಇರುವುದು. ಆದರೆ, ಈಗ ನನಗೆ ಪುನಃ ಸ್ಮರಣ ಶಕ್ತಿ ಬಂದಿದೆ. ಮೊದಲು ಅದನ್ನು ಕಳೆದು ಕೊಂಡಿದ್ದೆ. ಆದರೆ ಈಗ, ನಾನು ಮರಳಿ ಪಡೆ ದಿದ್ದೇನೆ. ಈಗ ನನ್ನ ಸ್ಮೃತಿ ಹಿನ್ನಲೆಯಲ್ಲಿ ಇರುತ್ತದೆ. ಅದಕ್ಕೆ ಬೇಕಾದಾಗ ಸ್ವಯಂಪ್ರೇರಿತವಾಗಿ, ತಾನೇ ಮತ್ತೆ ಚಾಲಿತವಾಗುತ್ತದೆ ಸ್ವಯಂಚಾಲಿತ ಯಂತ್ರದಂತೆ. ಅದಕ್ಕೆ ಬೇಡ ವಾದಾಗ ಇಲ್ಲಿ ಸ್ಮೃತಿಯೇ ಇಲ್ಲ. ಅಲ್ಲಿ ಯೋಚ ನೆಯೂ ಇಲ್ಲ. ಇಲ್ಲಿ ಜೀವ ಮೂರ್ತವಿದೆ.)

ಮೂರನೆ ದಿನ

ನನಗೆ ವಾಸನೆಯು ಗ್ರಹಣಶಕ್ತಿ ಯಾಗಲೀ, ರುಚಿಯಾಗಲೀ ಸಂಭವಿಸಿಲ್ಲ. ಈ ಎರಡೂ ಇಂದ್ರಿಯಗಳ ಗ್ರಹಣಶಕ್ತಿ ಬದಲಾ ವಣೆಯಾಗಿದ್ದುದು, ಹಂತಹಂತವಾಗಿ ನನಗೆ ಗೋಚರವಾಯಿತು. ಪ್ರತಿಸಲವೂ ಯಾವುದೇ ಪರಿಮಳ ನನ್ನ ಮೂಗಿನ ಹೊಳ್ಳೆಗಳಿಂದ ಪ್ರವೇಶಿಸಿದಾಗ ಘ್ರಾಣೇಂದ್ರಿಯದಮೂಲವು ಕಿರುಕುಳ ಕೊಟ್ಟುಂತಾಗುತ್ತಿತ್ತು. ಅನುಭವ ದಲ್ಲಿ ವ್ಯತ್ಯಾಸವಿರುತ್ತಿರಲಿಲ್ಲ. ಅತ್ಯಂತ ಬೆಲೆ ಯುಳ್ಳ ಸುವಾಸನಾ ಗಂಧವಾಗಲೀ ಅಥವಾ ಹಸುವಿನ ಸಗಣಿಯ ವಾಸನೆಯಾಗಲೀ ಒಂದೇ ವಿಧವಾದ ಕಿರುಕುಳ ನನಗೆ ಉಂಟಾಗುತ್ತಿತ್ತು. ಪ್ರತಿಸಲವೂ ನಾನೇನಾದರೂ ರುಚಿ ನೋಡಿ ದರೂ ಸಪ್ಪೆಯ ಪ್ರಮುಖ ಅಂಶವನ್ನೇ ರುಚಿಯಾಗಿ ಅನುಭವಿಸುತ್ತಿದ್ದೆ. ನಿಧಾನವಾಗಿ, ಇತರ ಮೂಲ ಘಟಕಾಂಶಗಳ ರುಚಿಯೂ ಬಂದಿತು. ಆ ಕ್ಷಣದಿಂದ ಸುವಾಸನಾ ಗಂಧವೇ ಆಗಲೀ, ಸಾಂಬಾರಿನ ಆಹಾರವೇ ಆಗಲೀ, ಯಾವುದೇ ಪರಿಣಾಮವನ್ನೂ ಮಾಡುತ್ತಿರ ಲಿಲ್ಲ. ಸಾಂಬಾರಿನ ಅತಿ ಮುಖ್ಯವಾದ ರುಚಿ, ಮೆಣಸಿನಕಾಯಿ ಅಥವಾ ಮತ್ತ ಯಾವುದೇ ಅದರೂ ನಾನು ರುಚಿ ನೋಡಬಲ್ಲವನಾಗಿದ್ದೆ.

ಪಾಲ್ಕನೆಯ ದಿನ

ಕಣ್ಣಿಗೆ ಏನೋ ಒಂದು ಆಯಿತು: ನಾವು ರಿಯಲ್‌ಟೋ ಉಪಾಹಾರ ಮಂದಿರದಲ್ಲಿ ಕುಳಿ ತಿದ್ದೆವು. ಭಯಂಕರವಾದ ದೀರ್ಘದರ್ಶನದ ಕಾರ್ಯ. ವರ್ತುಳದ ಒಳಭಾಗದಂತಿರುವ ಕನ್ನ ಡಿಯಂತೆ ನಾನು ಭಾವಿಸಿದೆ. ನನ್ನ ಕಡೆಗೆ ಬರುತ್ತಿದ್ದ ವಸ್ತುಗಳು ನನ್ನೊಳಗೆ ಐಕ್ಯವಾ ದವು. ಮತ್ತು ನನ್ನಿಂದ ದೂರವಾಗುವ ವಸ್ತುಗಳು ನನ್ನೊಳಗಿನಿಂದ ಹೊರಬರುತ್ತಿ ದ್ದವು. ನನಗೆ ಅದೊಂದು ಬಿಡಿಸಲಾಗದ ಸಮ ಸ್ಯೆಯಾಗಿತ್ತು. ನನ್ನ ಕಣ್ಣೆಂಬುದೇ ಒಂದು ರಾಕ್ಷಸಾಕಾರದ ಛಾಯಾಗ್ರಾಹಿಯಾಗಿತ್ತು. ಅದು ನಾನೇನೂ ಮಾಡದೆಯೇ ತನ್ನ ಕ್ಷೇತ್ರ ಬಿಂದುವನ್ನು ಬದಲಾಯಿಸುತ್ತಿತ್ತು.

ನನ್ನ ಕಣ್ಣಿನ ವಿಚಾರದಲ್ಲಿ ಮತ್ತೊಂದು ವಿಷಯ: ನಾವು ಉಪಹಾರಗೃಹದಿಂದ ಹೊರ ಬಂದಮೇಲೆ, ನಾನು ಮನೆಗೆ ಬಂದೆ ಮತ್ತು ನನ್ನ ಕಣ್ಣುಗಳ ವಿಲಕ್ಷಣತೆಯ ಬಗ್ಗೆ ನೋಡಲು ಕನ್ನಡಿಯ ಮುಂದೆ ನಿಂತೆ. ಅವು ಹೇಗೆ ಅಂಟಿವೆಯೆಂದು ಕಂಡ ಬಹಳಕಾಲದ ವರೆಗೆ ಕನ್ನಡಿಯಲ್ಲಿ ನೋಡಿದೆ. ಅನಂತರ, ನನ್ನ ಕಣ್ಣುರೆಪ್ಪೆಗಳು ಚಲಿಸಲಿರುವುದು ನನಗೆ ಭಾಸವಾಯಿತು. ಸುಮಾರು ಅರ್ಧ ಗಂಟೆ ಅಥವಾ ನಲವತ್ತೈದು ನಿಮಿ ಷಗಳವರೆಗೆ ಕನ್ನಡಿಯಲ್ಲಿ ಹಾಗೇ ನೋಡುತ್ತಿದ್ದೆ. ಆದರೆ ಕಣ್ಣು ವಿಂಟಿ ಕಿಸುವುದೇ ಇರಲಿಲ್ಲ. ಸಹಜಪ್ರವೃತ್ತಿಯಾದ ರೆಪ್ಪೆಯಾಡಿಸುವುದು ನನ್ನಿಂದ ದೂರವಾ ಗಿತ್ತು ಮತ್ತು ಈಗಲೂ ಹಾಗೆಯೇ.

ಪಂಚಮ ದಿನ

ಆಲಿಸುವಿಕೆಯಲ್ಲಿ ನಾನೊಂದು ಬದಲಾವ ಣೆಯನ್ನು ಗಮನಿಸಿದೆ. ನಾಯಿ ಬೊಗಳುವ ಶಬ್ದ, ನನ್ನ ಆಂತರ್ಯದಿಂದಲೇ ಜನಿಸಿದಂತೆ ಭಾಸವಾಯಿತು. ಮತ್ತು ಇದೇ ರೀತಿ ಹಸುವು "ಮೂ" ಎಂದಾಗ, ರೈಲು ಶಿಳ್ಳೆ ಹಾಕಿದಾಗ, ಕೂಡಲೇ ಎಲ್ಲಾ ಧ್ವನಿಗಳೂ ನನ್ನ ಆಂತ ರ್ಯದಿಂದ ಬರುತ್ತಿದ್ದವು. ಹೊರಗಿನಿಂದ ಅಲ್ಲ. ಅದು ಈಗಲೂ ನಡೆದೇ ಇದೆ.

ಆರನೆ ದಿನ

ಇದೊಂದು ನಿಜವಾಗಿಯೂ ತುಂಬಾ ತಮಾ ಷೆಯದು. ವ್ಯಾಲಂಟೈನಾ ಅಡಿಗೆ ಮಾಡುತ್ತಿ ದ್ದಳು. ನಾನು ಮಲಗಿದ್ದೆ. ಇದ್ದಕ್ಕಿದ್ದಂತೆಯೇ ನನ್ನ ದೇಹವು ಇಲ್ಲವೆಂತಿರುವುದನ್ನು ಗುರುತಿ ಸಿದೆ. ಆಶ್ಚರ್ಯವಾಯಿತು ನನಗೆ! ವ್ಯಾಲಂ ಟೈನಾಳನ್ನು ಕರೆದೆ ಮತ್ತು ಕೌತುಕದಿಂದ ಪ್ರಶ್ನಿಸಿದೆ:

'ವ್ಯಾಲಂಟೈನಾ? ಈ ದೇಹವನ್ನು ಹಾಸಿ

ಕೊಂಡರು. ಅಜ್ಜಂದಿರಿಗೆ ದಿವ್ಯಜ್ಞಾನ ಸಮಾಜದ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ತುಂಬಾ ಆಸಕ್ತಿ. ವಕೀಲಿ ವೃತ್ತಿ ಅವಲಂಬಿಸಿದ್ದ ಅವರು ದಿವ್ಯಜ್ಞಾನ ಸಮಾಜದ ಸದಸ್ಯರಾಗಿ ಅಡ್ಯಾರ್ ಕ್ಷೇತ್ರದ ಸುತ್ತಮುತ್ತಲಿನ ಸ್ಥಳಗಳಲ್ಲಿ ಗಡ್ಯರೆ ನಿಸಿದ್ದರು. ಮನೆಯು ವಾತಾವರಣ ಆಧ್ಯಾತ್ಮ ಮತ್ತು ಧರ್ಮದಲ್ಲಿ ಆಸ್ಥೆ ವಹಿಸುತ್ತಿದ್ದುದರ ಸಲುವಾಗಿ. ಯು.ಜಿ. ಅವರ ಮೇಲೆಯೂ ಮಹತ್ತರವಾದಪರಿಣಾಮ ಬೀರಲುಕಾರಣವಾಯಿತು. ಪ್ರತಿದಿನವೂ ಮನೆಯಲ್ಲಿ ಕರ್ಮ, ಪುನರ್ಜನ್ಮ, ಬ್ರಹ್ಮ, ಅಸ್ತಿತ್ವ, ಮತ್ತು ಮಾಯಾ-ಈ ವಿಷಯಗಳ ಕುರಿತಾಗಿ ಚರ್ಚೆಗಳು ನಡೆಯುತ್ತಿದ್ದವು. ಬಾಲಕ ಯು.ಜಿ. ದಿವ್ಯಜ್ಞಾನ ಸಮಾಜದ ಪ್ರಮುಖರಾಗಿದ್ದ ಅನಿಬಸೆಂಟ್, ಲೆಡ್‌ಬೀಟರ್ ಮೊದಲಾದ ಮಹನೀಯರ ಸಂದರ್ಶನ ಪಡೆದ. ಅತಿ ಗಹನವಾದ ಧಾರ್ಮಿಕ ಪ್ರಶ್ನೆಗಳನ್ನೂ, ಅವುಗಳ ಮೇಲೆ ನಡೆಯುವ ಮಹತ್ವದ ಚರ್ಚೆಗಳನ್ನೂ ಅವನು ಶ್ರದ್ಧೆಯಿಂದ ಕೇಳುತ್ತಿದ್ದ. ಓದಿನಲ್ಲಿ ಮಂದವಾಗಿದ್ದರೂ, ಬೇರೆ ವಿಷಯದಲ್ಲಿ ಅಕಾಲ ಪ್ರೌಢಿಮೆ ತೋರಿಸುತ್ತಿದ್ದ ಕಾರಣ, ಅಜ್ಜನ ಜವಾಬ್ದಾರಿ ಕಡಿಮೆಯು ಜವಾಬ್ದಾರಿಯಾಗಿರಲಿಲ್ಲ. ಶಾಲೆಯು ಜೀವನವನ್ನು ಬಾಲಕದ್ವೇಷಿಸಿದುದೂ, ಅಜ್ಜನ ಧಾರ್ಮಿಕ ಗ್ರಂಥರಾಶಿಯನ್ನೆಲ್ಲಾ ಶ್ರದ್ಧೆಯಿಂದ ಓದುವನು-

ಸಾನೆನ್ ಮಾರ್ಗದಲ್ಲಿ ಸ್ಯಾನೆನ್ ರಸ್ತೆಯಲ್ಲಿ ಯು. ಜಿ. ವ್ಯಾಲೆಂಟೈನಾ ಜೊತೆಯಲ್ಲಿ.

ಹಿಮಾಲಯಕ್ಕೆ ಪಲಾಯನ

ತಾವು ಬಾಲಕರಾಗಿದ್ದಾಗ, ತಾವು ಸಂಧಿಸಿದ ಕೆಲವು ಧಾರ್ಮಿಕ ವ್ಯಕ್ತಿಗಳ ಪ್ರಭಾವ ತಮ್ಮ ಮೇಲಾಯಿತೆಂದು ಯು.ಜಿ. ಹೇಳುತ್ತಾರೆ. ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯ ಒಂದಕ್ಷರ ಕೂಡ ಅರ್ಥವಾಗದಿದ್ದರೂ, ಮದರಾಸಿನ ಅಡ್ಯಾರ್ ಕ್ಷೇತ್ರದ ಆಲದ ಮರದ ಅಡಿಯಲ್ಲಿ ತಮ್ಮ ಅಳಿಯನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಕೇಳಿದ ಅನಿಬೆಸೆಂಟರ ಭಾಷಣ ಅವರನ್ನು ಬಹಳವಾಗಿ ಆಕರ್ಷಿಸಿತು. ಆಚಾರ್ಯ ಶಂಕರಾಚಾರ್ಯರು, ಮೂರು ದಿವಸದ ಭೇಟಿಗೆಂದು ತಮ್ಮ ದೊಡ್ಡ ಪರಿವಾರದೊಂದಿಗೆ, ಚಕ್ರವರ್ತಿಗೆ ಅರ್ಹವಾದ ಸಾಮಾನು ಸರಂಜಾಮುಗಳಿಂದಲೂ, ಆನೆಗಳು, ರಥಗಳು, ಒಂಟೆಗಳು ಇವೇ ಮುಂತಾದ ವಾಹನಗಳ ಒಟ್ಟಿಗೆ ಆಗಮಿಸಿದುದನ್ನು, ಇವೆಲ್ಲದರ ಸಲುವಾಗಿ ತಮ್ಮ ಅಜ್ಜನಿಗೆ ದಿನಪ್ರತಿಂದಕ್ಕೆ ಆಗುತ್ತಿದ್ದ ೨೬೫ ರೂ. ಖರ್ಚನ್ನೂ ಜ್ಞಾಪಿಸಿ

ಕೊಳ್ಳುತ್ತಾರೆ-ಯು.ಜಿ. "ನನ್ನ ಬಾಲ್ಯದಲ್ಲಿ ಯತಿಯು ಜೀವನವನ್ನು ನಡೆಸುವ ಕನಸು ಕಂಡಿದ್ದೆ. ಅದೇ ಸಮಯಕ್ಕೆ ಚಿನ್ಮಯ ಸ್ವರೂಪದ ಜೀವನ ನಡೆಸುವ ಸೋಗಿನಲ್ಲಿ ಡಂಭಾಚಾರ, ಕಪಟಾಚಾರಗಳಿಂದ ತುಂಬಿದ ಜೀವನ ನಡೆಸುವ ಯತಿಗಳ ಬಗೆಗೆ ಸೂಕ್ಷ್ಮವಾಗಿ ಅವಲೋಕಿಸಿ, ಒಂದೇಸಮನೆ ವಿರೋಧಿಸುತ್ತಿದ್ದೆ" ಎನ್ನುತ್ತಾರೆ ಅವರು.

ಅವರ ಹನ್ನೊಂದನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಯಜ್ಞೋಪವೀತಧಾರಣೆಯಾಯಿತು. ಆದರೆ ಅವರ ಹದಿನಾಲ್ಕನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಆ ಯಜ್ಞೋಪವೀತವನ್ನು ಕಿತ್ತೆಸೆಯುವ ಘಟನೆಯೂ ನಡೆಯಿತು. ಆ ಘಟನೆಯ ಬಗೆಗೆ ಯು.ಜಿ."ವಿನೋದವಾಗಿ ಹೀಗೆ ಹೇಳುತ್ತಾರೆ-"ಅವರ ತಾಯಿಯು ಶ್ರಾದ್ಧದ ದಿನ ಇಬ್ಬರು ಆಚಾರ್ಯರಿಗೆ ಹೇಳಿ ಕಳುಹಿಸಲಾಯಿತು. ಶ್ರಾದ್ಧ ಮಾಡಿಸುವ ಆಚಾರ್ಯರು ಹಿಂದಿನ ದಿನ ಉಪವಾಸವಿರಬೇಕಾಗಿದ್ದು ನ್ಯಾಯವು. ಆದರೆ, ಯು.ಜಿ. ಕಂಡುದಾದರೂ ಏನು? ಒಂದು ಉಪಹಾರಗೃಹದಲ್ಲಿ ಲಘು ಉಪಹಾರವನ್ನು ಆಚಾರ್ಯರು ಸ್ವೀಕರಿಸುತ್ತಿದ್ದುದನ್ನು!" ಈ ಘಟನೆ, ಯು.ಜಿ. ಅವರ ಮನಸ್ಸನ್ನು ಖಿನ್ನಗೊಳಿಸಿದುದೇ ಅಲ್ಲದೆ, ಪವಿತ್ರ ಜನಿವಾರವನ್ನು ಕಿತ್ತೆಸೆಯುವಂತೆ ಮಾಡಿತು. ಅದೇ ಹೊತ್ತಿಗೆ ಅಜ್ಜನ ಜೀಜೆನಿಂದ ಅವರು ಇನ್ನೂರು ರೂಪಾಯಿ ಕದ್ದು, ಹಿಮಾಲಯದ ತಪ್ಪಲಿಗೆ ಓಡಿಹೋಗಿ, ಅಲ್ಲೆಲ್ಲಾ ಅನೇಕ ತಿಂಗಳುಗಳು ಅಲೆದು ಹಣವೆಲ್ಲಾ ಮುಗಿದ ಬಳಿಕ ಮನೆಗೆ ಹಿಂತಿರುಗಿದರು.

ಯು.ಜಿ. ತಮ್ಮ ಹದಿನಾರನೆ ವಯಸ್ಸಿನಲ್ಲಿ ಅಂದಿನ ದಿನಗಳಲ್ಲಿ ಪರಮಪೂಜ್ಯ ತಪಸ್ವಿಗಳೆನಿಸಿದ ಸ್ವಾಮಿ ಶಿವಾನಂದ ಸರಸ್ವತಿಯವರಲ್ಲಿಗೆ ವೈರಾಗ್ಯಾಭಿಲಾಷೆಯಿಂದ ಸಂದರ್ಶಿಸಲು ಹೋದರು. ಅವರ ಆಶ್ರಮದಲ್ಲಿಯೇ ಸುಮಾರು ಮೂರು ವರ್ಷ ಇದ್ದು, ತಮ್ಮ ಜೀವನದ ರೂಪುರೇಷೆಗಳನ್ನು ಗುರುತಿಸಿಕೊಂಡರು. ಋಷಿವರ್ಯರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾದರು. ಅಲ್ಲಿನ ಸ್ವಚ್ಛ ವಾತಾವರಣ ತುಂಬಾ ಹಿಡಿಸಿತು. ಆದರೆ ಅಲ್ಲಿನ ನಿಯಮಬದ್ಧವಾದ ಕ್ರಮಗಳೂ ಮತ್ತು ಯೋಗಾಸನವೇ ಮುಂತಾದ ಆತ್ಮವನ್ನು ಕ್ರೂರ ಯಾತನೆಗೆ ಒಳಪಡಿಸುವ ಅಲ್ಲಿನ ಆಸಾಮಿಗಳಾದ ಯತಿಗಳ ದಯನೀಯ ಸ್ಥಿತಿಯನ್ನು ಕಂಡು ಬೇಸರವಾಗಿ ಆ ಸ್ಥಳವನ್ನು ತ್ಯಜಿಸಿದರು.

ರಮಣ ಮಹರ್ಷಿ ಭೇಟಿ

ಆ ವೇಳೆಗೆ ಅವರಿಗೆ ಇಪ್ಪತ್ತೊಂದು ವಯಸ್ಸು. ಅವರು ಕಂಡ ಎಲ್ಲಾ ಪವಿತ್ರಾತ್ಮರ ಚೈತನ್ಯದ ದಾರಿ ಅವರಿಗೆ ಕೊರಳು ಬಿಗಿಯುವಂತೆ ಮಾಡಿತ್ತು. ಅದೇ ಸಮಯಕ್ಕೆ ಅಳಿಯ ಮಿತ್ರನೊಬ್ಬ ಅರುಣಾಚಲದ ಭಗವಾನ್ ರಮಣ ಮಹರ್ಷಿಗಳಲ್ಲಿಗೆ ಭೇಟಿ ಕೊಡುವಂತೆ ಪ್ರೇರೇಪಿಸಿದ. ಯು.ಜಿ. ಅಲ್ಲಿಗೆ ತೆರಳಿ ಆಶ್ರಮದಲ್ಲಿ ಎರಡುಘಂಟೆಗಳನ್ನು ಕಳೆದರು. "ಈ ಭೇಟಿ ನನ್ನ ಜೀವನದ ದೃಷ್ಟಿಕೋನವನ್ನೇ ಬದಲಾಯಿಸಿತು"—ಎಂದು ಅವರೇ ಹೇಳುತ್ತಾರೆ. ಮಹರ್ಷಿಗಳನ್ನು ಕುರಿತು ಅವರು ಕೇಳಿದ ಪ್ರಶ್ನೆಗಳು ಎರಡು:

೧. ನಿಮ್ಮಲ್ಲಿರುವುದನ್ನು ನನಗೆ ಕೊಡಬಲ್ಲಿರಾ?

ಮಹರ್ಷಿ: (ಲಘು ಹಾಸ್ಯದ ಪುಸ್ತಕದಲ್ಲಿ ಮಗ್ನರಾದ ಮಹರ್ಷಿಗಳು ಪುಸ್ತಕದಿಂದ ತಮ್ಮ ದೃಷ್ಟಿಯನ್ನು ನೇರಮಾಡಿ ಯು.ಜಿ. ಅವರನ್ನೇ ಒಂದು ಕ್ಷಣ ನೋಡಿ, ಪ್ರಸನ್ನತೆಯಿಂದ ಮುಗುಳ್ನಕ್ಕು) ಹೌದು! ಕೊಡಬಲ್ಲೆ. ಆದರೆ, ನೀನು ಅದನ್ನು ತೆಗೆದುಕೊಳ್ಳಬಲ್ಲೆಯಾ?

ಮರುಗಳಿಗೆಯಲ್ಲಿಯೇ ಯು.ಜಿ. ಅವರಿಂದ ಮತ್ತೊಂದು ಪ್ರಶ್ನೆ.

"ಆತ್ಮಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಮುರಿಯಲು ಯಾವುದಾದರೂ ಹಂತಗಳಿವೆಯೇ"

ಮಹರ್ಷಿ: "ಮಾನವ ಕೆಲವುಕಾಲ ದಾಸ್ಯದಲ್ಲೂ, ಕೆಲವುಕಾಲ ಸ್ವತಂತ್ರನಾಗಿಯೂ ಇರಲಾರ. ಆತ, ಪರಿಪೂರ್ಣನಾಗಿ ಕೊನೆಯವರೆಗೂ ಸ್ವತಂತ್ರನೇ. ಹಾಗಿಲ್ಲ, ಆತನು ಸ್ವತಂತ್ರನೇ ಅಲ್ಲ."

ಕೇಳುತ್ತಿದ್ದ ಯು.ಜಿ. ಅವರಿಗೆ ಅದಾವುದೋ ಪ್ರಾಜ್ವಲ್ಯಮಾನವಾದ ಚೈತನ್ಯಸ್ಪಂದನ ವಿನೂತನದ ಅನುಭವಪ್ರಜ್ಞೆ ಮೂಡಿದಂತಾಯಿತು. ಅದೇ ಮೊದಲು, ಅದೇ ಕೊನೆ. ಯು.ಜಿ. ಅವರಿಗೆ ಬೇರೊಬ್ಬ ಸಂತನ ಕಾಲಬಳಿ ಕುಳಿತಾಗಲೀ ಅಥವಾ ಆಗಿಹೋದ ಸಂತನ ಜ್ಞಾನಪ್ರದೀಪವನ್ನು ಅವರ ಕೃತಿಗಳ ಮೂಲಕ ಕಂಡುಕೊಳ್ಳುವ ಹಾಗೂ ಜ್ಞಾನವನ್ನು ಬೆಳೆಸಿಕೊಳ್ಳುವ ರೀತಿಯಲ್ಲಿ ಅರ್ಥವಿಲ್ಲವೆನಿಸಿತು. ಆತ ತನ್ನೊಳಗೇ ಶೋಧಿಸತೊಡಗಿದ, ವಿಚಾರಮಾಡತೊಡಗಿದ "ನಾನು ಪಡೆಯಲಾಗದಂತಹುದು ಅದು ಏನು ತಾನೇ ಅವರ ಬಳಿ ಇದ್ದೀತು?" ಅಂದಿನಿಂದ ನಾನು ಯಾವುದೇ ಧಾರ್ಮಿಕ ಗ್ರಂಥವನ್ನೂ ಮುಟ್ಟಲಿಲ್ಲ. ಆದರೆ, ಪರೀಕ್ಷೆಯ ದೃಷ್ಟಿಯಿಂದ ತತ್ವಜ್ಞಾನ ಗ್ರಂಥಗಳನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದುದಪ್ಪೇ!"-ಎನ್ನುತ್ತಾರೆ.

ಮುಂದೆ, ಅವರೆನ್ನುವಂತೆ "ನಾನು ಮೊದಲ ಹಂತದಲ್ಲಿ ಯಾವ ಪರೀಕ್ಷೆಯನ್ನೂ ತೇರ್ಗಡೆ ಹೊಂದಲಿಲ್ಲ. ಶಾಲೆಗಳನ್ನು ಶಿಕ್ಷಕರ ಸಹಾಯದಿಂದ ಪೂರೈಸಿದೆ" ಎನ್ನುತ್ತಾರೆ. ಆಂಧ್ರ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ವಿಜ್ಞಾನದ ವಿಷಯಗಳನ್ನು ಐಚ್ಛಿಕವಾಗಿ ತೆಗೆದುಕೊಂಡು, ಎರಡು ವರ್ಷಗಳ ಕಾಲ ಅಭ್ಯಾಸ ಮಾಡಿದರೂ, ಮುಂದೆ ಮದರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ತತ್ವಜ್ಞಾನ ವಿಶೇಷ ತರಗತಿಗಳಿಗೆ ಸೇರಿ ಅಭ್ಯಾಸವನ್ನು ಮುಂದುವರೆಸಿದರು. "ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಜೀವನ ಅಶಾಂತಿಯುತವಾಗಿತ್ತು" ಎಂದು ಹೇಳುವ ಅವರು ಅದೇ ಸಮಯಕ್ಕೆ ಅಜ್ಜ ತೀರಿಕೊಳ್ಳಲು, ಅವರ ವಿದ್ಯೆಯನ್ನು ಅಷ್ಟಕ್ಕೇ ನಿಲ್ಲಿಸಿ ಆ ಸ್ಥಳ ಬಿಟ್ಟು, ಅಜ್ಜನು ಬಿಟ್ಟುಹೋದ ಆಸ್ತಿಗೆ ಹಕ್ಕುದಾರರಾದರು.

ಯು.ಜಿ. : ಖ್ಯಾತದಾರ್ಶನಿಕ ಜೆ. ಕೆ. ಅವರಂತೆ ಯು.ಜಿ. ಕೂಡ ಒಬ್ಬ ದಾರ್ಶನಿಕರೆ? ಯು.ಜಿ. ನೀಡುವ ಉಪದೇಶವಾವುದು?

ಹಳೆಯ ಆಟ-ಹೊಸ ವಿಧಾನ

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಅವರ ಮನಸೆಳೆದ ದಿವ್ಯಜ್ಞಾನ ಸಮಾಜ, ಅವರನ್ನು ಆ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಪಾಲುಗೊಳ್ಳುವಂತೆ ಮಾಡಿತು. ಆ ಸಮಾಜದ ಉಪಕಾರ್ಯದರ್ಶಿಯಾಗಿ, ಆಯ್ಕೆಯಾಗಿ ಭಾರತದಾದ್ಯಂತ ಅದರಲ್ಲಿಯೂ ಹೆಚ್ಚಾಗಿ ಕಾಲೇಜು ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಉದ್ದೇಶಿಸಿ ಉಪನ್ಯಾಸಕೊಡುತ್ತಿದ್ದರು. ಕೊನೆಗೆ ದಿವ್ಯಜ್ಞಾನಸಮಾಜದ ಚಟುವಟಿಕೆಗಳಿಂದ ದೂರವಾದರು. "ಅದೇ ಹಳೆಯ ಆಟವನ್ನೇ ಬೇರೊಂದು ಹೊಸವಿಧಾನದಲ್ಲಿ ಆಡಲಾಗುತ್ತಿದೆ" ಎನ್ನುವ ಅವರು "ನನ್ನ ನಿರ್ಗಮನ ದಿವ್ಯಜ್ಞಾನ ಸಮಾಜಕ್ಕೆ ಕಿಂಚಿತ್ತೂ ಹಾನಿ ಎಸಗಲಿಲ್ಲ" ಎಂದರು.

೧೯೪೦ ಉತ್ತರಾರ್ಧದಲ್ಲಿ ಅವರು, ವಿಶ್ವ ಖ್ಯಾತ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ತೀವ್ರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾದರು. ಸತತವಾಗಿ ಏಳು

ವೇದಂ ವ್ಯಾಲೆಂಟೈನಾ

ಪ್ರಶಾಂತ ಸಾನವ್; ಸ್ವಿಟ್ಜರ್‌ಲೆಂಡಿನ ಪ್ರಶಾಂತಸ್ಥಳ ಸಾನವ್. ಸುತ್ತ ಹಿಮಾದಲ್ಲಿ ಮಿಂದ ಬೆಟ್ಟಗಳ ನಡುವೆ ಧ್ಯಾನಕ್ಕೆ ತಕ್ಕ ಸ್ಥಳವಾಗಿದೆ. ಬಾಣದಗುರುತು ಯು.ಜಿ. ಇರುವ ಸ್ಥಳವನ್ನು ಸೂಚಿಸುತ್ತದೆ.

ಉತ್ತಮ ದರ್ಜೆಯ ತತ್ವಜ್ಞಾನಿ-ದಾರ್ಶನಿಕ. ಅವರ ನಲವತ್ತೊಂಭತ್ತನೆಯ ಹುಟ್ಟುಹಬ್ಬದಿಂದ, ಅವರೇ ಕರೆದುಕೊಳ್ಳುವಂತೆ 'ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿ' ಅವರದಾಗಿದೆ. ಅಂತಹ ಪ್ರಕೃತಿ ಘಟನೆಯನ್ನು ನಂಬುವ ಜನ ಅವರನ್ನು 'ದಿವ್ಯಜ್ಞಾನಿ' ಎಂದೇ ಕರೆಯುತ್ತಾರೆ. ಈ ಪರಿವರ್ತನೆಯ ಮೂಲವನ್ನು ಕಂಡುಹಿಡಿಯಲು ಅನೇಕರು ಅವರ ಆತ್ಮಚರಿತ್ರೆಯ ಬಗೆಗೆ ಮೇಲಿಂದ ಮೇಲೆ ಕೇಳುತ್ತಿರುತ್ತಾರೆ. ಆದರೆ ಯು. ಜಿ. ಅವರು ಅಂಥವರಿಗೆ ಹೇಳುವ ಉತ್ತರ ಇಷ್ಟೇ: ನನ್ನ ಇಂದಿನ ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿಗೆ ನನ್ನ ಆತ್ಮಚರಿತ್ರೆಯ ಯಾವ ಘಟನೆಯಾಗಲೀ, ವಿಪತ್ತಾಗಲೀ, ಕಾರಣವಾಗಲಾರದು.

ನಲವತ್ತೆಂಟು ವರ್ಷಗಳ ಕಾಲ ಮಾಡಿದ, ಅಭಿಸಿದ ಕಾರಣವಾಗಿಯೇ ಇಂದಿನ ಸ್ಥಿತಿ ಬಂದಿತೆಂದು ಅವರು ಒಪ್ಪುವುದಿಲ್ಲ. ಈ ಕಾರಣವಾಗಿಯೇ ಅವರ ಆತ್ಮಚರಿತ್ರೆಯಲ್ಲಿ ಯಾವ ಸಂಕೇತವಾಗಲೀ, ತಪ್ಪುಹಾದಿ ಹಿಡಿಸುವಂತಹ ಘಟನಾವಳಿಯಾಗಲೀ ಕಂಡು ಬಂದು.

ಅವರ ಪೂರ್ಣ ಹೆಸರು ಉಪ್ಪಲೂರಿ ಗೋಪಾಲ ಕೃಷ್ಣಮೂರ್ತಿ. ಉಪ್ಪಲೂರಿ ಅವರ ಪೂರ್ವಜರು ವಾಸಿಸುತ್ತಿದ್ದ ಒಂದು ಸಣ್ಣಹಳ್ಳಿ. ಆದರೆ ಅವರು 'ಯುಜಿ' ಎಂಬ ಹೆಸರಿನಿಂದಲೇ ಕರೆಸಿಕೊಳ್ಳಲು ಅಪೇಕ್ಷೆಪಡುತ್ತಾರೆ. ಕಾರಣ ಇಷ್ಟೇ-ಕೃಷ್ಣಮೂರ್ತಿ ಎಂಬ ಹೆಸರು ವಿಶ್ವಬೋಧಕ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರನ್ನು ಸ್ಮರಣೆಗೆ ತರುತ್ತದೆ.

ದಿವ್ಯಜ್ಞಾನ ಸಂಬಂಧ

ಯು.ಜಿ. ಹುಟ್ಟಿದ್ದು ೧೯೦೪ ಜುಲೈ ೧೯೧೮

ಪ್ಯಾರಿಸ್ ನೃತ್ಯಶಾಲೆಯಲ್ಲಿ ಪರಿವರ್ತನೆ: ಯು.ಜಿ. ಅನುಭವ

ಜ್ಞಾನೋದಯವನ್ನು ಪಡೆದ, ಆತ್ಮಪ್ರಕಾಶ ಳವುಳ್ಳ, ಆತ್ಮಪ್ರಜ್ಞೆ ಹೊಂದಿದ, ಪರಮಾತ್ಮನನ್ನು ಸಾಕ್ಷಾತ್ಕರಿಸಿಕೊಂಡ-ಮುಂತಾದ ಮಾತುಗಳಿಂದ, ಶ್ರೀ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರನ್ನು ಸಂಬೋಧಿಸಿದರೆ, ಅದಕ್ಕೆ ಅವರಿಂದ ದೊರೆಯುವ ಉತ್ತರ ಕೇವಲ ನಿರ್ಲಕ್ಷ್ಯ, ತಿರಸ್ಕಾರ. ಆದರೂ, ಅವರೊಬ್ಬ ಯು. ಜಿ.-ಯಾರು ಈ ಯು. ಜಿ. ವಿಖ್ಯಾತ ವಿಶ್ವಬೋಧಕ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯಂತೆಯೆ ಯು.ಜಿ. ವಿಶ್ವಬೋಧಕನೆ? ಪ್ಯಾರಿಸಿನ ನಗ್ನ ನೃತ್ಯಶಾಲೆಯೊಂದರಲ್ಲಿ ತನ್ನ ದೇಹದಲ್ಲಿಯೇ ಮಹತ್ತರ ಪರಿವರ್ತನೆಯಾಗುತ್ತಿರುವುದನ್ನು ಯು. ಜಿ. ಕಂಡರು. ಆ ಏಳು ದಿನಗಳ ಪ್ರಚಂಡ ಅನುಭವ -ಅದೊಂದು ಅದ್ಭುತ. ಶ್ರೀ ಯು. ಜಿ.—ಅದನ್ನು ವಿವರಿಸುತ್ತಾರೆ.

● ಬಿ ಎ. ಆರ್ ● ಡಿ. ಜಿ. ಆರ್
ಚಿತ್ರಗಳು: ಕೃಪಾಂಜಲಿ

ಮಚಲೀಪಟ್ಟಂ ಹತ್ತಿರದ ಗುಡಿವಾಡದಲ್ಲಿ ಅಜ್ಜಂದಿರ ಪಾಲನೆಯಲ್ಲಿ ಬೆಳೆದರು. ಅವರು ಹುಟ್ಟಿದ ಏಳು ದಿನಗಳ ನಂತರ ಪ್ರಸೂತಿ ಸಂಬಂಧವಾದ ಜ್ವರದಿಂದ ಅವರ ತಾಯಿ ತೀರಿ

ಯು.ಜಿ. ವಿಶ್ವಬೋಧಕರೆ ? : ನಾನೇನೂ ದಾರ್ಶನಿಕನಲ್ಲ ಎನುತ್ತಾರೆ ಯು.ಜಿ. ಆದರೆ ಅವರು ಅನುಭವಿಸಿದಂತಹ ಸ್ಥಿತಿ ಮತ್ತು ಮಾನಸಿಕ ಪರಿವರ್ತನೆ ಸಂತನಂತೆ ಆದ್ಯತವಾದುದು. ಯು.ಜಿ. ಪ್ರೊ॥ ರಾಮಕೃಷ್ಣರಾವ್ (ಬಲತುದಿ) ಜೊತೆಯಲ್ಲಿ.

ಬರುವ ಪ್ರೇಕ್ಷಕರು: ಯು.ಜಿ. ಬಳಿಗೆ ಸಂಭಾಷಣೆಗೆಂದು ಹಲವಾರು ಮಂದಿ ಪ್ರೇಕ್ಷಕರು ಬರುವುದುಂಟು. ತಮ್ಮ "ನೈಸರ್ಗಿಕಸ್ಥಿತಿ" ಯನ್ನು ಯು.ಜಿ ವಿವರಿಸುತ್ತಾರೆ.

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lawyers were allegedly lathi- ing in the face of the strike as between right and wrong

A philosopher of sorts

Herald News Service

NEW DELHI, Dec 20 — "The people who come to me are J. Krishnamurthy widows and Rajneesh divorcees," says U.G. Krishnamurthy, a "philosopher of sorts" who is in Delhi till December 24, meeting a steady stream of people in the evenings.

He resents what he calls the "stigma of being a guru" and the fact that only those in need of religious guidance come to him. He also resents being called an iconoclast, saying that he is not interested in destroying anything but delights in making statements which will shock religious sensibilities.

Mr Uppaluri Gopala Krishnamurthy has been in the news recently because ex-film star Parveen Babi credited him with being her source of strength during her years of self-exile. He knows that journalists will ask him about her.

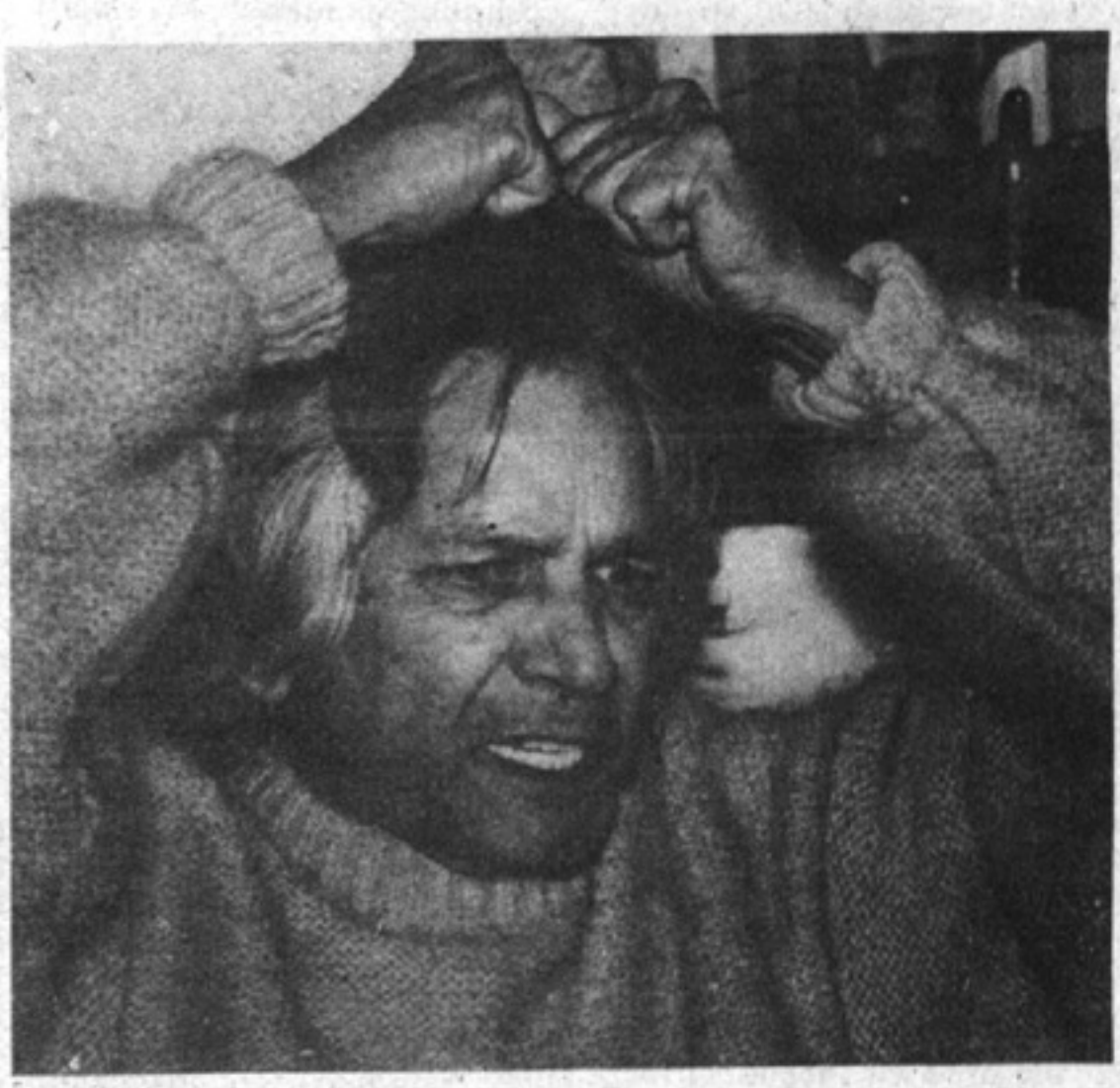
"I haven't seen her, haven't heard from her for five years. She expressed a desire to see me when I was in Bombay a few days ago," he admits. "But why should I meet her?" he asks about a woman who admits to finding solace in him.

"She stayed with me in Switzerland and in London," he volunteers. As a guest? "I don't have a home," he counters. "I have friends who give me shelter in the US, in Australia, in India," he says. "Yes, she was a guest."

Suddenly getting angry, he says. "She felt comfortable to be with me. I've known her for a long time. It was the media which killed her, raped her, divorced her, married her off...to U.G. Krishnamurthy," he says.

He is also angry that the press is ridiculing her for saying that a megastar is trying to poison her with chemical and energy weapons. Bhagwan Rajneesh, he points out, had also alleged that the President and Attorney General of the United States were trying to poison him to death. But the press did not call him mad on that account.

Apart from deriding anything and everything (Sample: Psychiatry is the enemy of society. Neurosis is essential to survive), Mr U.G. Krishnamurthy spends a lot of time running down other godmen and philosophers, including the late Jiddu Krishnamurthy, whose public discourses used to bring a quiet crowd of seekers of internal peace.



Making heady point: U. G. Krishnamurthy in New Delhi on Wednesday.

He too suddenly got enlightenment at the age of 49. (He calls Gautam Buddha a hoax). This, of vourse, "hit me like a shaft of lightning, hit me like an earthquake, freed me from all that man had ever thought before," he says, although earlier he had said that he hated phrases like "being freed."

This enlightenment happened at the age of 49 — he is 72 now — just as the Kowmara Nadi, an astrological record in Madras, had predicted. In fact, his entire background, right from the age of 14, had steered him towards becoming some sort of a philosopher.

Mr U.G. Krishnamurthy's grandfather, who brought him up, was an ardent theosophist and he spent his formative years at Adyar, the world headquarters of the theosophical Movement. He studied secular Western philosophy and psychology at the University of Madras and was travelling broke through Europe when a Swiss woman working at the Indian Consulate in Geneva took pity on him. That was when he started his career as a "philosopher of sorts."

Now he goes around the world saying things like "All your ideas are dead ideas and all memories are dead memories." Also "The brain is an illusion. There is no mind to change." And every evening, a stream of people come to the Lodi Colony house where is he is a guest to hear him speak.

ಸೋನಿಯಾ ಪ್ರಧಾನಿಯಾದರೆ ಭಾರತ ಬಿಡುತ್ತೇನೆ: ಯೂಜಿ

ಎಚ್.ಆರ್.ರಂಗನಾಥ್

ಪ್ರಶ್ನೆ: ಮತ್ತೊಂದು ಚುನಾವಣೆ ಬಂದಿದೆ. ಈ ಹಂತದಲ್ಲಿ ಪ್ರಜ್ಞಾವಂತ ಭಾರತೀಯ ಪ್ರಜೆ ಏನು ಮಾಡಬೇಕು?

ಉತ್ತರ: ದಯವಿಟ್ಟು ಕ್ಷಮಿಸಿ. ಈ ದೇಶದಲ್ಲಿ ಪ್ರಜ್ಞಾವಂತ ಪ್ರಜೆಯೇ ಇಲ್ಲ. ಆಕೆ (ಸೋನಿಯಾ ಗಾಂಧಿ) ಈ ದೇಶದ ಪ್ರಧಾನ ಮಂತ್ರಿಯಾಗುವುದಾದರೆ, ನಾನು ಭಾರತದ ಪೌರತ್ವವನ್ನೇ ಬಿಟ್ಟು ಬಿಡುತ್ತೇನೆ. ಹಲವಾರು ದೇಶಗಳು ನನಗೆ ಪೌರತ್ವ ಕೊಡಲು ಬಯಸಿದ್ದವು. ಆದರೆ, ನಾನು ಅದನ್ನು ತಿರಸ್ಕರಿಸಿದ್ದೇನೆ. ಏಕೆಂದರೆ, ನನಗೆ ಯಾವುದೇ ದೇಶದಲ್ಲಿ ದ್ವಿತೀಯ ದರ್ಜೆ ಪ್ರಜೆಯಾಗಿ ಜೀವನ ನಡೆಸಲು ಇಷ್ಟವಿಲ್ಲ. ನೆಹರು ಪ್ರಧಾನಿಯಾದ ನಂತರ ನಾನು ಈ ದೇಶದೊಂದಿಗೆ ಯಾವುದೇ ರೀತಿಯ ಬಾಂಧವ್ಯ ಉಳಿಸಿಕೊಂಡಿಲ್ಲ. ಆ ವ್ಯಕ್ತಿ ಪ್ರಧಾನಿಯಾಗಿದ್ದೇ ಈ ದೇಶದ ಅತ್ಯಂತ ದೊಡ್ಡ ದುರಂತ. ತಮ್ಮ ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ಅವರು ಮಧ್ಯಮ ವರ್ಗಕ್ಕೆ ನೆರವು ಮಾಡಿದ್ದು ಬಿಟ್ಟರೆ ಬೇರೇನೂ ಮಾಡಲಿಲ್ಲ. ಬಡಜನರಿಗೆ ಆತ ಏನೂ ಮಾಡಲಿಲ್ಲ.

ಮಧ್ಯಮ ವರ್ಗಕ್ಕೆ ಸಹಾಯ ಮಾಡಿದರೆ ತಪ್ಪೇನು?

ತಪ್ಪೇನು ಇಲ್ಲ. ಆದರೆ, ಈ ದೇಶದ ಬಡ ಜನರ ಪರಿಸ್ಥಿತಿ ನೋಡಿ. ಆತನಿಗೆ ಬೇಕಾಗಿರುವುದು ಅನ್ನ, ನೆರಳು ಹಾಗೂ ಬಟ್ಟೆ ಮಾತ್ರ. ಈ ಕನಿಷ್ಠ ಅವಶ್ಯಕತೆ ಪೂರೈಸುವಲ್ಲೂ ನಾವು ವಿಫಲರಾಗಿದ್ದೇವೆ. ಆದರೂ, ಕಳೆದ 50 ವರ್ಷಗಳಲ್ಲಿ ದೇಶ ಅಗಾಧ ಪ್ರಗತಿ ಸಾಧಿಸಿದೆ ಎಂದು ಕೊಚ್ಚಿಕೊಳ್ಳುತ್ತೇವೆ.

ಬಹು ಜನರ ಪ್ರಕಾರ ನೆಹರು ಅಧಿಕಾರಾವಧಿ ಈ ದೇಶದ ಸುವರ್ಣ ಯುಗ?

ಯಾವುದು ಸುವರ್ಣ ಯುಗ? ಮಧ್ಯಮ ವರ್ಗಕ್ಕೆ ಸಹಾಯ ಮಾಡಿದ್ದು, ಸುವರ್ಣ ಯುಗವೇ? ಚರಿತ್ರಕಾರರು ನೆಹರು ಅವರನ್ನು ಆ ದೃಷ್ಟಿಯಿಂದ ನೋಡಬಹುದು. ಆದರೆ, ನಾನು ಆ ವರ್ಣನೆಗೆ ಮಹತ್ವ ಕೊಡುವುದಿಲ್ಲ. ನನಗೆ ಫಲಿತಾಂಶದಲ್ಲಿ ಮಾತ್ರ ಆಸಕ್ತಿ. ಇಂದು ನಮ್ಮಲ್ಲಿ ಸರಿಸುಮಾರು ನೂರು ಕೋಟಿ ಜನರು ಇದ್ದಾರೆ. ಆದರೂ, ಅಂತಾರಾಷ್ಟ್ರೀಯ ವ್ಯವಹಾರದಲ್ಲಿ ನಮ್ಮ ಮಾತು ಕೇಳುವರಿಲ್ಲ. ಇದು ಶುದ್ಧ ಅವಮಾನ. ಕ್ಲಿಂಟನ್ ಕೆಲವು ನಿರ್ಬಂಧಗಳನ್ನು ನಮ್ಮ ಮೇಲೆ ಹೇರಿದಾಗ ನಾವು ಎದ್ದು ನಿಂತು ಆತನನ್ನು ಪ್ರಶ್ನಿಸಲಿಲ್ಲ. ಪ್ರಧಾನಿ ಮಂತ್ರಿ ಪಿ.ವಿ. ನರಸಿಂಹ ರಾವ್ ಅಮೆರಿಕಕ್ಕೆ ಭೇಟಿ ಕೊಟ್ಟಾಗ ಅಲ್ಲಿ ಅವರನ್ನು ಅವಮಾನಿಸಲಾಯಿತು. ಆದರೂ ನಾವು ಅದನ್ನು ಸಹಿಸಿಕೊಂಡು ಮೌನವಾಗಿದ್ದೆವು.

ಒಂದು ದೇಶ ಪ್ರಗತಿ ಆಗಬೇಕಾದರೆ ಆರ್ಥಿಕ ಹಾಗೂ ಮಿಲಿಟರಿ ಬಲ ಇರಬೇಕು. ಇಲ್ಲವಾದರೆ ಯಾರೂ ನಮಗೆ ಮರ್ಯಾದೆ, ಗೌರವ ಕೊಡುವುದಿಲ್ಲ. ಈ ದೇಶಕ್ಕೆ ಏನಾಗಿದೆ. ಕಳೆದ 50 ವರ್ಷದಲ್ಲಿ ನಾವು ಹಲವಾರು ಪಾಠ ಕಲಿಯಬೇಕಿತ್ತು. ಆದರೆ, ನಾವು ಪಾಠ ಕಲಿತಿಲ್ಲ. ಭಾರತ ದೇಶವು ಚೀನದಿಂದ ಪಾಠ ಕಲಿಯಬೇಕೇ ಹೊರತು ಪಾಶ್ಚಿಮಾತ್ಯ ರಾಷ್ಟ್ರಗಳಿಂದ ಅಲ್ಲ. ಕಳೆದ ಐದು ದಶಕಗಳಲ್ಲಿ ನಾವು ಕೇವಲ 'ಹೀರೋ' ಗಳನ್ನು ಮಾತ್ರ ಸೃಷ್ಟಿಸಿದ್ದೇವೆ. ಪ್ರತಿಯೊಂದಕ್ಕೂ ಗಾಂಧೀ ಹೆಸರಿಡುವುದು ಮಾತ್ರ ನಮಗೆ ಗೊತ್ತು.

ಹಿಟ್ಲರ್ ವಿಶ್ವದ ಎಲ್ಲ ಸಾಮ್ರಾಜ್ಯಗಳನ್ನು ಧೂಳೀಪಟ ಮಾಡದಿದ್ದರೆ ನಮಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಕನಸಾಗಿರುತ್ತಿತ್ತು. ಆತ, ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯವನ್ನೂ ನಾಶ ಮಾಡಿದ. ಹಾಗಾಗಿ ನಮಗೆ ಸ್ವಾತಂತ್ರ್ಯ ಬಂದಿತು. ಇಲ್ಲವಾದರೆ ನನ್ನ ಮರಿಮಕ್ಕಳ ಕಾಲಕ್ಕೂ ಆ ಸಾಮ್ರಾಜ್ಯ ನಾಶ ಆಗುತ್ತಿರಲಿಲ್ಲ. ಈ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಗಾಂಧಿ ಮಾತ್ರ ಸ್ವಾತಂತ್ರ್ಯ ತಂದುಕೊಟ್ಟರು ಎಂದು ಹೇಳುವುದನ್ನು ನಿಲ್ಲಿಸಬೇಕು. ಪ್ರತಿಯೊಂದು ನೋಟಿನ ಮೇಲೂ ಆತನ ಚಿತ್ರ ಮುದ್ರಿಸುವುದರಿಂದ ಏನೂ ಪ್ರಯೋಜನವಿಲ್ಲ. ಈ ಕಾರಣದಿಂದಲೇ ನಾನು ಭಾರತೀಯ ಹಣವನ್ನೂ ದ್ವೇಷಿಸುತ್ತೇನೆ.

ನಾನು ಹಿಂದಿಯನ್ನು ವಿರೋಧಿಸುತ್ತೇನೆ. ಇಂದಿನವರೆಗೂ ನಾನು ಖ್ಯಾತ ನಿರ್ದೇಶಕ ಮಹೇಶ್ ಭಟ್ ಅವರ ಯಾವುದೇ ಚಲನ ಚಿತ್ರ ನೋಡಿಲ್ಲ. ಏಕೆಂದರೆ ಆ ಚಿತ್ರಗಳು ಹಿಂದಿಯಲ್ಲಿವೆ. ನನಗೆ ಅವರಿಗಿಂತ ಚೆನ್ನಾಗಿ ಹಿಂದಿ ಬರುತ್ತದೆ. ಆದರೆ, ನಾನು ಹಿಂದಿಗೇ ವಿರೋಧವಾಗಿದ್ದೇನೆ.

ಒಂದು ಕುಟುಂಬದ ರಾಜ್ಯಭಾರದಿಂದ ಸ್ಥಿರತೆ ಬರುತ್ತದೆ ಎನ್ನುತ್ತಾರೆ. ಇದು ದೇಶಕ್ಕೆ ಒಳ್ಳೆಯದಲ್ಲವೇ?

ಸ್ಥಿರತೆ ಅಂದರೆ ಏನು? ಮಧ್ಯಮ ವರ್ಗಕ್ಕೆ ಸಹಾಯ ಮಾಡುವುದೇ? ನೀವು ಹೇಳುವ ಸ್ಥಿರ ಅವಧಿಯಲ್ಲಿ ನಾವು ಸಾಧಿಸಿರುವುದಾದರೂ ಏನು? ಶ್ರೀ ಸಾಮಾನ್ಯನಿಗೆ ಸ್ವಾತಂತ್ರ್ಯದ ಲಾಭ ಸಿಕ್ಕಿದೆಯೇ? ನಮ್ಮ ಮುಂದಿನ ಪರದೆಯ ಮೇಲೆ ಸತ್ಯದ ಚಿತ್ರವಿದೆ. ಅದನ್ನು ನೋಡಿದ ನಂತರವೂ ನಾವು ಕುಟುಂಬವೊಂದು ನೀಡಿದ ಸ್ಥಿರತೆ ಬಗ್ಗೆ ಮಾತನಾಡುವುದಾದರೂ ಹೇಗೆ?

ನಾನು ಇಂದು ಭಾರತದ ಪಾಸ್ ಪೋರ್ಟ್ ಹೊಂದಿದ್ದೇನೆ. ಈ ಪಾಸ್ ಪೋರ್ಟ್ ಇದ್ದವರು ಎಂತಹ ಕಿರುಕುಳ ಎದುರಿಸುತ್ತಾರೆ ಎಂಬುದು ಬೇರೆ ವಿಷಯ. ಆದರೆ, ನಾನು ಭಾರತೀಯ ಪಾಸ್ ಪೋರ್ಟ್ ಹೊಂದಿರುವುದು ರಾಷ್ಟ್ರಭಿಮಾನದ ದೃಷ್ಟಿಯಿಂದ ಅಲ್ಲ. ನನ್ನ ಪ್ರಯಾಣದ ಅವಶ್ಯಕತೆಗಳಿಗಾಗಿ ಒಂದು ಪಾಸ್ ಪೋರ್ಟ್ ಬೇಕು. ಹಾಗಾಗಿ ಇದನ್ನು ಇಟ್ಟುಕೊಂಡಿದ್ದೇನೆ.

ಈ ದೇಶವನ್ನು ನಾನು ಒಂದೇ ಒಂದು ಕಾರಣಕ್ಕಾಗಿ ಪ್ರೀತಿಸುತ್ತೇನೆ. ಏಕೆಂದರೆ, ಇಲ್ಲಿ ಒಬ್ಬ 'ನಾನ್ ರಿಲಯಬಲ್ ಇಂಡಿಯನ್' (ಎನ್.ಆರ್.ಐ) ಕೇವಣಿ ಇಡಬಹುದು. ಅದರಿಂದ ಬರುವ ಅಪಾರ ಬಡ್ಡಿಯನ್ನು ಅನುಭವಿಸಬಹುದು. ಇದನ್ನು ಬಿಟ್ಟರೆ ನನಗೆ ಭಾರತದ ಬಗ್ಗೆ ಪ್ರೀತಿಯೇ ಇಲ್ಲ.

ಈಗ ಈ ದೇಶವನ್ನು ಒಬ್ಬ ವಿದೇಶಿ ಮಹಿಳೆ ಆಳಬೇಕೇ? ಎಂತಹ ದೇಶ ಇದು. ಈ ದೇಶಕ್ಕೆ ಏನಾಗಿದೆ? ಇದನ್ನು ಜನರು ಹೇಗೆ ಸಹಿಸುತ್ತಿದ್ದಾರೆ. ಆಕೆ ನಮ್ಮ ದೇಶದ ಪ್ರಧಾನಿಯಾಗುವ ಬಗ್ಗೆ ಇಟಲಿಯ ಜನ ಯಾವ ಅಭಿಪ್ರಾಯ ಹೊಂದಿದ್ದಾರೆ ಎಂಬುದು ನನಗೆ ಗೊತ್ತಿಲ್ಲ. ಆದರೆ, ಅವರ ದೇಶದಲ್ಲೇ ವಿದೇಶದಲ್ಲಿ ಜನ್ಮ ತಾಳಿದ ವ್ಯಕ್ತಿ ಮುನಿಸಿಪಾಲಿಟಿ ಚುನಾವಣೆಗೂ ಸ್ಪರ್ಧಿಸುವಂತಿಲ್ಲ.

ಸೋನಿಯಾ ಪ್ರಧಾನಿಯಾದರೆ ತಪ್ಪೇನು? ಹಿಂದೆಯೂ ನಾವು ಇಂತಹ ಹಲವಾರು ರೀತಿಯ ಪ್ರಭಾವಗಳನ್ನು ನಮ್ಮ ಸಂಸ್ಕೃತಿ ಸಹಿಸಿಕೊಂಡಿದೆ. ಈಗಲೂ ಈ ಹೊಸ ರೀತಿಯ ಪ್ರಭಾವಕ್ಕೆ ನಾವೇಕೆ ಅವಕಾಶ ಕೊಡಬಾರದು?

ಹಾಗಿದ್ದರೆ ಈ ಒಬ್ಬ ಮಹಿಳೆಗೆ ಮಾತ್ರ ಏಕೆ ಅವಕಾಶ ಕೊಡಬೇಕು. ಉಳಿದ ವಿದೇಶಿ ಮಹಿಳೆಯರಿಗೂ ಅವಕಾಶ ಕೊಡಿ. ಹೆಸರಿನ ಜೊತೆಗೆ 'ಗಾಂಧಿ' ಪದವಿದೆ ಎಂಬ ಒಂದೇ ಕಾರಣಕ್ಕೆ ಆಕೆ ಪ್ರಧಾನಿಯಾಗಬೇಕೆ. ಸೋನಿಯಾ ಗಾಂಧಿ ಹೆಸರನ್ನು ತನ್ನ ಅನುಕೂಲಕ್ಕೆ ತಕ್ಕಂತೆ ಬಳಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ ಅಷ್ಟೆ.

ಸೊಸೆಯನ್ನು ಮಗಳಂತೆ ಪ್ರೀತಿಸುವುದು ನಮ್ಮ ಸಂಪ್ರದಾಯ. ಆಕೆ ಹೊರಗಿನವಳಾದರೂ ನಾವು ಆಕೆಯನ್ನು ಕುಟುಂಬದ ಸದಸ್ಯೆ ಎಂದು ಪರಿಗಣಿಸುತ್ತೇವೆ. ಅದೇ ರೀತಿ ಸೋನಿಯಾ ಕೂಡ ಎಂದು ಏಕೆ ಭಾವಿಸಬಾರದು?

'ಸೊಸೆ' ಎಂಬ ಒಂದೇ ಕಾರಣಕ್ಕೆ ಆಕೆ ಈ ದೇಶದ ಪ್ರಧಾನಿಯಾಗುವುದಾದರೆ ನೀವು ಇನ್ನುಳಿದ ವಿದೇಶಿ ಮಹಿಳೆಯರಿಗೂ ದಾರಿ ಮಾಡಿ ಕೊಡಿ. ಈ ಒಬ್ಬ ಮಹಿಳೆಯನ್ನು ಮಾತ್ರ ಏಕೆ ವೈಭವೀಕರಿಸುತ್ತೀರಿ. ಈ ಮಹಿಳೆಯ ಬಗ್ಗೆ ನಿಮಗೆ ಏಕೆ ಇಷ್ಟು ಆಸಕ್ತಿ. ಭಾರತ ಒಂದು ಸ್ವತಂತ್ರ ರಾಷ್ಟ್ರ ಎಂದು ನಾನು ತಿಳಿದುಕೊಂಡಿದ್ದೇನೆ. ಆದರೂ ನೀವೇಕೆ ವಿದೇಶಿ ಮಹಿಳೆಗೆ ಬಾಗಿಲು ತೆಗೆಯುತ್ತೀರಿ. ಭಾರತಕ್ಕೆ ವಿದೇಶಿ ಮಹಿಳೆಯೇ ಬೇಕು ಅನ್ನುವುದಾದರೆ ಸೋನಿಯಾಗಿಂತ ಉತ್ತಮ ವಿದೇಶಿ ಮಹಿಳೆಯರು ಲಭ್ಯವಿದ್ದಾರೆ.

ನಾನು ಇನ್ನೂ ಒಂದು ಪ್ರಶ್ನೆ ಕೇಳುತ್ತೇನೆ. ಆಕೆ ಬಳಿ ಇರುವ ಹಣವೆಲ್ಲಾ ಎಸಾಯಿತು. ಸೋನಿಯಾ ಅವರ ಕುಟುಂಬದ ಚರಿತ್ರೆ ಬಗ್ಗೆಯೂ ವಿವಿಧ ರೀತಿಯ ವರದಿಗಳು ಇವೆ. ಆಕೆ ಹಾಗೂ ರಾಜೀವ್ ಪ್ರೇಮ ಹೇಗಾಯಿತು ಎಂಬುದು ಮಾತ್ರ ಇಡೀ ವಿಶ್ವಕ್ಕೆ ಗೊತ್ತು.

ಸೋನಿಯಾ ಪ್ರಧಾನಿಯಾದರೆ ಪಾಶ್ಚಿಮಾತ್ಯ ರಾಷ್ಟ್ರಗಳು ಸಮ್ಮೊಂದಿಗೆ ಉತ್ತಮ ಭಾಂದವ್ಯ ಹೊಂದಬಹುದು. ಇದರಿಂದ ದೇಶಕ್ಕೆ ಪ್ರಯೋಜನವೂ ಆಗಬಹುದು?

ಇದು ಶುದ್ಧ ಸುಳ್ಳು. ಪಾಶ್ಚಿಮಾತ್ಯ ರಾಷ್ಟ್ರಗಳಿಗೆ ತಮ್ಮ ಮಾತು ಕೇಳುವ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಪ್ರಧಾನಿಯಾಗಬೇಕು ಅಷ್ಟೆ. ಅವರಿಗೆ ಬೇರೇನೂ ಬೇಡ.

ನಿಮಗೆ ಇಡೀ ನೆಹರು ಕುಟುಂಬದ ಮೇಲೆಯೇ ಆಕ್ರೋಶವಿದೆ?

ನೆಹರು ಕುಟುಂಬ ಒಂದೇ ಅಲ್ಲ. ನಾನು ಗಾಂಧೀಜಿಯನ್ನು ಪ್ರೀತಿಸುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ಪಾಕಿಸ್ತಾನ ರಚನೆಯಾಗಲು ಅವರೇ ಕಾರಣ.

ನೀವು ಗಾಂಧಿಯನ್ನು ದ್ವೇಷಿಸುತ್ತೀರಿ. ನೆಹರು ಅವರನ್ನು ತೆಗಳುತ್ತೀರಿ. ಇಂದಿರಾ ಗಾಂಧಿ ಬಗ್ಗೆ ಯಾವ ಅಭಿಪ್ರಾಯ ಹೊಂದಿದ್ದೀರಿ?

ನಾನು ಆಕೆಯನ್ನು ಪ್ರೀತಿಸುವ ಪ್ರಶ್ನೆಯೇ ಇಲ್ಲ. ಏಕೆಂದರೆ ನಮ್ಮಿಬ್ಬರ ನಡುವೆ ವೈಯಕ್ತಿಕ ಸಮರ ನಡೆಯಿತು. ಒಂದು ಹಂತದಲ್ಲಿ ಕೆಲವರು ನನಗೆ ವಿಷವುಣಿಸುವ ಪ್ರಯತ್ನವನ್ನೂ ಮಾಡಿದರು. ಆಗ ನಾನು ಅಡಿದ ಮಾತುಗಳಿಂದ ರಷ್ಯನ್ನರು ನನ್ನನ್ನು 'ಅಮೆರಿಕದ ಏಜೆಂಟ್' ಎಂದು ಭಾವಿಸಿದರು. ಭಾರತದ 'ರಾ ಸಂಸ್ಥೆ' ನನಗೆ ವಿಪರೀತ ಕಿರುಕುಳ ನೀಡಿತು. ನಾನು ಇದೆಲ್ಲವನ್ನೂ ಸಹಿಸಿಕೊಂಡು ಬಾಳಿದ್ದೇನೆ. ಈಗ ಅದೆಲ್ಲವೂ ಮುಗಿದ ಕಥೆ.

ಅಂದರೆ, ನಿಮ್ಮ ಪ್ರಕಾರ ಯಾವುದೇ ಒಬ್ಬ ಪ್ರಧಾನಿಯೂ ದೇಶಕ್ಕೆ ಒಳಿತು ಮಾಡಿಲ್ಲ?

ಯಾರು ಕೆಲಸ ಮಾಡಿದ್ದಾರೆ. ಯಾರು ಮಾಡಿಲ್ಲ ಎನ್ನುವುದನ್ನು ಸಾಬೀತು ಮಾಡಲು ನಾನು ಒಂದು ಸಣ್ಣ ಪರೀಕ್ಷೆ ಮಾಡುತ್ತೇನೆ. ಒಂದು ದೇಶ ಹಾಗೂ ಅದರ ಜನತೆಗೆ ಯಾರಾದರೂ ಒಳಿತು ಮಾಡಬೇಕು ಎನ್ನುವುದಾದರೆ ಮೊದಲು ಅವರು ಆ ದೇಶದ ಜನರಿಗೆ ಕನಿಷ್ಠ ಸೌಲಭ್ಯ ಕಲ್ಪಿಸಬೇಕು. ಈ ಕೆಲಸ ಭಾರತದಲ್ಲಿ ಆಗಿಲ್ಲ.

ನೀವು ಸೋನಿಯಾ ಪ್ರಧಾನಿಯಾಗುವುದನ್ನು ವಿರೋಧಿಸುತ್ತೀರಿ. ಆದರೆ, 'ವಿದೇಶಿಯವ' ಎಂಬ ಸಮಸ್ಯೆ ನಿಮ್ಮನ್ನು ಕಾಡಿಲ್ಲವೇ?

ನಾನು ಈ ಸಮಸ್ಯೆ ಎದುರಿಸಿಲ್ಲ. ಏಕೆಂದರೆ ನಾನು ಯಾವುದೇ ದೇಶಕ್ಕೆ ಸೇರಿದ ವ್ಯಕ್ತಿ ಅಲ್ಲ. ಈಗ ಸ್ವಿಜರ್‌ಲೆಂಡ್ ದೇಶದಲ್ಲಿ ಉಳಿದುಕೊಳ್ಳುವ ಬಗ್ಗೆ ಆಲೋಚನೆ ಮಾಡುತ್ತಿದ್ದೇನೆ. ಏಕೆಂದರೆ, ಆಕೆ ಪ್ರಧಾನಿಯಾದರೆ ನಾನು ಇಲ್ಲಿ ಉಳಿಯುವಂತಿಲ್ಲ.

ಒಂದು ದೇಶವನ್ನು ವಿದೇಶಿ ಮೂಲದ ಮಹಿಳೆಯೊಬ್ಬಳು ಆಳುವುದು ಅವಮಾನ. ಇದನ್ನು ಕಾಂಗ್ರೆಸ್ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ಅಧಿಕಾರಕ್ಕಾಗಿ ಅವರು ಸೋನಿಯಾ ಬೆನ್ನ ಹಿಂದೆ ಹೊರಟಿದ್ದಾರೆ. ಆದರೆ, ಈ ಪಕ್ಷ ಇಷ್ಟು ಕೀಳು ಮಟ್ಟದಲ್ಲಿ ವರ್ತಿಸಬಾರದು. ಕಾಂಗ್ರೆಸ್ ಕಾಲ ಈಗ ಮುಗಿದು ಹೋಗಿದೆ.

ನಾನು ಕಾಂಗ್ರೆಸ್ ಬಗ್ಗೆ ಹೀಗೆ ಹೇಳಿದ ಮಾತ್ರಕ್ಕೆ ವಾಜಪೇಯಿ ಅವರ ಪರವೂ ಅಲ್ಲ. ಏಕೆಂದರೆ ಕೊನೆ ಕ್ಷಣದವರೆಗೂ ಅವರು ಅಧಿಕಾರಕ್ಕೆ ಅಂಟಿಕೊಟ್ಟಿದ್ದರು. ಸರ್ಕಾರ ಹೋಗುತ್ತದೆ ಎಂದು ಗೊತ್ತಾದ ತಕ್ಷಣ ಅವರು ಅಧಿಕಾರ ಬಿಟ್ಟು ಹೊರಕ್ಕೆ ಬರಬೇಕಿತ್ತು. 13 ತಿಂಗಳುಗಳಲ್ಲಿ ಅವರು ಮಾಡಿದ್ದೂ ಒಂದೂ ಸಾಧನೆ ಯಾದರೂ ಏನು. ಅವರು ದೀರ್ಘಕಾಲ ಆ ಹೆಂಗಸನ್ನು(ಜಯಲಲಿತಾ) ಏಕೆ ಸಹಿಸಬೇಕಿತ್ತು. ವಾಜಪೇಯಿ ಪ್ರಾರಂಭದಲ್ಲೇ ಪದವಿ ಬಿಟ್ಟು ಹೋಗಬೇಕಿತ್ತು. ಆ ಕೆಲಸವನ್ನು ಅವರು ಮಾಡಲಿಲ್ಲ.

ಕಾಂಗ್ರೆಸ್ ಹಾಗೂ ವಾಜಪೇಯಿ ಇಬ್ಬರ ಮೇಲೂ ದಾಳಿ ಮಾಡುವ ನೀವು ಬದಲಿ ವ್ಯವಸ್ಥೆ ಸೂಚಿಸಿ?

ನಾನು ಬದಲಿ ವ್ಯವಸ್ಥೆಗಳನ್ನು ನೀಡುವುದಿಲ್ಲ ಅಥವಾ ಗುರುತಿಸುವುದಿಲ್ಲ. ಬೇಜೇಪಿಯ ಚಿಂತನೆಯನ್ನೂ ಒಪ್ಪುವುದಿಲ್ಲ. ಏಕೆಂದರೆ ಅವರು ರಾಮ, ಸೀತೆ, ಕೃಷ್ಣನ ಹೆಸರು ಹೇಳಿಕೊಂಡು ಹೊರಟಿದ್ದಾರೆ. ಮೂಲಭೂತವಾದ ಬೆಳೆಯುವುದು ಬೇಕಿಲ್ಲ. ಜನರ ಕಣ್ಣಿಗೆ ಮಣ್ಣೆರಚಲು ಅವರು ಈ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದಾರೆ.

ಆದರೆ, ಎಲ್ಲ ರಾಜಕೀಯ ಚಿಂತನೆಗಳೂ ಧಾರ್ಮಿಕ ನೆಲೆಗಟ್ಟಿನಿಂದಲೇ ಪ್ರಾರಂಭವಾಗುತ್ತದೆ ಎಂದು ನೀವೇ ಹೇಳಿದ್ದೀರಲ್ಲಾ?

ಹೌದು ನಾನು ಹಾಗೆ ಹೇಳಿರುವುದು ನಿಜ. ಆದರೆ, ರಾಮ, ಸೀತ ಹೆಸರನ್ನು ಈಗ ಏಕೆ ಪ್ರಸ್ತಾಪಿಸಬೇಕು. ಜನರಿಗೆ ಮೂಲಭೂತ ಸೌಕರ್ಯ ನೀಡಿ ಅಂದರೆ ನೀವು ಓಬೆರಾಯನ ಕಾಲದ ಈ ವ್ಯಕ್ತಿಗಳನ್ನು ಏಕೆ ಪ್ರಸ್ತಾಪಿಸುತ್ತೀರಿ. ಆಗಿನ ಕಾಲಕ್ಕೆ ಅವರೇ ಹೀರೋಗಳು ನಿಜ. ಆದರೆ ಈಗ ಚಲನ ಚಿತ್ರ, ಕ್ರಿಕೆಟ್ ಎಲ್ಲ ಕ್ಷೇತ್ರಗಳಲ್ಲೂ ಆಧುನಿಕ ಹೀರೋಗಳು ಇದ್ದಾರೆ. ಹಾಗಿದ್ದರೂ ಅವರ ಹೆಸರು ಏಕೆ ಬೇಕು.

ಜೀವನದಲ್ಲಿ ಯಾರಾದರೂ ಒಬ್ಬರ ಸಾಧನೆಯನ್ನು ಗುರಿಯಾಗಿಟ್ಟುಕೊಳ್ಳಬೇಕು. ನಿಮಗೆ ಅದರ ಅವಶ್ಯಕತೆ ಇಲ್ಲದಿರಬಹುದು. ಆದರೆ ಶ್ರೀ ಸಾಮಾನ್ಯನಿಗೆ ಅಂತಹ ಒಬ್ಬ ಹೀರೋ ಬೇಕಲ್ಲಾ?

ಶ್ರೀ ಸಾಮಾನ್ಯನಿಗೆ ಬೇಕಿರುವುದು ಹೀರೋ ಅಲ್ಲ. ಅವನಿಗೆ ಬೇಕಿರುವುದು ಅನ್ನ, ನೆರಳು ಹಾಗೂ ಬಟ್ಟೆ ಮಾತ್ರ. ನೀವು ಮೂಲಭೂತ ಅವಶ್ಯಕತೆ ಕೊಡದಿದ್ದರೆ ಅವನಿಗೆ ಬೇರಾವುದರಲ್ಲೂ ಆಸಕ್ತಿ ಇರುವುದಿಲ್ಲ. ಜಯಲಲಿತಾ ಹಾಗೂ ಲಾಲೂ ಪ್ರಸಾದ್ ಯಾದವ್ ಅವರನ್ನು ನಾನು ಒಂದು ವಿಷಯದಲ್ಲಿ ಇಷ್ಟಪಡುತ್ತೇನೆ. ಏಕೆಂದರೆ ಹಣ ಸಂಪಾದನೆ ಮಾಡಿ ಜೀವನ ಮಾಡುವುದು ಹೇಗೆ ಎಂಬುದು ಅವರಿಗೆ ಚೆನ್ನಾಗಿ ಗೊತ್ತು.

ಈ ದೇಶದ ಅಡಳಿತ ಚುಕ್ಕಾಣಿಯನ್ನು ಸೈನ್ಯ ತೆಗೆದುಕೊಳ್ಳಬೇಕು ಎಂದು ನನಗೆ ಕೆಲವೊಮ್ಮೆ ಅನಿಸುತ್ತದೆ. ಆದರೆ, ಇಂದು ಭಾರತೀಯ ಸೈನ್ಯಕ್ಕೂ ಆ ಸಾಮರ್ಥ್ಯ ಇಲ್ಲ. ಚೀನದ ಮಾವೋ ತ್ಸೇ ತುಂಗ್‌ನಂತಹ ನಾಯಕ ಈ ದೇಶದಲ್ಲಿ ಬರುವುದಿಲ್ಲ. ಮೂಲಭೂತವಾಗಿ ನಮಗೆ ಈ ಪ್ರಜಾಪ್ರಭುತ್ವ ಬೇಕಿಲ್ಲ. ಏಕೆಂದರೆ ಇದು ಅತ್ಯಂತ ದುಬಾರಿ ಪ್ರಯೋಗ.

ಭ್ರಷ್ಟ ಮಾರ್ಗದಲ್ಲಿ ಹಣ ಮಾಡಿ ಚೆನ್ನಾಗಿ ಜೀವನ ಮಾಡುವುದು ನಿಮಗೆ ಒಪ್ಪಿಗೆಯಾದರೆ, ಇಂದಿರಾ, ಸೋನಿಯಾ ಅವರನ್ನು ಏಕೆ ವಿರೋಧಿಸುತ್ತೀರಿ?

ಇಂದಿರಾ ಗಾಂಧಿ ಹಾಗೂ ನನ್ನ ನಡುವೆ ಸಮರವಿತ್ತು. ಹಾಗಾಗಿ ಅವರನ್ನು ವಿರೋಧಿಸುತ್ತೇನೆ. ಸೋನಿಯಾಗೆ ಬುದ್ಧಿವಂತಿಕೆ ಇದ್ದರೆ ಆಕೆ ತನ್ನ ಬಳಿ ಇರುವ ಹಣವನ್ನು ಅನುಭವಿಸಬೇಕು. ಅನ್ಯಾಯವಾಗಿ ಇಲ್ಲಿ ಬಲಿಪಶು ಆಗಬಾರದು. ಆಕೆಯನ್ನು ಅಂತಿಮವಾಗಿ ಕಾಂಗ್ರೆಸ್ ಪಕ್ಷವೇ ಮುಗಿಸುತ್ತದೆ. ಇದೇ ರೀತಿ ಮುಂದುವರಿದರೆ ಇಡೀ ಕುಟುಂಬವೇ ಉಳಿಯುವುದಿಲ್ಲ.

ಮನಃ ಶಾಸ್ತ್ರವನ್ನು ಅಧ್ಯಯನ ಮಾಡಿರುವ ನೀವು ಸೋನಿಯಾ ಮನಸ್ಸನ್ನು ಅರ್ಥ ಮಾಡಿ ಕೊಳ್ಳುವ ಪ್ರಯತ್ನ ಮಾಡಿಲ್ಲವೇ?

ಆಕೆಯನ್ನು ಬಲವಂತವಾಗಿ ರಾಜಕೀಯಕ್ಕೆ ಎಳೆದು ತರಲಾಗಿದೆ. ಈ ಕ್ಷೇತ್ರ ಆಕೆಗೆ ಇಷ್ಟವಿರಲಿಲ್ಲ ಎಂಬುದು ನನ್ನ ಲೆಕ್ಕಾಚಾರ. ಏಕೆಂದರೆ ತಾನೂ ಹಾಗೂ ತನ್ನ ಮಕ್ಕಳು ಗಾಂಧಿ ಹಾದಿಯನ್ನೇ ಹಿಡಿಯುವುದು ಬೇಡ ಎಂದು ಆಕೆ ಆಲೋಚಿಸಿರಬಹುದು. ಅಧಿಕಾರದ ಆಸೆಗಾಗಿ ಕಾಂಗ್ರೆಸ್ ಆಕೆಯನ್ನು ಎಳೆದು ತಂದಿದ್ದಾಗಿದೆ. ಅನಿವಾರ್ಯವಾಗಿ ಈ ಪಕ್ಷವೇ ಆಕೆಗೆ ವೈರಿಯಾಗುತ್ತದೆ.

ಕಾಂಗ್ರೆಸ್ಸಿಗರು ವರ್ತನೆಯೂ ವಿಚಿತ್ರವಾಗಿದೆ. ಒಬ್ಬ ಹೆಂಗಸಿನ ಮೇಲೆ ಇವರು ಅವಲಂಬಿತರಾಗಬಾರದು. ಇಷ್ಟು ದೊಡ್ಡ ದೇಶದಲ್ಲಿ ಒಬ್ಬ ನಾಯಕನನ್ನು ಹುಡುಕಲು ಅವರಿಗೆ ಸಾಧ್ಯವಿಲ್ಲವೇ.

ಹಾಗಿದ್ದರೆ ನಾವು ಎತ್ತ ಹೋಗುತ್ತಿದ್ದೇವೆ?

ಭಾರ

ಯೂಜಿ ಹೇಳುತ್ತಾರೆ: 'ಸೋನಿಯಾ ಈಗ ಬಲಿಪಶು ಆಗಬಾರದು'

ಆಧುನಿಕ ಭಾರತೀಯನ ಆಧ್ಯಾತ್ಮಿಕ ಸಂವೇದನೆಗಳನ್ನು ರೂಪಿಸಿದ ತತ್ವಜ್ಞಾನಿಗಳ ಪೈಕಿ ಉಪ್ಪಲೂರಿ ಗೋಪಾಲಕೃಷ್ಣ ಮೂರ್ತಿ- ಅವರೇ ಕರೆದುಕೊಳ್ಳುವ ಹಾಗೆ ಯೂಜಿ - ಎಲ್ಲ ಸಿದ್ಧಾಂತಗಳನ್ನೂ, ತೀರ್ಮಾನಗಳನ್ನೂ, ದರ್ಶನಗಳನ್ನೂ ನಿರಾಕರಿಸುವ ಯಾವುದೇ ಪಂಥಕ್ಕಾಗಲೀ, ವಿಚಾರಕ್ಕಾಗಲೀ ಕಟ್ಟುಬಿದ್ದವರಲ್ಲ. ತನ್ನನ್ನು ಗುರು ಎಂದು ಕರೆಯುವುದನ್ನೂ ಅವರು ಒಪ್ಪುವುದಿಲ್ಲ.

ಎಲ್ಲವೂ ಪ್ರಕೃತಿಸಹಜ ಕ್ರಿಯೆ ಎಂದು ನಂಬುವ ಯೂಜಿ ಪ್ರಕಾರ ನಂಬಿಕೆ ಕೂಡ ಭ್ರಷ್ಟತೆಯ ಇನ್ನೊಂದು ಮುಖ. ನಮ್ಮ ಭಯಗಳಿಂದ ಪಾರಾಗಲು ನಾವು ನಂಬಿಕೆಗೆ ಶರಣು ಹೋಗುತ್ತೇವೆ. ಆದರೆ, ಎಲ್ಲವನ್ನೂ ಅದು ಇದ್ದಹಾಗೇ ನೋಡಲು ಸಾಧ್ಯವಾಗುವ ವ್ಯಕ್ತಿಗೆ ಭಯವೆಂಬುದಿಲ್ಲ. ನಮ್ಮ ಕಾಲದ ಭಯ, ನಮ್ಮ ಶಿಕ್ಷಣದಿಂದ, ಚಿಂತನಕ್ರಮದಿಂದ ಬಂದದ್ದು. ಅದನ್ನು ಮೀರಲು ಸಾಧ್ಯವಾಗಬೇಕಾದರೆ ನಾವು ಪ್ರಕೃತಿಯ ಜತೆ ಒಂದಾಗಬೇಕು ಅನ್ನುತ್ತಾರೆ ಯೂಜಿ.

'ನಾನು ಮಾತಾಡುವುದರಲ್ಲಿ ಆಸಕ್ತಿ ಇಲ್ಲದಿದ್ದರೆ ನನ್ನಲ್ಲಿಗೆ ಬರಬೇಕಾಗಿಲ್ಲ' ಎಂದು ನಿಷ್ಠುರವಾಗಿ ಮಾತಾಡುವ

ಯೂಜಿ, ಆಧ್ಯಾತ್ಮಿಕ ಸಂಗತಿಗಳಿಗಿಂತ ಹೆಚ್ಚಾಗಿ ನಮ್ಮ ಕಾಲದ ರಾಜಕೀಯ, ಆರ್ಥಿಕ ಹಾಗೂ ಸಾಮಾಜಿಕ ಸ್ಥಿತಿಗತಿಗಳ ಬಗ್ಗೆ ಹೇಳುತ್ತಾರೆ. ಮಾತಾಡುತ್ತಲೇ ಸಿಟ್ಟಾಗುತ್ತಾರೆ.

ತತ್ವಜ್ಞಾನವೆಂದರೆ, ದಾರ್ಶನಿಕತೆ ಎಂದರೆ ಅವರಿಗೆ ಸಹಜ ಬದುಕು. ಅವರು ದೈನಿಕದ ಆಗುಹೋಗುಗಳ ಬಗ್ಗೆ, ರಾಜಕೀಯ ಸ್ಥಿತ್ಯಂತರಗಳ ಬಗ್ಗೆ ತಮ್ಮ ಅನಿಸಿಕೆಗಳನ್ನು ಹೇಳುತ್ತಾ, ಜನಸಾಮಾನ್ಯರ ನಿರ್ಲಕ್ಷ್ಯ, ಬೇಜವಾಬ್ದಾರಿ ಹಾಗೂ ಸಿನಿಕತೆ ಒಂದು ದೇಶದ ಪ್ರಗತಿಗೆ ಮುಳುವಾಗಬಲ್ಲುದು ಅನ್ನುವುದನ್ನು ವಿವರಿಸುತ್ತಾರೆ.

ಯೂಜಿ ಅವರನ್ನು ಪ್ರಸಕ್ತ ರಾಜಕೀಯದ ಗೊಂದಲಗಳ ಬಗ್ಗೆ ಕನ್ನಡಪ್ರಭ ಪ್ರಶ್ನಿಸಿದಾಗ, ಅವರು ಮನಸ್ಸು ತೆರೆದಿಟ್ಟು ಹೇಳಿದರು: 'ಭಾರತಕ್ಕೆ ಭವಿಷ್ಯ ಇಲ್ಲ.....'

'ಸೋನಿಯಾ ಈಗ ಬಲಿಪಶು ಆಗಬಾರದು' ಎಂದ ಅವರು ಭಾರತಕ್ಕೆ ವಿದೇಶಿ ಮಹಿಳೆಯೇ ಬೇಕು ಎನ್ನುವುದಾದರೆ ಸೋನಿಯಾಗಿಂತ ಉತ್ತಮ ವಿದೇಶಿ ಮಹಿಳೆಯರಿದ್ದಾರೆ ಎಂದರು. ಪ್ರಶ್ನೋತ್ತರ ವಿವರ 5ನೇ ಪುಟದಲ್ಲಿದೆ.

ಕನ್ನಡಪ್ರಭ

ಗುರುವಾರ, 20 ಮೇ 1999

Deccan Herald, July 21, 1991

UG for Universal Giant?

By Shekarpoorna

WE Indians have a weakness for talking. If the speaker is an acknowledged guru, the listeners are intoxicated by his words. We are not embarrassed when we become emotional on listening to a discourse. People would break down and cry while listening to the late philosopher Jiddu Krishnamurthy (JK). There are many who cry even now, just listening to his speeches on tape.

Uppaluri Gopala Krishnamurthy (popularly known as UG) also talks like JK. The similarities don't end here. Their faces have a striking resemblance. Both of them choose similar idioms. Both share a Theosophical Society background. In the course of time, both rebelled against it. But while JK spoke calmly, UG gets provoked easily. He is loud and informal. In fact, he even becomes angry when you try to discuss JK with him.

When JK was alive, UG had said about him: "In the early days he didn't have a huge organisation like he has today. It was a small, simple organisation publishing a few books. He did a little travelling and public talking organised informally by some friends. That was it.

"But now it is a limited concern, a growth industry like any other business. This kind of organisation he has now, with world-wide real estate holdings, boards of trustees, vaults of insured tape recordings, millions of dollars, all run counter to his basic teaching, which is that you can't organise the truth. He shouldn't be building an empire in the name of spirituality."

UG's anger was logical and justified. When I met UG recently, the talk veered round to JK's book *Freedom from the Known*, and he said: "Freedom from the known has become known. That is known. Nobody can be free from the known through the help of Krishnamurthy, much less from his books. No, no, thank god he is dead. ..."

Can I quote you, I asked.

"Definitely," he said. "There is much more I can say in the same vein."

The house in which UG stays in Bangalore is called Purnakuti, as if to bring spiritual associations to mind. But UG is not one to stay in any place for a long time. He has been described as "homeless wanderer." He visits India in summer every year. Purnakuti is on a road bustling with traffic. When I went there I learnt that Chandra Shekhar, who was the Prime Minister then, had come to see UG at the same place four days earlier.

Several others were already there. UG was reclining on a divan in the manner of Sai Baba. His clothes were neither fully white nor saffron. He was talking to a person (a doctor?) about the comparative merits and drawbacks of allopathy and homoeopathy.

UG was saying that all medical systems were restricted in their application. The body, according to UG, has to be kept in its natural, essential state ... Not that one should refuse to take medicine ...

UG has been saying things about god, salvation, enlightenment that he has said before. A few minutes later, I heard UG saying he preferred the popular *qawwali* to the music of Ravi Shankar.

Chandrashekhar, UG's friend who owns Purnakuti, had returned from office when we came down from the first floor. He showed us two books which contain conversations with UG: *The Sage and the Housewife* by Shanta Kelkar and *Thought is your Enemy*, edited by Frank Noronha.

The first book is priced at Rs. 98 and the second at Rs. 88. Chandrashekhar also has a video recording of all television interviews with UG broadcast abroad.

Chandrashekhar showed us a video documentary on UG, produced by a foreign TV company. The interviewer, the well-known psychiatrist, Jeffrey Mishlove has conducted the interview with great enthusiasm. "There are better cassettes with me. Come, I'll show them to you," Chandrashekhar said and took us upstairs again.

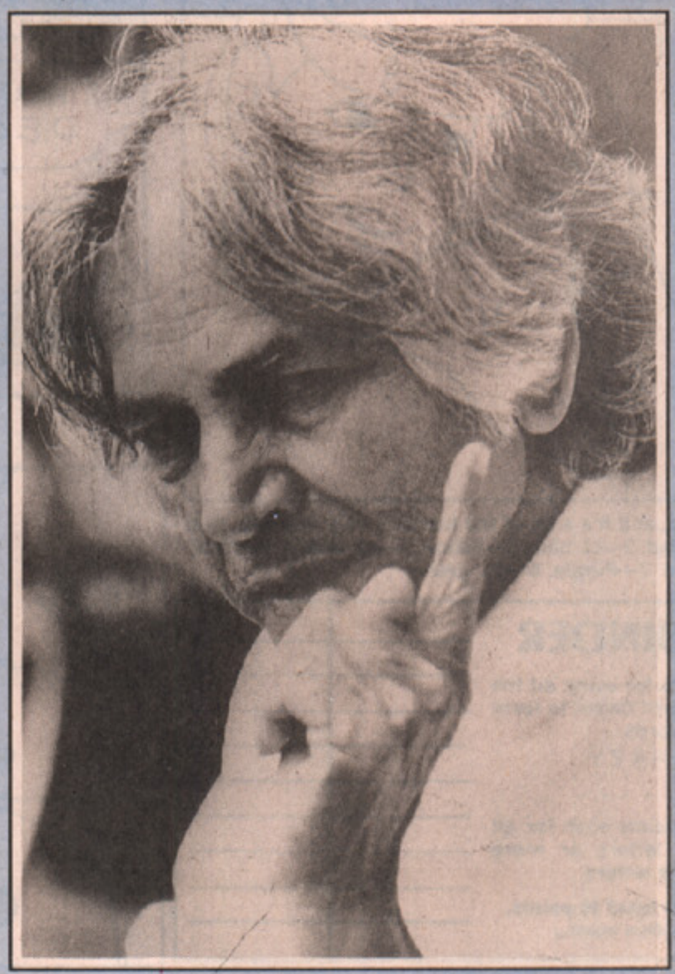
The question-answer session was still on. In a glass shelf next

Continued on Page 6

"I am not involved emotionally. It is a choice. You can also say that it has emotional content, but actually it has no emotional content.

"So if somebody is singing something and if a dog is barking, I wouldn't runaway from there and come here to listen to this music.

"And if something that is demanding total attention — it doesn't have to be a sunrise or a sunset — a red ray is demanding my attention — I wouldn't bother to look at the sunrise or sunset you see."



SUNDAY HERALD

UG...

Continued from Page 1

to UG's bed, we were shown a whole set of UG cassettes. "We have only a single copy of those ... So we don't lend it out," Chandrashekhar said.

FRANK Noronha, an IAS officer who works in the Prime Minister's office and plays UG's host in Delhi, was with us when I interviewed UG. The afternoon was hot, and noise from the traffic very loud. The air cooler added to the din. The interview was conducted in UG's bedroom upstairs to avoid the noise. Excerpts:

On music: Classical music is more technical than light music. All music is exactly the same. What, after all, is music? It is the space between two notes and melody. The same is true of languages also. If you do not know, or if you do not translate what you are saying, all languages sound exactly the same. So we have been taught how to space these notes and the tunes. See if there is melody or not... So that's all I'm saying...

On noise: Most of the time that noise that is out there... I will never reject that noise. It does not mean I will sit there all the time to prove that it really doesn't matter whether I listen to the traffic noise or some popular music. If I find myself here probably I'll listen to whatever is going on there and here...

On choice: I'll listen to light music, although I don't understand Hindi. I don't mind listening to Hindi music. But (film director) Mahesh Bhatt is my friend; he was telling me the cassettes of his recent film *Ashiqui* were a mega-success. I don't see his movies. He drags me, forces me to see some of his films... I saw them in bits and pieces.

That movie's music for some reason I couldn't stand. For that matter I cannot stand Hindustani music... or any classical music. If it is a question of two channels telecasting Beethoven and rock-and-roll music, or some popular music, I would prefer the latter... So what's wrong with it? What I am saying is, preferences are very natural...

On emotions: I am not involved emotionally. It is a choice. You can also say that it has emotional content, but actually it has no emotional content. So if somebody is singing something and if a dog is barking, I wouldn't run away from there and come here to listen to this music. And if something that is demanding total attention — it doesn't have to be a sunrise or a sunset — a red ray is demanding my attention — I wouldn't bother to look at the sunrise or sunset you see.

That way all music is beauty. What is beauty? Beauty is a frame... Otherwise there is no way you can appreciate beauty... doesn't mean the absence of beauty is immensity and all that kind of thing. Everything pertaining to response happens to be very mechanical.

Emotionally, we respond to an extent only. My listening is just like this tape-recorder recording whatever we are talking with all the grammatical mistakes, the wrong tense, everything this is recording without bothering about correcting or rejecting. Exactly the same way, the listening mechanism is interested in listening to whatever is going on there.

I've never in my life bought a ticket and listened to any music anywhere in any part of any country.

OUR conversation did not touch enlightenment, *moksha* or religion. UG must have felt we were talking about inconsequential things. "I don't know why we are talking about these things..." he complained.

"There is no need to talk only on spirital lines," I said.

"No, no. This is also perfectly all right," he consoled himself.

Frank Noronha came with me till the gate. "UG has affected (influenced?) me. That is why I have been able to come to this level. He was the one who told me to take the IAS exams," he said.

I wanted some more information on UG. In fact, he had desired not to speak of his life or his mystical experiences. Noronha asked me to go with him for these details. I went. He took out xerox copies of interviews with UG, clipped from various newspapers, and two black-and-white photographs.

I read a snippet from UG's talk with Mahesh Bhatt which had appeared in the *Indian Post*: "Mahesh, give me some ideas how I can free myself from this whole mess. If you are my friend I want your help. Nothing should remain after me, nothing. I don't want any individual to see anything in my name or in the name of any organisation..."

Do you know UG's height and weight, I asked Noronha. He didn't. He rang up Purnakuti. I don't know who picked up the phone. I was stunned by the reply.

"Height?"
"Skyhigh."
"Weight?"
"Universal."

But UG's passport says he is 1.63 metres tall. He weighs 63 kg.

estate development, building bunds and hotel buildings without any attention to holistic matters. There is a need for legislation and a board of multidisciplinary scientists who can monitor the quality of these eco-systems. Their constant vigilance may perhaps help restore the quality of ecosystems and prevent further abuse of the environment.

Philosophy / Frank Noronha

It's not love but terror that keeps us together

It's not love but terror that keeps us together: U.G. Krishnamurthy does not like to be called a self-realised, or an enlightened soul or a guru, Says he, "to call me a godman is to insult both God and religion". Nevertheless, there is something about this individual that is strikingly different than other mortals.

UG could have easily set up a roaring "holy" business. But as he says, "this is something that I cannot be because what has happened to me is such that it cannot be shared with anybody, There is no question of I want to share or I don't want to. But it is something that cannot be a self-fulfilling activity".

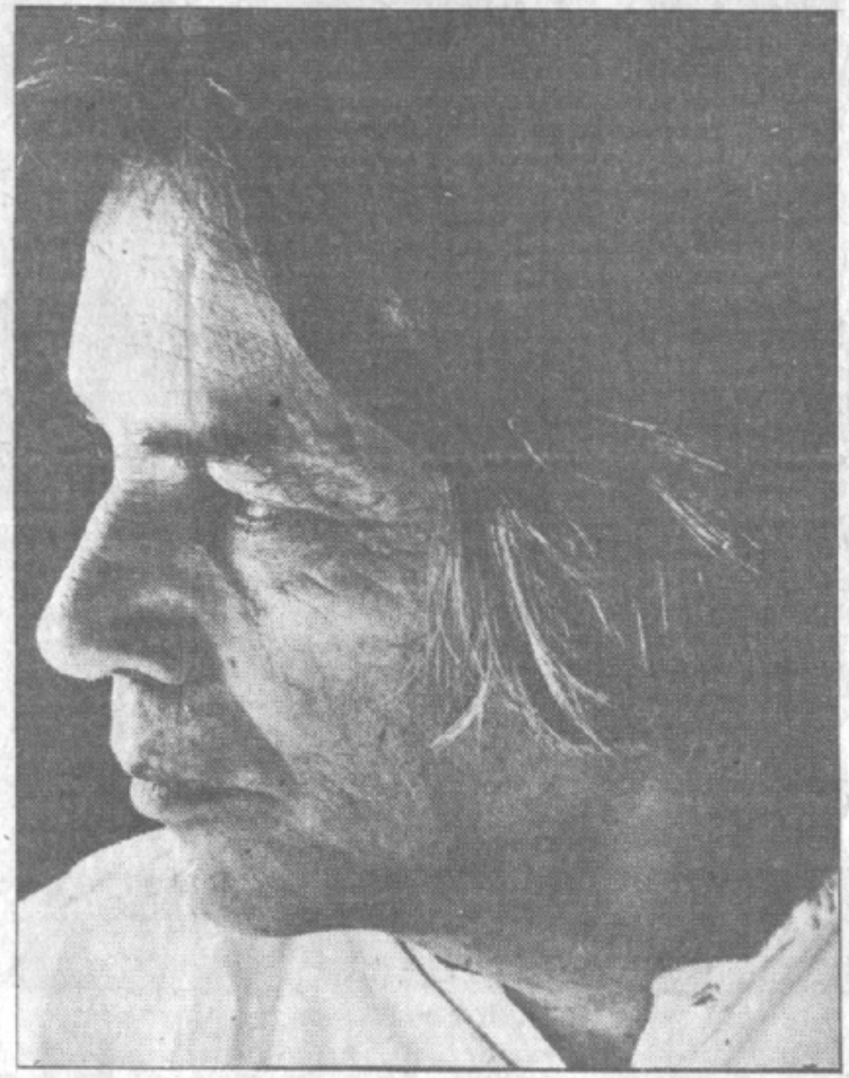
The following excerpts of my conversations with UG have been put together from several talks with him spread over several days.

Q: UG, I feel that you use the term 'natural state' for what others call enlightenment. Why are you so much opposed to the latter term?

A: When I use the term 'natural state' it is not a synonym for 'enlightenment', 'freedom', or 'God realisation', and so forth. Not at all. When once, through some miracle or strange chance, the living organism is freed from the stranglehold of culture, what you are left with is the 'natural state'— the natural functioning of the human body without the interference of thought.

Q: What is the connotation of the word culture when you use it?

A: I use 'culture' in a loose sense, not in any way to refer to art, artistic achievements or appreciation of beauty, but a way of life, a way of thinking, and also the totality of man's experiences and thoughts passed on to us from generation to generation.



U.G. Krishnamurthy

Q: People of a particular culture look up to it as a source of inspiration. How can you dismiss and discount the whole thing?

A: It is like this. What you call culture is responsible for the battle that is going on within everybody. However, living organism is not interested in the perfect man or the good man or the virtuous man that your concept of culture places before us. The body is not concerned about values.

Q: Can your 'natural state' be an edification to others?

A: That is the very thing I am against. Nature does not use models. No two leaves are the same; no two human faces are the same; no two human being are the same. First of all, I am not selling my natural state or anything else. Second, your interest is to use such a state to change man. I say that no change is necessary. The demand for change, to become something other than what you are, is imposed upon you by society or your culture. What I am emphasising is that through some miracle or strange chance I stumbled into this natural state on my own, and it has no value for me nor can it have any value for mankind. That is why I don't sit upon a platform haranguing about changing the world or individuals. Any attempt on the part of man to bring about a change in himself or in others is against the way nature is operating.

Q: Then why do you talk?

A: I am only talking in response to your questions. There is no urge in me to express myself to you or anyone else.

Q: If that is so, has existence no purpose at all?

A: I don't see any plan or scheme there at all! In fact I can't even definitely say if there is such a thing as evolution. But whatever it is, when the process slows down then a 'revolution' takes place. It tries to put together something and start all over again, just for the sake of creating. This is the only true creativity. Our creativity-creative thinking, creative ideas, creative business and so on — is valid and works within its own particular framework. But the creativity of life uses no model.

Q: What about a beautiful piece of painting? Is it not an act of creativity?

A: All these extraordinary painters we have use something that is already there. They pick up something of this and something of that, put them together and think that they are really being creative. They are all imitating something that is already there. This is the only creativity we have.

Q: What is the big deal about being in the natural state when you constantly emphasise that it is of no use to anybody?

A: It is of no use to me because I cannot set up any holy business and make money. I am not interested in freeing anyone or taking anybody away from anyone else. They can get what they are interested in from their *gurus*. You need to be comforted; and they provide you with that.

The demand for permanence, to maintain something forever, is not going to succeed. So in your attempt to create permanence for yourself you talk of the family, the nation, the world and mankind. These are mere projections of your mind and are merely its creation. Indeed, your talk of permanence of mankind is really no different from the permanence you demand for yourself. You ignore the knowledge in you that you are not going to succeed because everything is constantly changing — is the flux.

Q: What is your approach towards death?

A: What is death? It is simply a condition of the human body. there is no such thing as death. The death of you or the death of your near and dear ones is not something you can experience. What you experience is the void created by the unsatisfied demand to maintain the continuity of your relationship with that person. So we have invented the life after death, reincarnation, and so on. Basically the demand for permanence is all that you are interested in.

Q: Is there nothing which lives after the body is dead? Soul or self?

A: There is no beginning and end of life. But what happens after you are dead? The body no longer responds to stimuli the way in which we know it to respond now. But the dead body provides a feast for all other living things. They live on that. Through your death you are giving continuity to life, or whatever you call it.

Q: Don't you feel that you have an obligation towards mankind?

A: Who has given me the mandate to save mankind? Mankind, in the sense in which we normally think, and its continuity or its permanence and so on — has no meaning to me.

ಕನ್ನಡ ಜಾಣಜಾಣೆಯರ ವಾರ ಪತ್ರಿಕೆ ಏಪ್ರಿಲ್ 27, 1986 ಭಾನುವಾರ

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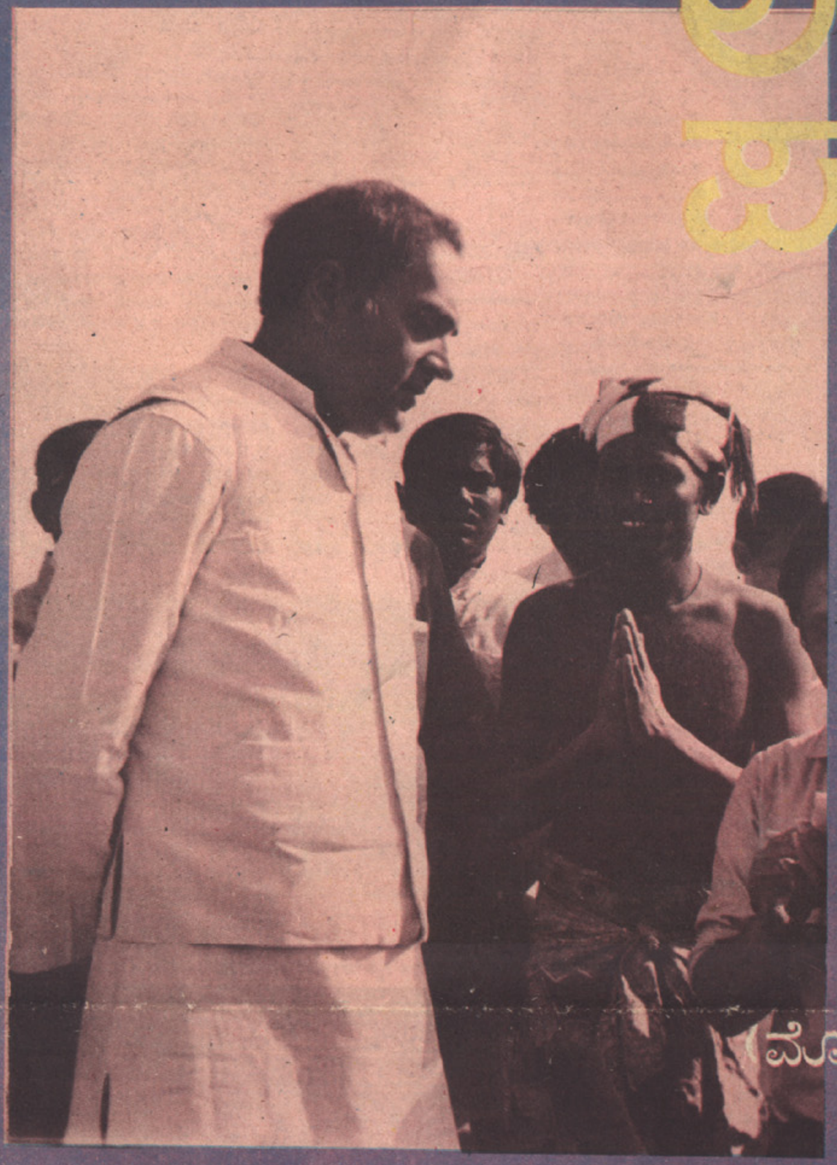

ರಾಜೀವರ ಕನಾಟಕ ಭೇಟಿ

(ಮೋಜಿನ, ಪೇಚಿನ ಘಟನೆಗಳು)

ಸಂಜಾಬ್: ಕತ್ತರಿಸುತ್ತಿರುವ ಕಕ್ತಿಗಳು

ಮೂಲಾ ಮಂಜುನಾಥ್ ಲೇಖನ

ಒಂದು ವಾರ ಕಂಡವರು

"ಕಣ್ಣಾಮುಚ್ಚಾಲೆ"ಯ ಒಂದು ಪ್ರಶ್ನೆ :

ಬಿಸ್ಕತ್ ದೊರೆ ಮಂಗಾರಾಮ್‌ಗೂ ಹಿಕ್ಕತ್ ದೊರೆ ಗಂಗಾರಾಮ್‌ಗೂ ಏನ್ ಕನೆಕ್ಷನ್ ಹೇಳ್ತೀರಾ?

ಉತ್ತರ : ನುಂಗಾರಾಮ್‌ನ ಮಕ್ಕಳು.

ಇದ್ದಕ್ಕಿದ್ದಂತೆ ನನ್ನೆದುರು ಬಂದು ನಿಂತ ಮಧ್ಯ ವಯಸ್ಸಿನ ದಂಪತಿಗಳಲ್ಲಿ ಒಣಕಲು ದೇಹದ, ಕಟ್ಟಿಸಿದ ಹಲ್ಲುಗಳುಳ್ಳ, ಇಷ್ಟಾದರೂ ಹುಡುಗನ ಉತ್ಸಾಹ ತುಂಬಿದ ಗಂಡ ಹೇಳಿದರು : "ನಿಮ್ಮ ಪತ್ರಿಕೆಯಿಂದ ನನಗೆ ಮೂವತ್ತು ರೂಪಾಯಿ ಬಹುಮಾನ ಬಂದಿದೆ ಸಾರ್. ಪ್ರಶ್ನೆ ಏನು ಗೊತ್ತೆ?" ಎನ್ನುತ್ತ ಉತ್ತರವನ್ನೂ ಹೇಳಿದರು. ನಾನು ಚಕಿತನಾದೆ. ಸಾಮಾನ್ಯವಾಗಿ ಎಳೆಯರು ಪ್ರಶ್ನೆ ಕಳಿಸುತ್ತಾರೆಂದು ತಿಳಿದಿದ್ದ ನನಗೆ ಎದುರು ನಿಂತಿದ್ದ ಮುಪ್ಪಿಗ ಹತ್ತಿರದ ಮನುಷ್ಯನನ್ನು ಕಂಡು ಮೋಜೆನಿಸಿತು. ಆ ಪ್ರಶ್ನೆ ಎಷ್ಟೋ ತಿಂಗಳುಗಳ ಹಿಂದೆ ಬಂದಿರಬಹುದಾದ್ದರಿಂದ, ಪ್ರಶ್ನೆಗಳಿಗೆ ನಾನು ಉತ್ತರ ನೀಡಿ ಬಹುಮಾನ ಕೊಡುವ ಜವಾಬ್ದಾರಿಯನ್ನು ನಮ್ಮ ಸತ್ಯಮೂರ್ತಿಯವರಿಗೇ ಬಿಡುವುದರಿಂದ ವಿವರಗಳೆಲ್ಲ ನನಗೆ ನೆನಪಿರುವುದಿಲ್ಲ. ಈ 'ಕಣ್ಣಾಮುಚ್ಚಾಲೆ'ಯನ್ನು ಒಂದು ಬಗೆಯ ರಂಜಕ ಆಟವೆಂದೂ, ಪತ್ರಿಕೆಯ ನಿಲುವು ಬಿಟ್ಟುಕೊಡದ ಚಮತ್ಕಾರದ ಹುಡುಗಾಟವೆಂದೂ ತಿಳಿಯುವ ನಾನು ಒಮ್ಮೆ ಉತ್ತರಿಸಿ ಕೈತೊಳೆದುಕೊಂಡ ಮೇಲೆ ಮತ್ತೆ ಆ ಬಗ್ಗೆ ಯೋಚಿಸುವುದಿಲ್ಲ. ಆದರೆ ನನ್ನೆದುರು ನಿಂತಿದ್ದ ವ್ಯಕ್ತಿ ಮತ್ತು ಆತನ ಪತ್ನಿ ಕುತೂಹಲಕರವಾಗಿದ್ದರು. ಈ ವಿಷಯಕ್ಕೆ ಹಿಂದಿರುಗುವ ಮುನ್ನ ಎರಡು ಮಾತು.

ಬೆಂಗಳೂರಲ್ಲಿ ಆ ವಾರವೆಲ್ಲ ವಿಚಿತ್ರ ವ್ಯಕ್ತಿಗಳ 'ದರ್ಶನ' ನನಗಾಗಿತ್ತು. ಒಂದು ದಿನ ಬೆಂಗಳೂರಿಗೆ ಬಂದಿದ್ದ ಸಾಗರದ ಸುಬ್ಬಣ್ಣ ಫೋನ್ ಮಾಡಿ, "ನಿಮ್ಮನ್ನ ಮೋಹನ್ ಮಹರ್ಷಿ ನೋಡಬೇಕು ಅಂತಿದ್ದಾರೆ. ಈಗ ಬಂದರೆ ಪರವಾಗಿಲ್ಲವಾ?" ಅಂದರು. ಈ ಮೋಹನ್ ಮಹರ್ಷಿ ಯಾರು ಎಂದು ಕೇಳಬೇಕೆನ್ನುವಷ್ಟರಲ್ಲಿ 'ಪ್ರಖ್ಯಾತ ಮೋಹನ್ ಮಹರ್ಷಿ ನಿಮಗೆ ಗೊತ್ತಲ್ಲ?' ಎಂದು ಸುಬ್ಬಣ್ಣ ಕೇಳಿದ್ದರಿಂದ 'ಓಹೋ' ಎಂದುಬಿಟ್ಟೆ. ಆದರೆ ಈ ವ್ಯಕ್ತಿಯ ಹೆಸರನ್ನು ಎಲ್ಲೋ ಕೇಳಿದಂತಿದ್ದರೂ ನನಗೆ ತಲೆಬುಡ ಗೊತ್ತಾಗಲಿಲ್ಲ; ಬಂದಾಗ ತೊಂದರೆಯಾದೀತೆಂದು ಕೂಡಲೆ ಕೆಲವರು ಮಿತ್ರರಿಗೆ ಫೋನ್ ಮಾಡಿ ಅವರು ಯಾರು, ಎಂದು ವಿಚಾರಿಸಿದೆ; ಅವರಿಗೂ ನನ್ನಷ್ಟೇ ಗೊತ್ತಿತ್ತು. ಅಷ್ಟರಲ್ಲಿ ಸುಬ್ಬಣ್ಣ ಈ 'ಮಹರ್ಷಿ'ಯನ್ನು ಕರೆದುಕೊಂಡು ಬಂದೇಬಿಟ್ಟರು. ಆಗ ಅಷ್ಟೇನೂ ಕಷ್ಟವಿಲ್ಲದೆ ಗೊತ್ತಾಯಿತು: ಈತ ದಿಲ್ಲಿಯ ನ್ಯಾಷನಲ್ ಸ್ಕೂಲ್ ಆಫ್ ಡ್ರಾಮಾದ ಡೈರೆಕ್ಟರು, ವಿವಿಧ ದೇಶಗಳನ್ನು ಸುತ್ತಿದವರು, ಹಲವು ವರ್ಷ ಮಾರಿಷಸ್ ದ್ವೀಪದಲ್ಲಿ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದ ಮಹರ್ಷಿ ನನ್ನ 'ತೆರೆಗಳು' ನಾಟಕವನ್ನು ಅಲ್ಲಿ ಆಡಿ ಆ ನಾಟಕ ಮಾರಿಷಸ್‌ನ ರಾಜಕಾರಣಿಗಳನ್ನು ಗೇಲಿ ಮಾಡುತ್ತದೆಂದು ಅಲ್ಲಿಯ ಸರ್ಕಾರದಿಂದ ಆಪಾದಿಸಿಕೊಂಡು ತೊಂದರೆಪಟ್ಟವರು.

ಇಂಗ್ಲಿಷನ್ನು ಸ್ಪಷ್ಟವಾಗಿ, ಸ್ಟೈಲಿಶ್ ಆಗಿ ಮಾತಾಡುವ ಮಹರ್ಷಿಯವರದು ತಡೆರಹಿತ ಸಂಭಾಷಣೆ; ತಮ್ಮ ನಾಟಕದ ಅನುಭವಗಳಿಗೇ ಸೀಮಿತವಾಗಲು ನಿರಾಕರಿಸುವ ಇವರ ಸಂಭಾಷಣೆ ಜೀವನದ ಬಗ್ಗೆ, ಕಲೆಯ ಕರ್ತವ್ಯದ ಬಗ್ಗೆ, ಸಮಾಜದಲ್ಲಿ ಕಲಾವಿದನ ಪಾತ್ರದ ಬಗ್ಗೆ ಕೂಡ ಹರಿಯಬಲ್ಲದು. ನಾನು ಸುಮ್ಮನೆ ಕೇಳುತ್ತಿದ್ದುದು ಕೂಡ ನನ್ನ ಅಜ್ಞಾನದ ಬಗ್ಗೆ ಇವರ ನಂಬಿಕೆಯನ್ನು ದೃಢಪಡಿಸಿರಬೇಕು; ಉಚಿತವಾಗಿ ಜ್ಞಾನದಾನ ಮಾಡುತ್ತಲೇ ಹೋದರು. ಹೀಗೆ ಕೇಳುವುದೆಲ್ಲ ನನ್ನ ವೃತ್ತಿಯಲ್ಲಿ ಸಹಜವಾದುದೇ ಎಂದು ಅವತ್ತು ಕೂತುಕೊಂಡಿದ್ದ ನನಗೆ ತುಂಬ ಬೇಸರವಾದದ್ದು ಮರುದಿನ: ನನ್ನಿಂದ ಬೀಳ್ಕೊಂಡು ಹೋದ ಹಲವೇ ಗಂಟೆಗಳಲ್ಲಿ ಮೋಹನ್ ಮಹರ್ಷಿಯವರಿಗೆ ಹೃದಯಾಘಾತವಾಗಿತ್ತು. ಅದು ತೀವ್ರವಾದ ಹೃದಯಾಘಾತವೆಂದೂ ಆಸ್ಪತ್ರೆಯಲ್ಲಿ ಚಿಕಿತ್ಸೆ ಪಡೆಯುತ್ತಿರುವುದಾಗಿಯೂ ಕೇಳಿ ಅವರನ್ನು ನೋಡಲು ಹೋದೆ. ಅವತ್ತು ಮಲಗಿದ್ದರು. ಎಚ್ಚರಿಸುವುದು ಬೇಡವೆಂದು ಹಿಂದಿರುಗಿ ಮರುದಿನ ಹೋದೆ. ಸುಸ್ತಾಗಿದ್ದ ಮೋಹನ್‌ಮಹರ್ಷಿ ನಗು ನಗುತ್ತಾ ಸ್ವಾಗತಿಸಿ ಕಲೆಯ ಅರ್ಥಪೂರ್ಣತೆಯ ಬಗ್ಗೆ ಮಾತು ಮುಂದುವರಿಸಿದರು.

ಆದರೆ ಮಹರ್ಷಿಯ ಜಾಣತನ, ಒಳ್ಳೆಯತನ, ತಿಳಿವಳಿಕೆಯಿಂದಾಗಿ ಅವರ ಉಚಿತ ವಿದ್ಯಾದಾನ ಅಕ್ಷಮ್ಯವೇನಲ್ಲ. ಅದೇವಾರ ನಾನು ಬೇಡಬೇಡವೆಂದರೂ ಯು.ಜಿ.ಕೃಷ್ಣಮೂರ್ತಿ ಮತ್ತು ಅವರ ಶಿಷ್ಯ (ಹಿಂದಿ ನಿರ್ದೇಶಕ) ಮಹೇಶ್‌ಭಟ್‌ರನ್ನು ನೋಡುವ ಅವಕಾಶ ಸಿಕ್ಕಿತು. "ಅಲ್ರಿ, ನಾನು ಈ ಮಹೇಶ್‌ಭಟ್‌ರ ಸಿನಿಮಾಗಳನ್ನು ನೋಡಿಲ್ಲ. ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಸಿದ್ಧಾಂತ, ತತ್ವ ಇತ್ಯಾದಿಯ ಗಂಧವೂ ಗೊತ್ತಿಲ್ಲ. ಅವರನ್ನು ನೋಡಿ ಪಿಳಪಿಳ ಕಣ್ಣು ಬಿಡುವುದರಲ್ಲಿ ಏನು ಅರ್ಥವಿದೆ?" ಎಂದು ಹೇಳಿದರೂ ಅವರ ಬಗ್ಗೆ ಕುತೂಹಲವುಳ್ಳ ಕೆಲವರು ಕರೆದುಕೊಂಡು ಹೋದರು.

ನಡುವಯಸ್ಸಿನ ಬಿಳಿ ಬಣ್ಣದ ಸೂರಗಿದ ವ್ಯಕ್ತಿ ಕೃಷ್ಣಮೂರ್ತಿ; ಅಂಧ್ರದ ಕಡೆಯ ಈ ಮನುಷ್ಯ ಚಾಪೆಯ ಮೇಲೆ ಕೂತು ಮಾತಾಡುತ್ತಿದ್ದರು; ಇವರ ಶಿಷ್ಯ ಮಹೇಶ್‌ಭಟ್ ನೆಲದ ಮೇಲೆ ಮಲಗಿ, ದಿಂಬೊಂದನ್ನು ಅಪ್ಪಿಕೊಂಡು ಪ್ರಶ್ನೆ ಕೇಳುತ್ತ, ಛೇಡಿಸುತ್ತ, ವಿವರಗಳ ಬಗ್ಗೆ ಅಷ್ಟೇನೂ 'ವರಿ' ಮಾಡಿಕೊಳ್ಳದೆ ಸಂಭಾಷಣೆ ನಡೆಸಿದ್ದರು. ನಾನು ಸುಮ್ಮನೆ ನೋಡಲು, ಕೇಳಲು ಹೋದವನಾದ್ದರಿಂದ ಮಾತಾಡದೆ ಕೂತಿದ್ದೆ. ಎಲ್ಲ ಸಂಸ್ಥೆಗಳನ್ನು, ಸಿದ್ಧಾಂತಗಳನ್ನು ಬದ್ಧತೆಗಳನ್ನೂ ತಿರಸ್ಕರಿಸುವ ಕೃಷ್ಣಮೂರ್ತಿ ಮಹೇಶ್‌ಭಟ್ ತಮ್ಮ ಶಿಷ್ಯ ಕೂಡ ಅಲ್ಲ ಎಂದರು; ಶಿಷ್ಯನಲ್ಲದಿದ್ದರೆ ಸಂಗಾತಿ, ಸ್ನೇಹಿತ? ಅದೇನೂ ಅಲ್ಲವೆಂದರು ಕೃಷ್ಣಮೂರ್ತಿ. ತಾವು ಸುಮ್ಮನೆ ಮಾತಾಡುವ, ಜನರಲ್ಲಿ ವಿಶ್ವಾಸ ತುಂಬುವ, ವ್ಯಕ್ತಿಯಲ್ಲಿರುವ ಒಳ್ಳೆಯದಾಗಲಿ, ಕೆಟ್ಟದಾಗಲಿ ಪೂರ್ಣವಾಗಿ ರೂಪುಗೊಳ್ಳುವಂತೆ ಮಾಡುವ ಮನುಷ್ಯರೆಂದು ಹೇಳಿದರು.

ಆದರೆ ಈ ಎಲ್ಲ ರಾಜಕಾರಣಿಗಳನ್ನು, ಯೋಗಿಗಳನ್ನೂ ತಿರಸ್ಕರಿಸುವ ಕೃಷ್ಣಮೂರ್ತಿ ತಮಗೆ ವಿದ್ಯೆಯಲ್ಲಾಗಲಿ, ಅಕ್ಷರ ಪ್ರಸಾರದಲ್ಲಾಗಲಿ ನಂಬಿಕೆ ಇಲ್ಲವೆಂದಾಗ ಕುತೂಹಲವಾಯಿತು; ಗಾಂಧೀಜಿಯೊಬ್ಬ ಆತ್ಮಭಂಜಕ ಢೋಂಗಿ ಆಸಾಮಿಯೆಂದಾಗ ಸ್ವಲ್ಪ ಕೆರಳಿತು. ಒಂದಾದ ಮೇಲೊಂದು ಪ್ರಶ್ನೆ ಕೇಳತೊಡಗಿದೆ : ರೇಗತೊಡಗಿದ ಕೃಷ್ಣಮೂರ್ತಿ ಗೊಂದಲಗಳ ಮೊಟ್ಟೆ ಎನ್ನಿಸತೊಡಗಿ ಮಹೇಶ್‌ಭಟ್ಟರಿಗೆ ಒಳ್ಳೆಯದಾಗಲಿ ಎಂದು ಮನದಲ್ಲೆ ಹೇಳಿಕೊಳ್ಳುತ್ತ ಅಲ್ಲಿಂದ ಹೊರಟೆ.

ಸಾಪ್ತಾಹಿಕ

ಕನ್ನಡಪ್ರಭ

ಭಾನುವಾರ

5-1-1992

ಬುದ್ಧನಲ್ಲ ರಮಣನಲ್ಲ, ಯು.ಜಿ.

ಸಿ. ಸೀತಾರಾಮ್

ವಿದ್ವಾಂಸರು ಯು.ಜಿ. ಅವರ ಮಾತುಗಳನ್ನು ಉಪನಿಷತ್ತುಗಳೊಂದಿಗೆ ಹೋಲಿಸುತ್ತಾರೆ. ಅವರ ಸ್ಥಿತಿಯನ್ನು ಬುದ್ಧ, ರಮಣರ ಸ್ಥಿತಿಗೆ ಹೋಲಿಸುತ್ತಾರೆ. ಆದರೆ ಮೂಲಭೂತವಾಗಿ ಇಂಥ ಹೋಲಿಕೆಗಳನ್ನೇ ಯು.ಜಿ. ಅವರು ಒಪ್ಪುವುದಿಲ್ಲ. ತಮ್ಮ ಸ್ಥಿತಿಯನ್ನು ಅವರು ಸಹಜಸ್ಥಿತಿ ಎಂದೇ ಕರೆಯುತ್ತಾರೆ

ಜ್ಞಾನಿ ಹತ್ತಿರದಲ್ಲಿ ಒಬ್ಬ ಜ್ಞಾನಿ ಇದ್ದಾರೆ. ಜ್ಞಾನಿಯಾದವರು ಹೇಗಿರುತ್ತಾರೆ ಎಂಬುದನ್ನು ತಿಳಿಯಬೇಕಾದರೆ ಒಮ್ಮೆ ನೋಡಿ ಬನ್ನಿ.

ಬಸವನಗುಡಿಯ ಅಧ್ಯಾತ್ಮ ಪ್ರಕಾಶ ಕಾರ್ಯಾಲಯದ ಸುಬ್ರಹ್ಮಣ್ಯ ಶರ್ಮ ಅವರು ವೇದ, ಉಪನಿಷತ್ತು, ಭಗವದ್ಗೀತೆಗಳ ಬಗ್ಗೆ ಎಂದಿನ ಪ್ರವಚನದ ನಂತರ ತಮ್ಮ ಶ್ರೋತೃಗಳಿಗೆ ಹೇಳಿದ ಮಾತಿದು.

ಮರುದಿನದಿಂದಲೆ ಅವರು ಹೇಳಿದ ಆ ಜ್ಞಾನಿ ತಂಗಿದ್ದ ಮನೆಗೆ ಜಿಜ್ಞಾಸುಗಳ, ಕುತೂಹಲಗಳ ಪ್ರದರ್ಶನಪ್ರಿಯರ ವಲಸೆ ಪ್ರಾರಂಭವಾಯಿತು. ಕಾಣಿಕೆಗಳ ಸಮೇತ.

ಆದರೆ ಆ ಜ್ಞಾನಿಯಾದವರೋ ಎಂಥವರು? ವೇದ, ಉಪನಿಷತ್ತುಗಳಿಂದ ನಿಮಗೆ ಮುಕ್ತಿ ದೊರೆಯಲಾರದು; ಭಗವದ್ಗೀತೆ ಕೇವಲ ಗೊಂದಲಮಯ ಕೃತಿ; ಭಕ್ತಿಗೀತೆಗಳನ್ನು ಕೇಳುವುದೂ ಒಂದೇ ಸಿನಿಮಾ ಹಾಡುಗಳನ್ನು ಕೇಳುವುದೂ ಒಂದೇ; ಮದ್ಯದಿಂಪ ಹೇಗೋ ಧ್ಯಾನದಿಂದಲೂ ಹಾಗೇ ಲಭಿಸುವುದು ಕ್ಷಣಿಕ ಸುಖ; ಈ ಲೋಕ ಮಾಯವಲ್ಲ, ಇದೆ ವಾಸ್ತವತೆ, ನಿಮ್ಮೆಲ್ಲ ಸಮಸ್ಯೆಗಳಿಗೂ ಈ ಚೌಕಟ್ಟಿನಲ್ಲೆ ಉತ್ತರ ಕಂಡುಕೊಳ್ಳಬೇಕು- ಎಂದೆಲ್ಲ ಹೇಳುತ್ತಾ ನಮ್ಮ ಇದುವರೆಗಿನ ಪರಂಪರೆಯನ್ನೆ ಧಿಕ್ಕರಿಸಿದಂತ ಮಾತನಾಡುವವರು.

ತಮ್ಮ ಬಳಿಗೆ ಬಂದವರಿಗೆ ಅವರು ನೀಡುವ ಉಪದೇಶಾಮೃತ: ನನ್ನಿಂದ ನಿಮ್ಮ ಯಾವ ಪ್ರಶ್ನೆಗೂ ಉತ್ತರ ದೊರೆಯಲಾರದು; ನಾನು ನಿಮಗೆ ಸಹಾಯ ಮಾಡಲಾರೆ, ನೀವೂ ನಿಮಗೆ ಸಹಾಯ ಮಾಡಿಕೊಳ್ಳಲಾರಿರಿ; ಆಧ್ಯಾತ್ಮಿಕ ಹುಡುಕಾಟದಿಂದ ಸುಖ ಸೊರೆಯುತ್ತದೆಯೆನ್ನುವುದು ನಿಮಗೆ ಭ್ರಾಂತು.

ಹೇಳಲೇಬೇಕಿಲ್ಲ, ನಾಗರಿಕತೆ ಹುಟ್ಟಿದಂದಿನಿಂದ ಇಂದಿನವರೆಗೆ ಹೀಗೆ ಮಾತನಾಡಿದವರು ಅನೇಕರಿದ್ದರೂ ಹೀಗೆಲ್ಲ ಮಾತನಾಡಿಯೂ ಜ್ಞಾನಿ ಎಂದು ಕರೆಸಿಕೊಳ್ಳುತ್ತಿರುವವರು ಒಬ್ಬರೆ. ಉಪ್ಪಲೂರಿ ಗೋಪಾಲ ಕೃಷ್ಣಮೂರ್ತಿ, ಹೆಚ್ಚಿನವರಿಗೆ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಇನ್ನೂ ಹತ್ತಿರದವರಿಗೆ ಯು.ಜಿ.

ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ನಮಗೆ ಅರ್ಥವಾಗುವುದಿಲ್ಲ. ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವ ಪ್ರಯತ್ನವನ್ನೆ ಅಜ್ಞಾನ ಎಂದು ಕರೆಯುವವರನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳುವುದಾದರೂ ಹೇಗೆ?

ಆದರೆ ಯು.ಜಿ. ಹೇಳುವುದು, ಇಲ್ಲಿ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳುವುದಾಥರೂ ಏನಿದೆ? ಎಂದು. ನಾನ್ಯಾರೆಂಬುದನ್ನು ತಿಳಿ ಎಂದು ಹೇಳುವ ಸಂತರ ಮಾತುಗಳ ಬಗ್ಗೆಯೂ ಅವರದು ಅದೇ ಪ್ರತಿಕ್ರಿಯೆ. ನಾನು 'ಎಂಬುದನ್ನು ತಿಳಿಯುವವರು ಯಾರು? ನಿತ್ಯದ ವ್ಯವಹಾರದಲ್ಲಿ ನಮಗೆ ತಿಳಿದಿರುವ 'ನಾನು' ಅಲ್ಲದೆ ಅಂತರಾಳದಲ್ಲೆಲ್ಲೋ ಬೇರೊಬ್ಬ 'ನಾನು' ಇದ್ದಾನೆ ಎಂದು ಹುಡುಕಾಟ ನಡೆಸುವುದೇಕೆ?

ಅವರ ಪ್ರಕಾರ ಮನುಷ್ಯ ತನಗೆ ತಾನೇ ಗೊಂದಲ ಸೃಷ್ಟಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದಾನೆ. ಆತನಿಗೆ ಈ ಗೊಂದಲ ಬಂದುದೆಲ್ಲಾ ತಾನು ಇತರರಿಗಿಂತ ಭಿನ್ನ ಎಂದು ತಿಳಿದುಕೊಳ್ಳುವ ಮನೋಭಾವದಿಂದ. ಹಾಗೆ ನೋಡಿದರೆ ಮನುಷ್ಯನಿಗೂ ಬೇರೆ ಪ್ರಾಣಿಗಳಿಗೂ ಏನೂ ವ್ಯತ್ಯಾಸವಿಲ್ಲ. ತಾನು ಇತರ ಪ್ರಾಣಿಗಳಿಗಿಂತ ಶ್ರೇಷ್ಠ ಎಂದು ತಿಳಿದುಕೊಳ್ಳುತ್ತಿರುವುದು ಆತ್ಮ ಭ್ರಮೆ.

ಹಾಗಾದರೆ ಇದುವರೆಗಿನ ಪ್ರಗತಿ? ವೈಜ್ಞಾನಿಕ ಶೋಧನೆಗಳು?

ಒಂದು ದೃಷ್ಟಿಯಿಂದ ನೋಡಿದರೆ ಪ್ರಗತಿ ಇದೆ ನಿಜ. ಉದಾಹರಣೆಗೆ ಸಾಂಕ್ರಾಮಿಕ ರೋಗಗಳ ವಿರುದ್ಧ ಲಸಿಕೆಯಿಂದ ಲಕ್ಷಾಂತರ ಮಂದಿಯನ್ನು ಉಳಿಸಿದ್ದಾನೆ. ಆದರೆ ಮಾರಕಾಸ್ತ್ರಗಳ ಪ್ರಯೋಗದಿಂದ ಅದೇ ಮಾನವ ಲಕ್ಷಾಂತರ ಮಂದಿಯನ್ನು ಕೊಲ್ಲುತ್ತಾನೆ. ಎಲ್ಲಿದೆ ಪ್ರಗತಿ?

ಮತ್ತೆ, ಜೀವನದ ಉದ್ದೇಶವೇನು?

ಉದ್ದೇಶ ಏಕಿರಬೇಕು? ಈಗ ಹೀಗಿರುವುದೇ ಜೀವನ. ಏನು ಮಾಡಬೇಕೆಂಬುದನ್ನು ನೀವೇ ನಿರ್ಧರಿಸಿಕೊಳ್ಳಿ. ಇದರಲ್ಲಿ ನಿಮಗೆ ಹಿಂದಿನವರ ತತ್ತ್ವೋಪದೇಶದಿಂದಲೂ ಪ್ರಯೋಜನವಿಲ್ಲ. ಏಕೆಂದರೆ ಒಬ್ಬೊಬ್ಬ ಮನುಷ್ಯನೂ ಭಿನ್ನ. ನಿಮ್ಮಂತಹ ಒಬ್ಬ ವ್ಯಕ್ತಿ ಹಿಂದೆ ಬಂದಿಲ್ಲ, ಮುಂದೆ ಬರುವುದಿಲ್ಲ.

ಇದೇನಿದು ಈಗ ತಾನೆ ಮನುಷ್ಯನಿಗೂ ಪ್ರಾಣಿಗಳಿಗೂ ವ್ಯತ್ಯಾಸವಿಲ್ಲ ಎನ್ನುವವರು ಮರುಕ್ಷಣವೇ ಒಬ್ಬೊಬ್ಬ ಮನುಷ್ಯನೂ ಭಿನ್ನ ಎನ್ನುತ್ತಿದ್ದಾರಲ್ಲ?

'ಯು.ಜಿ. ಮಾತಿನ ಸ್ವಾರಸ್ಯವೇ ಅದು. ಒಂದೊಂದು ಮಾತನ್ನೂ ಆಯಾ ಮಾತಿನ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳಬೇಕು. ನನ್ನ ಬಳಿಗೆ ಬರಬೇಡಿ. ನನ್ನಿಂದ ನಿಮಗೆ ಯಾವುದೇ ಪ್ರಯೋಜನವೂ ಆಗಲಾರದು ಎಂದು ಹೇಳುತ್ತಿರುವಂತೆಯೇ, ಬಂದಿರುವವರು ಗಂಟಿಗಟ್ಟಲೆ ಎದ್ದು ಹೋಗದಂತೆ ಮಾತಿನ ಪೋಡಿ ಬೀಸುತ್ತಾರೆ. ನೂರಕ್ಕೆ ತೊಂಬತ್ತು ಭಾಗ ಅವರ ಮಾತಿನಲ್ಲಿ ತೋರುವುದು ವಿನೋದದ ಲಾಸ್ಯ. ಜೀವನವನ್ನು ಹೊರಲಾರದ ಹೊರೆ ಎಂದು ಭಾವಿಸಿ, ಇದರಿಂದ ಮುಕ್ತಿ ಪಡೆ ಎಂದು ಬೋಧಿಸುವ ವೇದಶಾಸ್ತ್ರ ಪಂಡಿತರಿಗೆ ವಿಭಿನ್ನವಾಗಿ, ಜೀವನವನ್ನು ಮಲ್ಲಿಗೆ ಹೂವಿನಷ್ಟು ಹಗುರ ಎನಿಸುವಂತಹ ಲಘು ಪ್ರವೃತ್ತಿ.

ಬಹುಶಃ ಜನ ಯು.ಜಿ. ಅವರಿಂದ ಆಕರ್ಷಿತರಾಗುವುದೇ ಈ ಕಾರಣದಿಂದ. ಒಂದರ್ಥದಲ್ಲಿ ಅವರು ಈಗಿರುವಂತೆಯೇ ಮುಕ್ತಿ ಪಡೆದವರು. ಅವರಿಗೆ ಬೇಕು ಬೇಡಗಳಾವುವೂ ಇದ್ದಂತೆ ತೋರುವುದಿಲ್ಲ. ಆಹಾರ ಅತ್ಯಂತ ಕನಿಷ್ಠ. ಇನ್ನು ಕಾಯಂ ವಸತಿ ಎನ್ನುವುದೂ ಇಲ್ಲ. ಕಳೆದ ಇಪ್ಪತ್ತು ವರ್ಷಗಳಿಂದಲಂತೂ ಜಂಗಮರಂತೆ ನಿರಂತರವಾಗಿ ಜಗತ್ತನ್ನು ಸುತ್ತುತ್ತಲೇ ಇರುವವರು. ಅವರ ಇಡೀ ಲಗೇಜಿನ ತೂಕ 20 ಕೆ.ಜಿ. ಈಗಂತೂ ಇದನ್ನೂ ಐದು ಕೆ.ಜಿ.ಗೆ ಇಳಿಸುತ್ತಿರುವರು.

ಯು.ಜಿ. ಅವರ ಮಾತುಗಳು ಒಮ್ಮೆಮ್ಮೆ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ವಿಚಾರಧಾರೆಗೆ ಬಹಳ ಹತ್ತಿರದಲ್ಲಿ ಬಂದಂತೆ ತೋರಿದರೂ ಮರುಕ್ಷಣವೇ ಉತ್ತರಧ್ರುವ ದಕ್ಷಿಣ ಧ್ರುವಗಳಷ್ಟು ದೂರ ಹೋಗುತ್ತವೆ. ಜಗದ್ಗುರು ಆಗಲೊಲ್ಲೆ ಎಂದು ಹೇಳುತ್ತಲೇ ಪೀಠ ಸ್ಥಾಪಿಸಿದ ಜೆ.ಕೆ. ಅವರ ಮಾತು ಮತ್ತು ಕೃತಿಯಲ್ಲಿನ ಅಂತರವನ್ನು ಯು.ಜಿ. ಖಂಡತುಂಡವಾಗಿ ಖಂಡಿಸುತ್ತಾರೆ. ಅವರ ಪ್ರತಿಷ್ಠಾನದ ಪುಸ್ತಕೋದ್ಯಮವನ್ನು ಗೇಲಿ ಮಾಡುತ್ತಾರೆ. ಯು.ಜಿ. ತಮ್ಮ ಹೆಸರಿನಲ್ಲಿ ಯಾವುದೇ ಪುಸ್ತಕ ಪ್ರಕಟಿಸಿಲ್ಲ, ಅವರ ಮಾತುಗಳು ಪುಸ್ತಕ ರೂಪದಲ್ಲಿ ಬಂದಿವೆ ನಿಜ, ಆದರೆ ಅದಕ್ಕೂ ತಮಗೂ ಯಾವುದೇ ಸಂಬಂಧವೂ ಇಲ್ಲ ಎನ್ನುತ್ತಾರೆ. ನನ್ನ ಮಾತುಗಳಿಗೆ ಯಾವುದೇ ಕಾಪಿರೈಟ್ ಇಲ್ಲ, ಬೇಕಿದ್ದರೆ ಅವನ್ನು ನಿಮ್ಮ ಮಾತುಗಳೆಂದು ನಿಮ್ಮದೇ ಹೆಸರಿನಲ್ಲಿ ಪ್ರಕಟಿಸಿಕೊಳ್ಳಿ ಎನ್ನುತ್ತಾರೆ.

ಖ್ಯಾತ ತಾರೆ ಪರ್ವೀನ್ ಬಾಬಿ ಯು.ಜಿ. ಅವರನ್ನು ಎಂದೂ ಯಾರನ್ನೂ ಸ್ವಾರ್ಥಕ್ಕಾಗಿ ಬಳಸಿಕೊಳ್ಳದ ಮನುಷ್ಯ ಎಂದು ಕರೆದರು. ನಿಮಗೆ ಯು.ಜಿ. ಕೊಡುಗೆ, ಅದು ಅವರ ಕೊಡುಗೆಯೆಂದು ನಿಮ್ಮ ಅರಿವಿಗೇ ಬಾರದಷ್ಟು ಸೂಕ್ಷ್ಮವಾಗಿರುತ್ತದೆ ಎಂದು ಮಹೇಶ್ ಭಟ್ ಬಣ್ಣಿಸುತ್ತಾರೆ.

● 5ನೇ ಪುಟ ನೋಡಿ ●

ಯು.ಜಿ

● ಒಂದನೇ ಪುಟದಿಂದ ●

'ಯು.ಜಿ.- ಎಂಥಾ ಮನುಷ್ಯ! ಎಂಬ ಪುಸ್ತಕದ ಹಸ್ತಪ್ರತಿ ಸಿದ್ಧಪಡಿಸಿರುವ ಮಹೇಶ್ ಭಟ್ ಪ್ರಕಾರ ಯು.ಜಿ. ಸಂಪರ್ಕಕ್ಕೆ ಬಂದವರ ವ್ಯಕ್ತಿತ್ವ ಆಂತರಿಕವಾಗಿ ಚುರುಕಾಗುತ್ತದೆ.

ವಿದ್ವಾಂಸರು ಯು.ಜಿ. ಅವರ ಮಾತುಗಳನ್ನು ಉಪನಿಷತ್ತುಗಳೊಂದಿಗೆ ಹೋಲಿಸುತ್ತಾರೆ. ಅವರ ಸ್ಥಿತಿಯನ್ನು ಬುದ್ಧ ರಮಣರ ಸ್ಥಿತಿಗೆ ಹೋಲಿಸುತ್ತಾರೆ. ಆದರೆ ಯು.ಜಿ. ಮೂಲಭೂತವಾಗಿ ಇಂತಹ ಹೋಲಿಕೆಗಳನ್ನೆ ಒಪ್ಪುವುದಿಲ್ಲ, ತಮ್ಮ ಸ್ಥಿತಿಯನ್ನು ಸಹಜಸ್ಥಿತಿ ಎಂದು ಕರೆಯುವ ಅವರು, ಅದನ್ನು ವ್ಯಾಖ್ಯಾನ ಮಾಡಲೊಲ್ಲರು.

ಅವರು ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳುವುದು ಒಂದು ಮಾತನ್ನು ಮಾತ್ರ: ಈ ಸಹಜ ಸ್ಥಿತಿ ಯಾವುದೇ ಧ್ಯಾನ, ಯೋಗ, ಆಚಾರಗಳಿಂದ ಬಂದುದಲ್ಲ, ಅದು ತಾನಾಗಿಯೇ ಉಂಟಾಗುವ ಒಂದು ಜೈವಿಕ ಪ್ರಕ್ರಿಯೆ. ಇದು ಹೇಗೆ ಉಂಟಾಯಿತೆಂಬುದನ್ನು ನಾನು ಹೇಳಲಾರೆ. ಅದು ಎಂದೋ ಒಂದು ದಿನ ನಿಮಗೂ ಉಂಟಾಗಬಹುದು. ಆದರೆ ಅದನ್ನು ಮೋಕ್ಷ, ನಿರ್ವಾಣ, ಪರಮಸುಖ ಎಂದೆಲ್ಲ ಬಗೆಯಬೇಡಿರಿ. ಅದರ ಪರಿಣಾಮ ಒಂದು ಪಿಡ್ಡುತ್ ತಂತಿಯನ್ನು ಸ್ಪರ್ಶಿಸಿದಷ್ಟೇ ತೀವ್ರತರ.

ಯು.ಜಿ. ಅವರು ಸಹಜಸ್ಥಿತಿ ತಲುಪಿದ್ದು 49ನೆಯ ವರ್ಷದಲ್ಲಿ ಸಂಭವಿಸಿದ ಹಲವಾರು ಮನೋದೈಹಿಕ ಬದಲಾವಣೆಗಳಿಂದ. ಅವರು ಹೇಳುವಂತೆ ಅವರ ಜೀವನವೃತ್ತಾಂತ ಅಲ್ಲಿಗೆ ಮುಗಿಯಿತು. ಇನ್ನು ಹೇಳುವುದೇನೂ ಇಲ್ಲ!

ಆದರೂ ಈ ಈ ಸಹಜ ಸ್ಥಿತಿಯನ್ನು ಅರ್ಥಮಾಡಿಕೊಳ್ಳಲಾರದೇ ಒದ್ದಾಡುವವರಿಗೆ ಅವರ ಒಡನಾಡಿಗಳಲ್ಲೊಬ್ಬರಾದ ಬ್ರಹ್ಮಚಾರಿ ಶಿವರಾಮ್ ಅವರ ಮಾತುಗಳನ್ನು ಉಲ್ಲೇಖಿಸಬಹುದು: ಸ್ವಲ್ಪ ಸಾವಕಾಶದಿಂದಿರಿ, ಯು.ಜಿ. ಅವರಿಗೇ ಈ ಸಹಜಸ್ಥಿತಿ ತಲುಪಲು 49 ವರ್ಷಗಳು ಬೇಕಾದವು!

DELHI MID DAY, Saturday, March 23, 1991

By A. R. K. PRASAD

The Anti-Guru is here

U.G. Krishnamurti, called the Cosmic Naxalite, has arrived in the Capital. He does not proclaim "Come ye all and listen to me". Yet if you do, it will be an electrifying experience. Not that you will be "born again"; not that you will give up wine, women and wealth and tread a spiritual path. But the pure dynamite of his statements will threaten to blast everything that you have taken for granted.

Here are some samples, "Love is fascist; sex is violence; thinking is born out of some sort of neuorological defect in the human body; charity is the most vicious and vulgar invention of religion; thought can only create problems but cannot help us to solve them; if humanity is to be saved from the chaos of its own making, it has to be saved from the saviours of mankind; all the political ideologies are the warty outgrowth of the religious thinking of man; all questions are born out of the answers that we already have; the human organism is not interested in your wonderful religious ideas, peace, bliss, beatitude or any such thing. Its only interest is its own survival; what society or culture has placed before us as the goal for all of us to reach and attain is the enemy of this living organism; mankind is a virus on this earth."

U G Krishnamurti is well known in spiritual circles as an anomalous, enigmatic, and iconoclastic figure. He has been variously described as the "Un-Guru", the "Raging Sage", and also as the "Don Rickles of the Guru Set". Never have the foundations of human civilisation been subject to such devastating attack as by this seventy-two year old dynamo.

This is what Mr T R Ragunath, Professor of Philosophy in McMaster University, USA, has to say of U G: Unlike J Krishnamurti, U G does not give "Talks" to the general public, or "interviews" to VIPs. He keeps no journals or notebooks and makes no "commentaries on living". There is an unusual but authentic atmosphere of informality around U.G. You don't have to beg the favour of some pompous "devotee" or "worker" to meet and talk with him. UG's doors, wherever he happens to be, are always open to visitors. In striking contrast to most contemporary gurus, U.G. does not appear to discriminate between his visitors on grounds of wealth, position, caste, race, religion, or nationality.

Although seventy-two, UG continues to travel around the world in response to invitations from his friends. His "migratory" movements over the globe have earned him a rather devoted circle of friends in many parts of the world including China. UG is in Delhi now at the invitation of his friend, Frank Noronha (21/88, Lodi Colony). When asked about his relationship with UG, said Frank, "I wish I knew. I am just a UG freak like somebody else is some other kind of freak. He is simply my most beloved friend. You know, you need someone with whom you can be **absolutely** yourself. To me that person is UG. Call him God, Guru or what you like".

U G heads no organisation and does not believe in the personality cult or in a following. He is hated by many a godman and godwoman because he has been warning the people against them. He says, "it is these messiahs who are maniac depressive individuals who are responsible for the mess that the people find themselves in". He dubs all talks of moksha, nirvana, search for truth as pure hoax practised by spiritual conmen. UG says "all these spiritual experience and visions are born out of disturbance in the metabolism of the body". In a television interview at Amsterdam, he suggested that if we want to radically change the human conditions, we have to change human beings first, and that genetic engineering may be the most effective means." But he warns, "That will be the end of the individual".

All talk of moksha, nirvana, search for truth is pure hoax practised by spiritual conmen. Love is fascist, sex is violence, thinking is born out of some sort of neuorological defect in the human body.

U. G. Krishnamurti

UG maintains that each individual is unique. Therefore, even if there is something like enlightenment it will be unique for every individual. Says U G. "If there is anything like super- consciousness or higher consciousness, you are as much an expression of that as any of the claimants to that cosmic power. Every dog, every cat, every pig, every cow, the garden slug, even Chengiz Khan and Hitler are an expression of that same thing. Why should nature or some cosmic power, if there is one in this world, need the help of somebody as an instrument to express itself and help others?"

UG also has some interesting views on social issues. The anti-bomb movement is a good example. UG argues that the bomb is only an extension of the structure which has created the need for the policeman. "The policeman exists in order to protect my little property from perceived threats. The bomb, in just the same way exists in order to protect the collective property of the society or nation from perceived threats". Another example is the feminist movement. He says that the feminist movement will not succeed as the woman depends upon the man for her sexual needs.

UG is notorious for his response to the 60's slogan "Make love, not war". He retorts that making love is war! For UG love-making and war-making spring from the same source, the separative structure of thought. They both presuppose a division between the "self" and the "other". This is why U G does not take kindly to fashionable talk about "loving relationships". He points out that the search for relationships of any kind spring from a sense of isolation, an isolation created by the separative thought structure. What one wants is to fill the emptiness or void with someone. It is a process of self-fulfillment, self-gratification.

The significance of UG lies in his radical and original critique of tradition, particularly the religious and spiritual tradition. His most important contribution is that, for the first time in history, the essence of what would be considered as "spiritual experience" is expressed in physical and physiological terms, in terms of the functioning of the body. This opens a new perspective on human potential.

U. G. KRISHNAMURTHY

Genius, cynic, but 'no guru'

By Jaspreet Kindra

U. G. Krishnamurthy. Called UG, born on July 9, 1918. That makes him 73. He makes no claims to being a philosopher or as thinker — not even a guru. ("If Mahesh thinks so, I feel sorry for him".) "So why do you want to interview me, my opinion is not of more importance than that of the girl making coffee inside. But then he says it, since you've got to make money (I would prefer to call it doing my job). He admits there is nothing wrong in making money. That was what he had been telling Mahesh Bhatt on the phone some time back, "you are only making money now, make lots of it enough to keep all of us going." Like it or not but he does enjoy it — the publicity. He shows you the video cassette, his latest interview for Australian television.

At last we get down to the interview. Then he tells you. He hates being quoted. Some help. The other journalists keep doing that, he explains, he doesn't like it. "You can make something out of anything I say, suits me fine. I tell him, may be his opinion is not influenced by anything which makes it valuable hence sought after, I reason. He has caught the word 'influence'. (I have to quote you Mr U.G.) "I am the luckiest man alive. Everything I had read, heard (influences) has been flushed out of my system. He is he, living his own life. "I can't live anyone else's lives for them." He has warmed up now. He hates it — the so-called

culture and what you call tradition". Everything is forced down one's throat. He has got rid of it all now — but since it doesn't fit into the value system the traditional thought — that there is a God, religion ... All crap" he stays away from it all. Does he come up with such statements to shock people? He doesn't, he tells you quietly. People come and talk to him, ask him things, he doesn't go to anyone, he reasons.

Talking about religion, he reveals that people actually go to the temple because of material wants — nothing else. "If I say I don't believe in God, I am automatically labelled an atheist — I am not an atheist. An atheist is someone who goes about destroying the concept of God and converting believers into non-believers", he explains.

Does he believe in life after death? He scornfully puts it — what are you talking about living — we are already dead. Since he sounds kind of disappointed, you ask him about the present situation prevailing in the country — would he justify violence? "Anything borne out of thought is violent — there is always a battle going on within you. The violence is already there, so you won't resolve anything by condemning it. Another quote — "the utopia they are promising will always be a dream." He elucidates — what do we have in common food? No. Language? No. We are economically dependent on each other — you point out. "So that's it. Why don't we admit that — that is what binds up and stop all that crap about unity in diversity." He is laughing — what will India do internationally — they must set their own house in order first. We have no role to play. He candidly admits that he comes here because he can 'stretch my dollar' here and so do all other foreigners.

How does he react to power? "Everyone loves power, even knowledge is not gained for the sake of knowledge, it's done to assert your superiority over the illiterate. You have enough now! And don't quote too much. I used to think I was the first one to have called Freud a fraud, G. K. Chesterton had already done that. "Some day the computer will call our bluff". And he excitedly shows you his new word bank — it is a bank of words in all the European languages. And is he proud of it.

No big deal. Anyone can talk like that. But then who dares do it? Sorry about the quotes UG, but I have to make money, right?

Hawker held with porn photos

Evening News Correspondent

NEW DELHI, Jan. 7 — Zalim Ahmed, a resident of Seelampur, was yesterday arrested by the vigilance department of the Central District of the Delhi Police for displaying obscene photos in the public.

According to the police, Zalim allegedly was in possession of an album with obscene photographs with which he used to attract people and sell his medicines. The police said that the accused used to sit down anywhere on a road side and attract people with his collection.

Later after some other small talk he would entice them into buying medicines from him. Following information yesterday the police conducted a raid and nabbed him.

Decision on land for Harijans

Evening News Correspondent

NEW DELHI, Jan. 7

In a meeting held recently between Delhi Chief Secretary R. K. Takkar and Development Commissioner Virender Singh it was decided that land allotted to landless and "Harijan" families under the 20-point programme would

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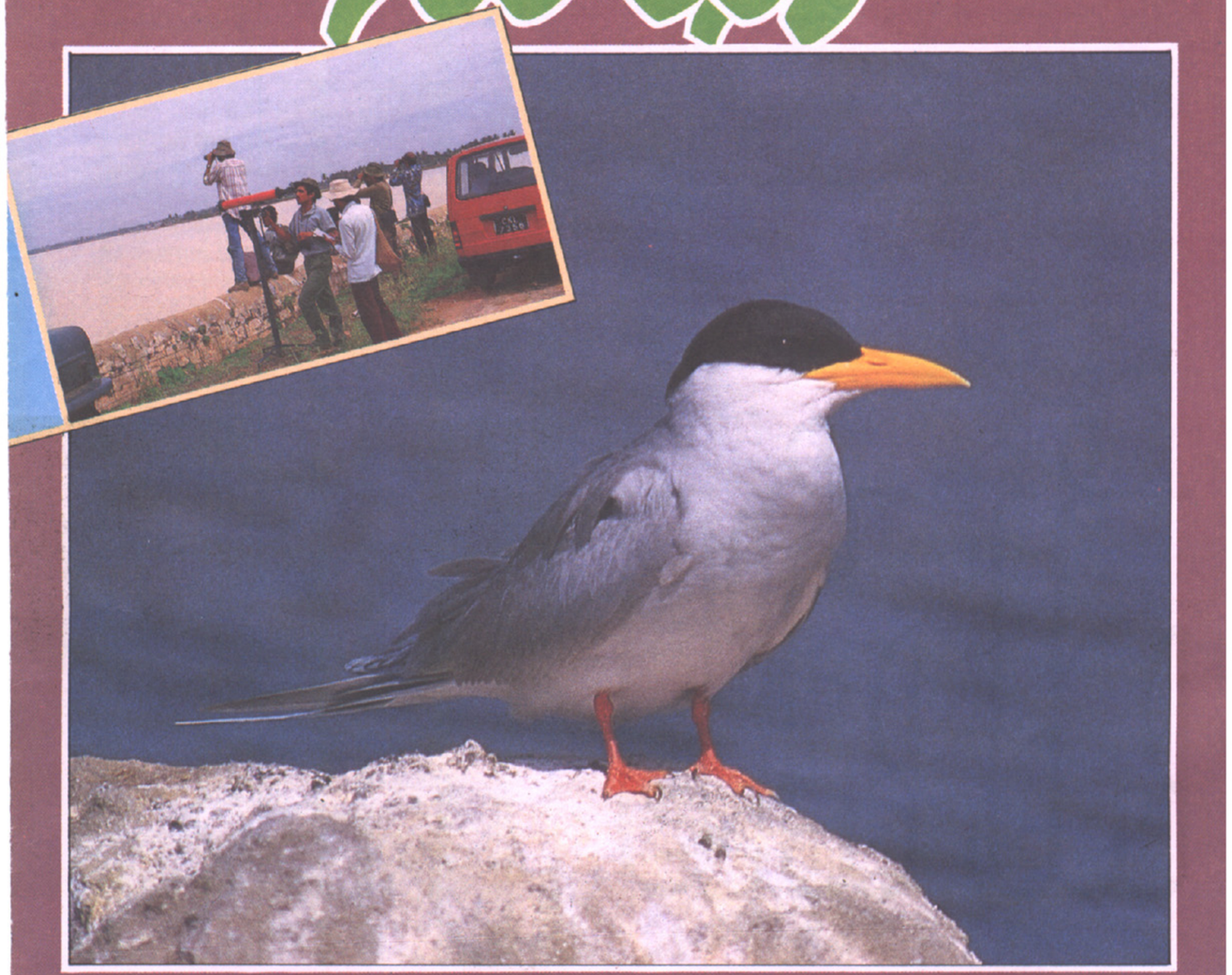


ನೆಲ–ಜಲ ರಕ್ಷಣೆಗೆ ಪಕ್ಷಿ ಗಣತಿ

ನೀರು ಹಕ್ಕಿ ಲೆಕ್ಕಪತ್ರ:

ಬಂದವನ್ನು-ಹೊರಬಂದವನ್ನು ?

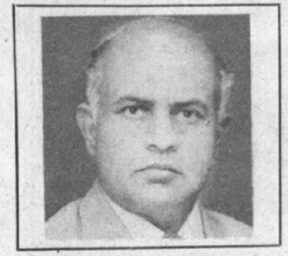
ಡಾ. ಎಂ. ಮಾದಯ್ಯ

ಭಾರತೀಯ ಅರ್ಥಶಾಸ್ತ್ರ ಸಂಘದಂಥ ಸುಪ್ರತಿಷ್ಠಿತ ಸಂಘದ ಈ ವರ್ಷದ ಅಧ್ಯಕ್ಷರಾಗಿ. ಅದರ ಆಶ್ರಯದಲ್ಲಿ ನಡೆಯಲಿರುವ ಮುಂದಿನ ಅರ್ಥಶಾಸ್ತ್ರ ಸಮ್ಮೇಳನದ ಅಗ್ರಾಸನ ವಹಿಸಲಿರುವ ಡಾ. ಎಂ. ಮಾದಯ್ಯ ಕನ್ನಡಿಗರು.

ಮಳವಳ್ಳಿ ತಾಲ್ಲೂಕಿನ ದುಗ್ಗನಹಳ್ಳಿಯಲ್ಲಿ ಹುಟ್ಟಿದ (ಏಪ್ರಿಲ್ 24, 1936) ಡಾ. ಎಂ. ಮಾದಯ್ಯನವರ ತಂದೆ ತಾಯಿ ಅನಕ್ಷರಸ್ಥರು. ಅವರ ಒಂದೇ ಹಂಬಲವೆಂದರೆ ತಮ್ಮ ಮಗ ತಮ್ಮಂತಾಗಬಾರದು. ವಿದ್ಯಾವಂತನಾಗಬೇಕು.

ಡಾ. ಮಾದಯ್ಯ ತಂದೆ ತಾಯಿಯರ ನಿರೀಕ್ಷೆಯನ್ನು ಸುಳ್ಳು ಮಾಡಲಿಲ್ಲ. ಹಟ್ಟೂರಿನಲ್ಲೇ ಮೊದಲ ವಿದ್ಯಾಭ್ಯಾಸ ಪಡೆದು ಮಳವಳ್ಳಿಯಲ್ಲೂ ಮೈಸೂರಿನಲ್ಲಿ ಮುಂದಿನ ಶಿಕ್ಷಣ ಪಡೆದ ಮಾದಯ್ಯನವರಿಗೆ ಬಡತನದ ಅರಿವು ಚೆನ್ನಾಗಿ ಆಗಿತ್ತು ಅವರು ವಿದ್ಯೆಗಾಗಿ ದುಗ್ಗನಹಳ್ಳಿಯಿಂದ ಮಳವಳ್ಳಿಗೆ ಪ್ರತಿದಿನವೂ ನಡೆದುಹೋಗಿ ಬರುತ್ತಿದ್ದರು. ಜನರ ಬಡತನ, ನಿರುದ್ಯೋಗಗಳನ್ನು ಹೋಗಲಾಡಿಸುವ ವಿದ್ಯೆ ಕಲಿಯಬೇಕೆಂಬುದು ಅವರ ಹಂಬಲವಾಗಿತ್ತು ಅರ್ಥಶಾಸ್ತ್ರ ಈ ವಿಷಯವನ್ನು ಕುರಿತದ್ದು ಎಂಬುದೇ ಮುಖ್ಯವಾಗಿ ಅವರು ಅರ್ಥಶಾಸ್ತ್ರವನ್ನು ಆರಿಸಿಕೊಳ್ಳಲು ಕಾರಣ.

ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಅರ್ಥಶಾಸ್ತ್ರ ಎಂ.ಎ. ಗಳಿಸಿದ ಮಾದಯ್ಯನವರು ತಾವು ಓದಿದ ಕಾಲೇಜಿನಲ್ಲೇ ಅಧ್ಯಾಪಕರಾದರು. ಫುಲ್‌ಬ್ರೈಟ್ ಪ್ರಯಾಣ ಅನುದಾನ ಪಡೆದು ಅಮೆರಿಕಕ್ಕೆ ಹೋಗಿ ದಕ್ಷಿಣ ಇಲಿನಾಯ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ಡಾಕ್ಟೊರೇಟ್ ಗಳಿಸಿದರು. ಆ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲೂ ಸೆಂಟ್ರಲ್ ಮಿಷಿಗನ್ ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲೂ ಅಧ್ಯಾಪಕರಾಗಿ ಉಪಪ್ರಾಧ್ಯಾಪಕರಾಗಿ ಕೆಲಸ ಮಾಡಿದರು. ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯಕ್ಕೆ ಹಿಂದಿರುಗಿದ ಮೇಲೆ ಉಪಪ್ರಾಧ್ಯಾಪಕರಾಗಿ. ಅನಂತರ ಪ್ರಾಧ್ಯಾಪಕ ಹುದ್ದೆಗೆ ಹಾಗೂ ಅರ್ಥಶಾಸ್ತ್ರ ವಿಭಾಗದ ಮುಖ್ಯರ ಸ್ಥಾನಕ್ಕೆ ಏರಿದರು. ಬೆಳವಣಿಗೆ ಆಯೋಜನಾ ಅರ್ಥಶಾಸ್ತ್ರ, ಅಂತರರಾಷ್ಟ್ರೀಯ ಅರ್ಥಶಾಸ್ತ್ರ, ಹಣ ಅರ್ಥಶಾಸ್ತ್ರ ಮತ್ತು ಅಂತರರಾಷ್ಟ್ರೀಯ ಹಣಕಾಸು. ವ್ಯಷ್ಟಿ– ಸಮಷ್ಟಿ ಆರ್ಥಿಕ ಸಿದ್ಧಾಂತ – ಇವು ಡಾ. ಮಾದಯ್ಯನವರ ವಿಶೇಷ ಪರಿಣತಿಯ ಕ್ಷೇತ್ರಗಳು.



ಅನೇಕ ವಿದ್ಯಾರ್ಥಿಗಳನ್ನು ಡಾಕ್ಟೊರೇಟ್ ಪದವಿಗೆ ತಯಾರುಮಾಡಿ ಸ್ವತಃ ಅನೇಕ ಸಂಶೋಧನ ಲೇಖನಗಳನ್ನೂ ಪುಸ್ತಕಗಳನ್ನೂ ಬರೆದಿರುವ ಡಾ. ಮಾದಯ್ಯನವರಿಗೆ ವಿಶೇಷ ಖ್ಯಾತಿ ತಂದುಕೊಟ್ಟಿರುವ ಕೃತಿಗಳೆಂದರೆ 'ಹಣಕಾಸು ಮಧ್ಯಸ್ಥಗಾರಿಕೆ. ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ ಮತ್ತು ಹಣ ನೀತಿ'. 'ಭಾರತೀಯ ಅರ್ಥ ವ್ಯವಸ್ಥೆ'. 'ಅರ್ಥಶಾಸ್ತ್ರದ ತತ್ವಗಳು'. ಕರ್ನಾಟಕದ ಅರ್ಥ ವ್ಯವಸ್ಥೆಯ ಬೆಳವಣಿಗೆ. ಸಮಸ್ಯೆಗಳು ಮತ್ತು ಅಭಿವೃದ್ಧಿ' ಇವು ಅವರ ಇಂಗ್ಲಿಷ್ ಕೃತಿಗಳು. 'ಹಣ ಮತ್ತು ಬ್ಯಾಂಕಿಂಗ್' ಕುರಿತ ಪುಸ್ತಕ ಕನ್ನಡದ್ದು. ಭಾರತದಲ್ಲಿ ಬಡತನ. ನಿರುದ್ಯೋಗ ಮತ್ತು ಆರ್ಥಿಕ ಅಭಿವೃದ್ಧಿ, ಉತ್ತರ– ದಕ್ಷಿಣ ಆರ್ಥಿಕ ಸಂವಾದ. ನೊಬೆಲ್ ಪ್ರಶಸ್ತಿ ವಿಜೇತ ಅರ್ಥಶಾಸ್ತ್ರಜ್ಞರು ಮುಂತಾದ ವಿಷಯಗಳನ್ನು ಕುರಿತು ಅವರು ಸಂಶೋಧನೆಯಲ್ಲಿ ನಿರತರಾಗಿದ್ದಾರೆ.

ದೇಶ ವಿದೇಶಗಳ ಅನೇಕ ಸಮ್ಮೇಳನ– ವಿಚಾರ ಸಂಕಿರಣಗಳಲ್ಲಿ ಭಾಗವಹಿಸಿರುವ ಡಾ. ಮಾದಯ್ಯನವರು ಪೂರ್ಣೋದ್ಯೋಗ ಮತ್ತು ಬ್ಲಾಕ್ ಯೋಜನೆ. ಬರಪೀಡಿತ ಪ್ರದೇಶ ಕಾರ್ಯಕ್ರಮ ಮುಂತಾದ ವಿಷಯಗಳನ್ನು ಕುರಿತು ರಾಜ್ಯ ಸರ್ಕಾರಕ್ಕಾಗಿ ಸಂಶೋಧನೆ. ಸರ್ವೇಕ್ಷಣೆ ನಡೆಸಿದ್ದಾರೆ. ಮೈಸೂರು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದ ಸಿಂಡಿಕೇಟ್. ಸೆನೆಟ್. ಅಕಾಡೆಮಿಕ್ ಮಂಡಲಿ ಮುಂತಾದವುಗಳ ಸದಸ್ಯರೂ ಆಗಿ ಅನುಭವ ಪಡೆದ ಡಾ. ಮಾದಯ್ಯ ಒಬ್ಬ ಪ್ರತಿಭಾವಂತ ಕನ್ನಡಿಗರು. ಸಾಮಾಜಿಕ ಕಳಕಳಿಯುಳ್ಳ ವಿದ್ವಾಂಸರು. ●

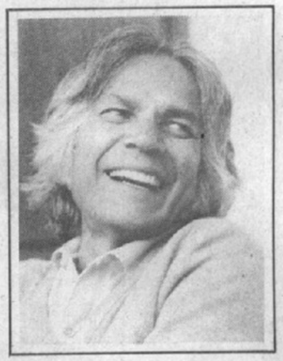
ಯು.ಜಿ.

'ಏನು ಜೀವನದರ್ಥ? ಏನು ಪ್ರಪಂಚಾರ್ಥ? ಏನು ಜೀವಪ್ರಪಂಚಗಳ ಸಂಬಂಧ? ಕಾಣದಿಲ್ಲಿರ್ಪುದೇ. ನಾನುಮುಂಟೆ? ಅದೇನು? ಜ್ಞಾನಪ್ರಮಾಣವೇಂ?' ಎಂಬ ಡಿವಿಜಿ ಅವರ ಮಂಕುತಿಮ್ಮನ ಪ್ರಶ್ನೆ ಮಾನವನಿಗೆ ತಿಳಿವು ಬಂದಾಗಿನ ಕ್ಷಣದಷ್ಟೇ ಹಳೆಯದು. ಸದಾ ಅವನನ್ನು ಕಾಡಿಸುತ್ತಿರುವಂಥದು.

ಹನ್ನೊಂದನೆಯ ಶತಮಾನದಲ್ಲಿ ಬದುಕಿದ್ದ ಪಾರ್ಸೀ ಕವಿ ಉಮ್ಮರ್ ಖಯಾಮ್ ಕಂಡುಕೊಂಡ ಉತ್ತರವಿದು : 'ಕೈಗೆ ಸಿಲುಕಿದ ಕಹಿಯ ಫಲವನೇನರಸುವುದು. ಮುದವ ಕಣ್ಗೆಂಬಾದ ದ್ರಾಕ್ಷಿ ಬೇರುಕಿರೆ?'

ಇಪ್ಪತ್ತನೆಯ ಶತಮಾನದ ಯುಜಿ ಹೇಳುತ್ತಾರೆ : ಹುಡುಕಾಟದಿಂದ ಫಲವಿಲ್ಲ. ಇರಿ. ಬದುಕಿ. ಸಾಕು.

ಸಂಸ್ಕೃತಿ ಒಡ್ಡಿದ ಬೊಟ್ಟಿಯ ಬಯಕೆಗಳನ್ನೂ ಗುರಿಗಳನ್ನೂ ಎದುರಿಗಿಟ್ಟುಕೊಂಡಿರುವುದೇ ಮಾನವನ ಸಮಸ್ಯೆಯ ಮೂಲ. ಪ್ರಬೋಧ. ಜ್ಞಾನೋದಯ. ಮನಶ್ಶಾಂತಿ. ಪ್ರಗತಿ. ಪ್ರಪಂಚವನ್ನು ಬದಲಿಸುವ ಅಗತ್ಯ– ಇಡೀ ಬದುಕಿನ ಉದ್ದಕ್ಕೂ ನಾವು ಇವಕ್ಕಾಗಿ ಯತ್ನ ನಿರತರಾಗಿದ್ದೇವೆ. ಫಲವೇನು?



'ಅನೇಕರಿಗೆ ಗುರು ಎನಿಸಿರುವ ಯುಜಿ ಇತರ ಗುರುಗಳಂತಲ್ಲ. ಗುರುಗಳೆಲ್ಲ, ಭಗವಾನರೆಲ್ಲ ಈ ತಿಳಿವಿಗೆ, ಮುಕ್ತಿಗೆ, ಪರಿವರ್ತನೆಗೆ ಸುಳ್ಳುಸುಳ್ಳೇ ಬೇಡಿಕೆ ಸೃಷ್ಟಿಸಿದ್ದಾರೆ. ಈ ಬೇಡಿಕೆ ಪೂರೈಸಲು ಅವರೇ ನಾನಾ ತಂತ್ರಗಳನ್ನು, ಧ್ಯಾನಗಳನ್ನು ಮಾರಾಟ ಮಾಡುತ್ತಾರೆ. ಮನಸ್ಸು, ಚೈತನ್ಯ, ಆತ್ಮ ಎಂಬುದೇ ಇಲ್ಲ. ಆದ್ದರಿಂದ ಅದರ ಪರಿವರ್ತನೆಯ ಪ್ರಶ್ನೆಯೇ ಇಲ್ಲ. ಆದ್ದರಿಂದಲೇ ನಾನೇನೂ ಬೋಧಿಸುವುದಿಲ್ಲ.'

ತಿಳಿಯಾದ ಆವೇಶವಿಲ್ಲದ ಮಾತು. ಆದರೆ ಅದರಲ್ಲಿ ಕಾವಿಲ್ಲದಿಲ್ಲ. ಉತ್ಸಾಹವಿಲ್ಲದಿಲ್ಲ.

ಯುಜಿ ಅವರ ಅಭಿಪ್ರಾಯದಲ್ಲಿ ಮನುಷ್ಯ ನಿಸರ್ಗದ ಭಾಗ. ಯಾವುದೋ ಘಟ್ಟದಲ್ಲಿ ಅವನಲ್ಲಿ ಸ್ವಪ್ರಜ್ಞೆ ಮೂಡಿತು. ಅದರೊಂದಿಗೆ ಭೇದ ಆರಂಭವಾಯಿತು. ಆತ್ಮ ಅನಾತ್ಮ ಎಂಬ ಜಿಜ್ಞಾಸೆ ತೊಡಗಿತು. ಆಗ ಧರ್ಮ ಬಂದು. ಆಡಂಬರದ ಭ್ರಮೆಯನ್ನು ಸೃಷ್ಟಿಸಿತು : ಇಡೀ ನಿಸರ್ಗ ವ್ಯವಸ್ಥೆ ತನಗಾಗಿಯೇ ಸೃಷ್ಟಿಯಾದ್ದು ಎಂದು ಆತ ಭ್ರಮಿಸಿದ. ಹೀಗಾಗಿ ನಾವು ನಿಸರ್ಗವನ್ನು ಶೋಷಿಸುತ್ತಿದ್ದೇವೆ. ಎಲ್ಲವನ್ನೂ ನಾಶಮಾಡಲು ಸಿದ್ಧವಾಗಿದ್ದೇವೆ.

ಮಿದುಳಿನ ಕಲಾಪಕ್ಕೆ ನಾವು ಕೊಟ್ಟಿರುವ ಹೆಸರೇ ಮನಸ್ಸು ಎನ್ನುತ್ತಾರೆ ಯುಜಿ. ನಾನು, ಅಹಂ ಎಂಬುದು ಮಗುವಿನಲ್ಲಿ ಹುಟ್ಟಿಕೊಳ್ಳುತ್ತದೆ.

ಯುಜಿ ಎಂದೇ ಪ್ರಖ್ಯಾತರಾದ ಎಪ್ಪತ್ತೆರಡು ವರ್ಷ ವಯಸ್ಸಿನ ಉಪ್ಪುಲೂರಿ ಗೋಪಾಲಕೃಷ್ಣಮೂರ್ತಿ ಮದ್ರಾಸಿನ ಅಡ್ಯಾರಿನಲ್ಲಿ ಬೆಳೆದರು. ಅವರು ಅಧ್ಯಾತ್ಮದ ಗಾಳಿಯನ್ನೇ ಸದಾ ಉಸಿರಾಡುತ್ತಿದ್ದರು. ಸ್ವಾಮಿ ಶಿವಾನಂದರಲ್ಲಿ ಯೋಗಾಭ್ಯಾಸ ಮಾಡಿದರು. ರಮಣ ಮಹರ್ಷಿಯನ್ನೂ ಸಂದರ್ಶಿಸಿದ್ದರು. ಮದುವೆಯನ್ನೂ ಮಾಡಿಕೊಂಡರು.

ಆದರೆ ಎಲ್ಲ ಪರಂಪರಾಗತ ಬೋಧನೆಗಳಲ್ಲೂ ಆಚಾರ ವಿಚಾರಗಳಲ್ಲೂ ಏನೋ ಎಡವಿದೆ ಎಂದೇ ಎನಿಸುತ್ತಿತ್ತು. ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಭಾಷಣಗಳನ್ನೂ ಕೇಳಿದರು. ಥಿಯಾಸಫಿ ಕುರಿತು ತಾವೂ ಅಮೆರಿಕೆಯಲ್ಲಿ ಭಾಷಣ ಮಾಡಿದರು.

ಈ ಪ್ರಪಂಚದಲ್ಲಿ ತಾವೂ ಏನಾದರೂ ಆಗಬೇಕು. ಹೆಸರು ಪಡೆಯಬೇಕು ಎಂಬ ವಾಂಛೆ ಹೊರಟುಹೋಯಿತು. ನಲವತ್ತೊಂಬತ್ತನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ಏನೋ ಆಯಿತು. ಭೌತಿಕ ಬದಲಾವಣೆ. ಒಳಗೆ ಏನನ್ನೋ ಸುಟ್ಟುಕೊಂಡ ಅನುಭವ. ಅನಾಹತ.'

ಯಾವುದೇ ಅನುಭವವನ್ನು ನಕಲು ಮಾಡುವ ಹಾಗಿಲ್ಲ. ಅದನ್ನು ಅಭಿವ್ಯಕ್ತಿಸುವ ಹಾಗೂ ಇಲ್ಲ. ಉತ್ತರ ಹುಡುಕುವ ಬಯಕೆ ಸುಟ್ಟುಹೋಯಿತು – ಎನ್ನುವ ಯುಜಿ ವರ್ಷದಲ್ಲಿ ನಾಲ್ಕು ತಿಂಗಳು ಭಾರತದಲ್ಲಿರುತ್ತಾರೆ.

– ಎಚ್ಚೆಸ್ಕೆ

कानपुर-लखनऊ-गोरखपुर-वाराणसी (इला.)-झांसी-मेरठ-आगरा (अलीगढ़)-बरेली (मुरादाबाद)-नई दिल्ली से प्रकाशित

जागरण

मंगलवार 4 फरवरी 1997 रजि. नं. डीएल 21042/97 राजधानी

फिल्म निर्देशक महेश भट्ट ने सोमवार को अपनी पुस्तक 'न खत्म होने वाली कहानी' राष्ट्रपति डा. शंकर दयाल शर्मा को भेंट की। उनके दाएं हैं अनुपम खेर और मनीषा कोइराला। (खबर पेज 2 पर) अशोक वाही

मैं 'डैमफूल' था, जो रजनीश से मिलने गया

जागरण संवाददाता

नई दिल्ली, 3 फरवरी। मैं डैमफूल था जो ओशो रजनीश से मिलने गया। मैं वहां बेवकूफ बनने गया था। यह उद्गार जाने-माने फ़िल्म निर्माता महेश भट्ट ने आज यहां अपनी पुस्तक के विमोचन अवसर पर व्यक्त किए।

महेश भट्ट द्वारा लिखित पुस्तक 'न खत्म होने वाली कहानी' का आज विमोचन किया गया। इस अवसर पर फिल्म अभिनेत्री मनीषा कोइराला, सोनी राजदान, फिल्म अभिनेता अनुपम खेर, प्रकाशक अरुण माहेश्वरी, साहित्यकार पदमा सचदेव मौजूद थे।

●महेश भट्ट की पुस्तक 'न खत्म होने वाली कहानी' का विमोचन

इस अवसर पर आयोजित सम्मेलन में श्री भट्ट ने बताया कि 'न खत्म होने वाली पुस्तक' मेरे अनुभवों का ब्यौरा है जिसे मैं जनता के बीच बांटना चाहता हूं। जो बात मैं फिल्म के पर्दे पर नहीं कह सकता, वह मैंने पुस्तक में लिखी है। इसमें मेरी निजी सोच और अनुभव गुंथे हैं।

श्री भट्ट ने कहा, लेखन में फिल्म से अधिक स्वतंत्रता है। उन्होंने बताया कि कैलिफोर्निया में धर्मगुरू यू.जी. कृष्णमूर्ति से मिलने के बाद मैंने 'सड़क', 'सारांश' जैसे फिल्में बनाई और लेखन की उनसे प्रेरणा ली। रजनीश से मिलने क्यों गए थे इसके जवाब में उन्होंने कहा, मैं डैमफूल था, यानी बेवकूफ था। चार-चार बरस एक मेडिटेशन के बाद मुझे उस दिशा में कुछ नहीं मिला।

फिल्म अभिनेत्री मनीषा कोइराला ने कहा, इस पुस्तक में फिल्मी हस्ती ने जो अपने अनुभव लिखे मुझे बहुत अच्छे लगे। यह पुस्तक पाठकों के लिए काफी उपयोगी होगी। साहित्यकार पदमा सचदेव ने कहा, महेश भट्ट की पुस्तक में जिज्ञासा है। यू जी एक सादा स्वभाव के व्यक्ति हैं।

पुस्तक में महेश भट्ट ने टकराव, भटकाव, न खत्म होने वाली कहानी, रजनीश से अतरंगता और मोह भंग पर विशेष रूप से लिखा है। महेश भट्ट अपनी पुस्तक में परवीन बाबी के बारे में तथ्य उजागर करते हुए लिखा है।

मशहूर अभिनेत्री परवीन बाबी 1980 से पहले अपना मानसिक संतुलन खो रही थी। उन्होंने अपने धर्म गुरू यू जी कृष्णामूर्ति से कहा था कि मैं स्विटजरलैंड में पागल होने जा रही हूं और मुंबई पहुंचकर तो एकदम पागल हो जाऊंगी।

परबीन बाबी के बारे में महेश भट्ट ने कई बातें बताई हैं। 4 अप्रैल 1984 को वह अपने जन्म दिन पर अचानक गायब हो गई। धर्म गुरु यू जी कृष्णमूर्ति ने महेश भट्ट को फोन करने कहा था कि शायद वह मुंबई गई होगी पर वह वहां नहीं पहुंची। अप्रैल 1984 को परवीन बॉबी विक्षिप्त और अशांत अवस्था में न्यूयार्क अंतरराष्ट्रीय हवाई अड्डे पर उतरी थी। वहां उससे यात्रा संबंधी कागज और खासतौर पर वीसा वगैरह मांगे गए।

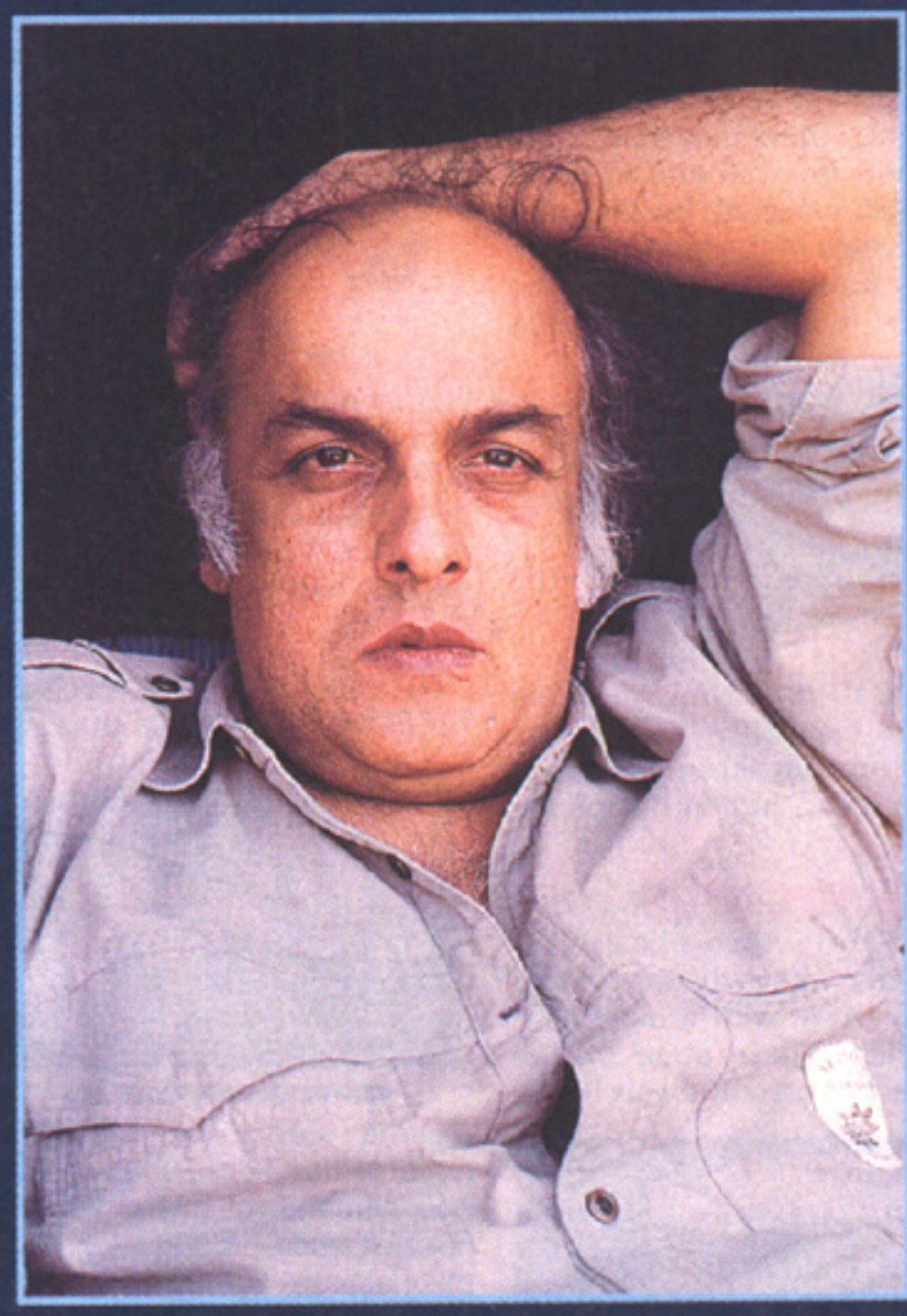
परवीन बॉबी ने अधिकारियों पर चिल्लाना शुरू कर दिया। बाद में उसे हथकड़ी लगाकर मानसिक अस्पताल पहुंचा दिया गया। परवीन बॉबी चिल्लाती रही। अस्पताल में महेश भट्ट ने न खत्म होने वाली पुस्तक लिखकर साहित्य में प्रवेश किया। उन्होंने बताया कि साहित्य जगत में तो मुझे बहुत कुछ सीखना है। यह मेरे लिए एक खास एहसास था। एक फिल्मी निर्माता को पुस्तक लिखने में क्या कोई तकलीफ हुई। उन्होंने कहा, घंटों झुककर लिखना ही मेरे लिए शारीरिक रूप से थोड़ा तकलीफदेह था लेकिन मानसिक रूप से अपने एहसास के क्षण लिखकर मुझे राहत मिली।

फिल्म कलाकार अनुपम खेर ने कहा कि यदि हम पुस्तक में पोजेटिव ढंग से कुछ पढ़ेंगे तो निश्चित रूप से यह लाभकर साबित होगी। हर पुरस्तक से कुछ ज्ञान मिलता है। इस पुस्तक में भट्ट जी के निजी अनुभवों का उल्लेख हैं।

इस मूल अंग्रेजी पुस्तक का अनुवाद कथाकार जगदंबा प्रसाद ने किया है। वाणी प्रकाशन के प्रकाशक श्री अरुण माहेश्वरी ने बताया कि शीघ्र ही महेश भट्ट की आत्मकथा पर भी उनकी दूसरी पुस्तक प्रकाशित होगी।

The phone call that changed my life

"My encounter with U G Krishnamurthy had left me traumatised. His philosophy changed the course of my thinking and belief," filmmaker Mahesh Bhatt tells **SALONE MEHTA**



DON'T get me wrong. I'm not being cynical," clarifies Mahesh Bhatt often enough to indicate that this is a repeated allegation he faces for his stark honesty. What gives this man the courage to break the mould, "not be a party to his own myth-making...not confuse his clothes for his skin...and not be streamlined" into conventional thought processes?

"I'm pathologically opposed to authority," Bhatt explains, trashing schools and educational institutions as "concentration camps where they cut and prune you, after talking of originality." What has made Bhatt the filmmaker that he is? Was there that one defining moment that changed his life?

Becoming a filmmaker was not a turning point for him, but a natural calling, born as he was into a family of filmmakers. "The need to make money to help my mother who was rattling with problems every day, was what propelled me into cinema. Self-expression was a luxury that a middle class boy, who used to sell air purifiers at petrol

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pumps, could ill afford," he explains. He was a storyteller all right, drawing from his own story and the story of others, and cinema was to be his tool.

"Blood-letting," is what filmmaking is for him, the source of his creativity, being his own wounds. "Sorrow is the clue. Sorrow is the human heritage on which the entire art and culture industry is built."

According to him, even Christianity is based on a story of suffering and redemption. "In school the story of Christ fascinated me. A man in revolt with his times, his crucifixion, his obsession with his mother which I could understand, because of my own relationship with my mother, and the theory of resurrection." Bhatt, the eternal storyteller, learnt the important need of "the happy ending." Good Friday was necessarily followed by Easter, the resurrection being the happy ending, that ensured believers and followers.

Bhatt then rewinds to 1978, the watershed year that was to determine largely the man that he is today. That year was to free him of an addiction, the pernicious hold of Bhagwan Rajneesh. "Looking at one's past is like looking at things from the wrong end of the telescope. It makes everything look distant and small," he says.

"Those were the days of living dangerously," he recalls, "of reading Jonathan Livingston Seagull, listening to John Lennon and taking LSD. I was meditating that morning when the phone rang. As I walked to pick up the phone, little did I know that this call would change my entire life."

The phone call was to result in a meeting with another Guru, U G Krishnamurthy, whose philosophy changed the course of his thinking and belief. Reading out from the biography that he has written on U G Krishnamurthy, Bhatt continues about his first meeting with UG, "I felt scorched. Accidentally I had touched a live wire. Walked into a field of mines. His words jolted me out of the spiritual coma I had sunk into."

Bhagwan Rajneesh had lulled him into a sense of well-being, but of a short-lived nature. The Bhagwan had become a crutch. He was constantly back at the ashram for more, pinned to "a dog collar, which kept him on a leash for almost three years."

"It was a paradox. My quest for freedom was transformed into a trap, a prison from which I blurted out concepts of liberty and independence. My encounter with U G had left me traumatised. Deep within me a wound festered. You can run but you cannot hide. You can lie to the whole world but not to yourself. I knew my days with Rajneesh were numbered."

UG's words gave him strength and courage, when he said: "A guru is the one who tells you to throw away all crutches. He would ask you to walk if you fall."

Bhatt committed the "sacrilege" by physically flushing the *mala* that Rajneesh had given him down the loo. Even though the shift in belief brought on threats of destruction by Bhagwan Rajneesh, Bhatt said to himself, "Who is afraid of Bhagwan Shree Rajneesh? Get up on your own two feet, no matter how shaky they are and walk." Once he obeyed his own command, there was no turning back.

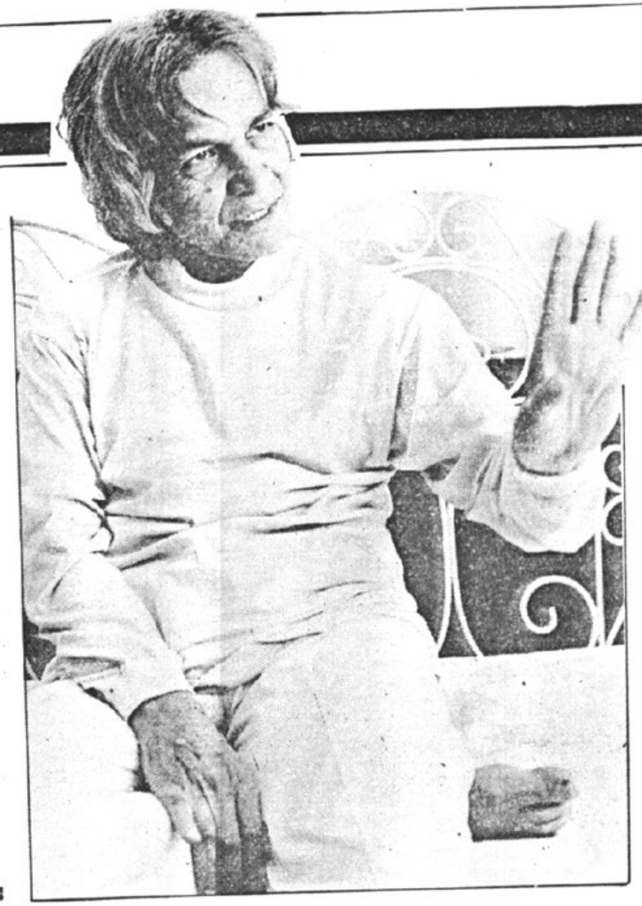
Bhatt became a man freed of his own phobias. He had always been scared of the dark. And U G freed him of that by saying, "So, what's wrong with your being scared of the dark?" Bhatt makes his point by saying, "I am still scared of the dark but I am not scared that I am scared of the dark."

U G to him is still his hero, after 18 years of association. He has given Bhatt the courage and conviction to live with daring honesty. His *mantra* is, "Achieve success by fair means if possible, foul means if necessary." ■

जिंदगी कैसे जीयें: एक सवाल जो लाखों सवालों में बदल गया

यू. जी. कृष्णमूर्ति से फ्रेंक नोरोन्हा की बातचीत

अगर आपने यूजी या यू.जी. कृष्णमूर्ति का नाम नहीं सुना हो तो हो सकता है कि इन्हें आप जिद्दू कृष्णमूर्ति समझने की भूल करें. जिद्दू आध्यात्मिक मसीहा थे जिनकी अपनी और उनके शिष्यों की घोषणा थी कि उनकी शिक्षाओं ने लोगों में आमूल परिवर्तन करने की जमीन तैयार की. इससे एक और सिर्फ एक क्रांति होगी. मगर दोनों कृष्णमूर्तियों में नाम के सिवा कोई अन्य समानता नहीं.



आध्यात्मिक लोग मानें या नहीं मानें दुनिया यूजी के बारे में तटस्थ नहीं रह सकती. अभी ये दूसरे कृष्णमूर्ति जितना मशहूर नहीं हैं मगर इनका नाम तेजी से दुनिया में फैल रहा है. इनकी दो किताबें **'मिस्टिक ऑफ इनलाइटेनमेंट'** और **'माइंड इज अ मिथ'** हाथोंहाथ बिक रही हैं. इनका अनुवाद यूरोप की कई भाषाओं में हो चुका है. इनके पोलिश, रूसी, चीनी और जापानी अनुवाद शीघ्र प्रकाशित होने वाले हैं. जिस किसी देश में यूजी, जाते हैं वहां टीवी में उनकी वार्ताएं प्रसारित होती हैं. बड़े समाचारपत्रों के लिए वे मानवीय महत्व के अच्छे समाचार हैं.

न्यूयार्क के एक साप्ताहिक के संवाददाता ने मुझसे कहा, 'इन महान शिक्षक और उसकी शिक्षा को समझना बहुत कठिन है. मैं सिर्फ यही उम्मीद कर सकता हूं कि इनके आसपास कोई संप्रदाय खड़ा न हो और आध्यात्मिक गुरु घोषित न हो जायें. किसी दिन किसी न किसी को इनकी बिखरी बातों को एक दर्शन में पिरोना होगा. पता नहीं, कोई यह काम कर भी सकेगा या नहीं.'

यूजी के इर्दगिर्द आध्यात्मिक महक तेज हो गयी है. हर क्षेत्र के लोग इनके पास सहायता मांगने आते हैं. इस आदमी का दुर्भाग्य है कि अपने भक्तों के कारण यह मशहूर है. इन्हें फिल्म अभिनेत्री परवीन बॉबी, फिल्म निर्देशक महेश भट्ट और सिने जगत का सेक्स गुरु कहा जाता है. पवित्र लोग इन्हें 'संबुद्ध आत्मा', 'क्रुद्ध संत,' 'अनिच्छुक गुरु' जैसी विचित्र उपाधियां देते रहते हैं. ओशो रजनीश ने इन्हें 'जे कृष्णमूर्ति की सस्ती नकल कहा'. जीवन के आखिरी दिनों में ओशो ने जे. के. को भी नहीं बख्शा था.

ऐसे आरोप लगने के बावजूद यूजी का दूसरा पहलू भी है जो इन आरोपों को समूल नष्ट कर देता है. हाल ही में वे मेरे मेहमान बनकर दिल्ली आये थे. प्रस्तुत है, एक शाम उनसे हुई बातचीत के अंश...

० आपकी उम्र कितनी होगी?

मेरा जन्म १९१८ में हुआ था... मेरी उम्र का अंदाज लगा लें.

० इस तरह आप सत्तर बरस के हुए. मगर देखने में इसके आधे लगते हैं. इस उम्र में भी जवानों जैसे ताजा दिखने का रहस्य क्या है? क्या आप किसी खास पद्धति का प्रयोग करते हैं? कोई विशेष खानपान? योग ध्यान या सांस रोकने की किसी तरकीब को अमल में लाते हैं?

बिल्कुल नहीं. इन विधियों से उम्र का घटना नहीं रुकता. ये सिर्फ चुस्त रखते हैं. आप स्वयं को युवा महसूस कर सकते हैं. या देखने में लग सकते हैं. कोई अगर आपको कहे कि देखने में आप अपनी उम्र जितना ही लगते हैं तो वह आपको बहला रहा है. योग, ध्यान जैसे टोटके बाजार में विज्ञान के नाम पर बेचे जाते हैं. उनकी घोषणाओं में कितना विज्ञान है, इसका कोई भी आदमी अंदाजा लगा सकता है. 'जवानी का फव्वारा' जैसी किसी चीज का अस्तित्व नहीं. उम्र बढने के खिलाफ जंग एक पराजित युद्ध है.

० विषयांतर कर रहा हूं. क्या मैं पूछ सकता हूं कि 'पुनर्जन्म' का अस्तित्व वाकई है या नहीं?

पुनर्जन्म उन्हीं का होता है जिनका इस पर यकीन है. जिनका यकीन नहीं है, उनका पुनर्जन्म नहीं होता. यदि एक सवाल पूछा जाये कि क्या पुनर्जन्म गुरुत्वाकर्षण की तरह प्रकृति का कोई हिस्सा है तो इसका सीधा जवाब है – नहीं. आत्मा का विचार, मृत्यु के बाद जीवन जैसे विचार, चिरकालीन जीवित रहने की मांग से उत्पन्न हुए हैं. इंसान के धार्मिक चिंतनों का यही आधार है. धार्मिक चिंतनों का जन्म इसी चिरकालीन जीने की लालसा से हुआ है. मगर कोई कभी नहीं मरता. किसी का जन्म नहीं होता. मनुष्य और कुछ नहीं. मनुष्य और कुछ नहीं परमाणुओं का दैवीसमूह है. मृत्यु तभी होता है जब इन परमाणुओं को फिर से उलट-पुलट करने की जरूरत होती है. ऊर्जा का कुल योग वही रहता है.

० क्या आप 'संबुद्ध' हैं?

क्या मैं 'संबुद्ध' जैसा दीखता हूं? अच्छा, आप मुझे यह बतायें कि 'संबुद्ध' मनुष्य कैसा दीखता है?

० आपको लोग 'संबुद्ध' कहते हैं?

मुझ पर ऐसे लेबल चस्पां है. नहीं जानता क्यों? मैं इसकी परवाह नहीं करता. लोगों की संबुद्ध इंसान की जैसी कल्पना है, मैं उसमें जीना नहीं चाहता.

० क्या आप धार्मिक व्यक्ति हैं?

यदि ईश्वर पर आस्था और विश्वास करने को आप धार्मिक व्यक्ति होना कहते हैं तो मेरा उत्तर है – नहीं. मैं मनुष्य जाति का बिना किसी धर्म में दीक्षित सदस्य हूं. मिथकीय अनिश्चितता के लिए जीवन की जटिल समस्याओं को आप नजरअंदाज नहीं कर सकते.

० क्या जीवन का कोई गहरा अर्थ है?

कोई अर्थ नहीं. गहरे अर्थ की तो बात ही नहीं.

० आपकी बातें सही, निडर, ईमानदार और असामान्य हैं?

मुझे इससे कोई फर्क नहीं पड़ता कि मेरी बातों को लोग पसंद करते हैं या नहीं. ये अपने तईं सही या गलत है.

'हम लोगों ने अपरिवर्तनीय ताकतों को गति दे दी है. हम लोगों ने पानी और हर चीज को प्रदूषित किया है. प्रकृति के बनाये कानून पुरस्कार देना नहीं जानते, वे सिर्फ दंड देते हैं. प्रकृति के साथ मिलकर चलना ही पुरस्कार है.'

० क्या वास्तविकता नामक किसी वस्तु का अस्तित्व है?

औसत लोग वास्तविकता का वर्णन नहीं कर सकते. इंद्रियों के जरिये चीजों को जानना ऊंचे किस्म की गुमराह करने वाली बात है. आप किसी चीज को सिर्फ देख सकते हैं, समझ सकते हैं और दिमाग में रख सकते हैं, बस, इतना ही कर सकते हैं. इंद्रियों के पास भौतिक रूप से देखे जाने वाले सत्य या घटना के परे देखने का कोई उपाय नहीं. जो आप नहीं जानते उसे आप महसूस नहीं कर सकते. हमें संसार की वास्तविकता को स्वीकार करना होगा. इससे हमें समझदारी और अक्ल से काम करने की सुविधा होगी. वर्ना अंत में हम पागल धुनों पर आनंदमय गीत गाते रहेंगे.

० आपने पूरी दुनिया देखी है. क्या भारत के लिए आपके पास कोई संदेश है? क्या हमारी प्राचीन सभ्यता पर आपको विश्वास है?

इस सवाल पर यूजी अचानक उत्तेजित हो गये. वातावरण बोझिल हो उठा. वे गुस्से में बोलने लगे. यूजी को सुनना एक नये ढंग के तीखेपन का अहसास था. पूर्वी या पश्चिमी सभ्यता ईश्वर के नाम पर की गयी हत्या या मारे जाने की बुनियाद पर आधारित है. यह मानवीय सभ्यता, उसके मानकों और शताब्दियों में पायी गयी हर उपलब्धि को बाहर फेंक देती है. यदि धर्म और राजनीतिक सिद्धांत असफल साबित हुए हैं तो इसका जरूर कोई दूसरा समाधान या जवाब होगा. ये महत्वपूर्ण सवाल हैं जिनका जवाब ढूंढना जरूरी है. इस पर भारत ही नहीं सारी दुनिया की किस्मत टंगी हुई है. मगर अफसोस है कि अभी तक कोई जवाब नहीं आ सका.

हम लोगों ने अपरिवर्तनीय ताकतों को गति दे दी है. हम लोगों ने पानी और हर चीज को प्रदूषित किया है. प्रकृति के बनाये कानून पुरस्कार देना नहीं जानते, वे सिर्फ दंड देते हैं. प्रकृति के साथ मिलकर चलना ही पुरस्कार है. हम लोगों ने प्रकृति को नजरअंदाज करके विकास और प्रगति के खयाल को जबर्दस्ती ऊपर बिठाया और हुआ यह कि तकनालाजी का तो विकास हो रहा है. और मनुष्य जाति तथा सारी दुनिया संपूर्ण सर्वनाश की ओर बढ़ रही है. मनुष्य के ज्ञान की हर चीज सारी दुनिया को संपूर्ण सर्वनाश की ओर धकेल रही है, जिसे प्रकृति ने इतने परिश्रम से बनाया था. आदमी की सोच में कोई गुणात्मक परिवर्तन नहीं आया है. हम अपने पडोसियों के बारे में ठीक उसी प्रकार सोचते हैं जैसे कि गुफा में डर कर रहने वाला मनुष्य सोचता था. सिर्फ एक ही चीज बदली और वह है पड़ोसी और उसकी संपत्ति को बर्बाद करने की हमारी क्षमता. आप हाइड्रोजन बम की भर्त्सना नहीं कर सकते क्योंकि यह पुलिस वाले का विस्तार और सुरक्षित रहने की आपकी इच्छा है. आप विभाजक रेखा किधर खींचेंगे? हमारे पास इस तमाम चीजों को उलटने का कोई रास्ता नहीं.

० आप ही बतायें यूजी की हमसे कहां कहां चूक हो गयी?

विकास की प्रक्रिया के साथ इंसान में कहीं पर आत्मचेतना प्रकट हुई और इसे दूसरी जातियों, विश्व और चारों तरफ फैले ब्रहमांड से अलग कर दिया. ये सारी चीजें एक हैं. यह बिल्कुल गलत विचार है कि मनुष्य प्रकृति की पायी जाने वाली दूसरी जातियों से अलग, विशेष किस्म का प्राणी है. मनुष्य प्रकृति की अद्भुत और सही उपलब्धि है. हम इस ग्रह पर उस मच्छर से, जो हमारा खून चूसता है, अलग महान कार्य करने को जन्मे प्राणी नहीं. हम लोगों ने अपने-आपको महत्वपूर्ण जगह दे दी है. यदि मानव जाति लुप्त हो गयी तो कुछ नहीं होगा. दुर्भाग्यवश हर चीज इसके साथ चली जायेगी. हो सकता है कि इंसान के अंदर विध्वंसक प्रवृत्तियां इसलिए पैदा हुई हों कि प्रकृति की इच्छा हो कि तमाम वर्तमान जातियों को खत्म करके नये सिरे से शुरू किया जाये. लगता है कि इंसान का दिमाग जिंदगी की समस्याओं को हल करेगा. मगर बात वैसी नहीं है.

० इस उलझन से हम कैसे उबर सकेंगे, यूजी?

'कैसे' पूछने का मतलब है वास्तविक मुद्दे से हटना. 'कैसे' का कोई अस्तित्व नहीं. यह चाल भरा सवाल है, क्योंकि इसे पूछते ही आपका सर्वनाश हो जाता है. 'कैसे रहें?' यह सवाल लोगों को शताब्दियों से परेशान कर रहा है. धर्म इस सवाल का संतोषजनक जवाब देने का दावा करता है. हर गुरु इसका दावा करता है. इसकी फीस लेकर आपको बताकर वह खुश भी होगा. 'जिंदगी कैसे जीयें?' यह ऐसा सवाल है जो लाखों सवालों में बदल गया है.

यूजी बताने लगे, 'अगर मनुष्य को अपने ही निर्माण की अव्यवस्था से बचाना है तो इसे मानव जाति के उद्धारकों से बचाना होगा.'

मुझे भौचक देखकर यूजी ने कहा, 'मेरे कहने का तात्पर्य है कि जिस शांति की तलाश में तुम भटक रहे हो, वह तुम्हारे अंदर है. तुम्हारे शरीर के सही ढंग से काम करने में है. सजीव प्राणी बहुत शांतिपूर्ण होता है, इसके लिए तुम्हें कुछ नहीं करना. शांतिपूर्वक काम करता शरीर समाधि, परमानंद या ब्रह्मानंदयुक्ता जैसी अवस्थाओं की कतई परवाह नहीं करता. इंसान ने शरीर की प्राकृतिक मेधा को त्याग दिया है. इसीलिए मैं कहता हूं और यही मेरा 'डिग डांग' गीत है कि जिस दिन मनुष्य चैतन्य हुआ वह स्वयं को दूसरे प्राणियों से अलग और ऊंचा समझने लगा. इसी क्षण से वह अपनी बर्बादी के बीज बोने लगा. जिंदगी का यह ऐंठन भरा दृष्टिकोण सारी सोच को संपूर्ण सर्वनाश की ओर ले जा रहा है. इसे रोकने के लिए आप कुछ नहीं कर सकते.

अद्भुत था यूजी से बातें करना. रात के नौ बजे थे और वह सोने चले गये. मैं उनके शब्दों की धारा के पीछे छुपे अर्थ ढूंढने की कोशिश में लग गया. यूजी के इंसान और उसकी समस्याओं की अपारंपरिक और बकवास से परे दृष्टिकोण ताजी हवा के समान है

उनके शब्द बस दूसरे किस्म का चिंतन भर नहीं हैं. वे निर्विवाद रूप से आध्यात्मिक गुरु हैं. हमारी रोजमर्रा की जिंदगी की समस्याएं सुलझाने में उनसे कोई सहायता नहीं मिलती. उनका कहना है कि उनकी बातों में सामाजिक सामग्री नहीं. वे समाज के नये और स्थायी पैटर्न के आविर्भाव की बात नहीं करते. वे सपने नहीं दिखाते, न जीवन को कोई नया रास्ता बताते हैं. मगर उनके विचार बातों के सही मतलब तक पहुंच जाते हैं. शताब्दियों से अर्जित हम सही ताजा दृष्टिकोण बताते हैं. उनकी बातों में प्रामाणिकता की स्थायी चमक है. हमारी तमाम मान्यताओं को वे परे झटक देते हैं. उन्हें सुनते वक्त हम इसलिए घबरा जाते हैं कि वे हमें नहीं बताते कि हम क्या सुनना चाहते हैं □

ಸಾವಿನ ಸ್ಯಾಂಪಲ್

(ಒಂದನೆ ಪುಟದಿಂದ)

'ಯೂಜಿ' ಇನ್ನೊಂದು ಘಟನೇನ ನೆನಪಿಸಿಕೊಳ್ತಾರೆ. 'ಯೂಜಿ', ಜಿಡ್ಡು ಕೃಷ್ಣಮೂರ್ತಿ ಜತೆದೆ ಮದರಾಸಿನಲ್ಲಿ ವಾಕಿಂಗ್ ಹೋಗ್ತಿದ್ದಾಗ ನಡೆದ ಘಟನೆ ಅದು. ಅವರಿಗೊಬ್ಬ ಭಿಕ್ಷುಕ ಹುಡುಗ ಎದುರಾಗ್ತಾನೆ. 'ಜೆ.ಕೆ.' ಅವನಿಗೆ ದುಡ್ಡು ಕೊಡುವ ಬದಲು, ಅವನನ್ನು ಅಪ್ಪಕೊಳ್ಳುತ್ತಾರೆ. 'ಯೂಜಿ' ಹೇಳ್ತಾರೆ "ಕೃಷ್ಣಾಜಿ ಅವನಿಗೆ ಬೇಕಾದದ್ದು ಹಣ, ನಿಮ್ಮ ಪ್ರೀತಿಯ ಆಲಿಂಗನವಲ್ಲ" ಕೃಷ್ಣಾಜಿ ಮುಗುಳ್ನಕ್ಕು ಹೇಳ್ತಾರೆ "ಈ ಅಪ್ಪುಗೆ ಅವನು ಬೇಡುವುದನ್ನು ನಿಲ್ಲಿಸುತ್ತೆ. ಇನ್ನೆಂದೂ ಆತ ಭಿಕ್ಷೆ ಬೇಡಲ್ಲ". ಯೂಜಿಗೆ ಅನುಮಾನವೇ ಇಲ್ಲ... ಯಾವ ಪ್ರೀತಿ ಕೂಡಾ ಆತನನ್ನು ಭಿಕ್ಷುಕತನದಿಂದ ದೂರ ಸರಿಸಲಾರದು. ಅದನ್ನೆ ಹೇಳ್ತಾರೆ.

ಮಾರನೆಯ ದಿನ ಆ ಹುಡುಗ ಮತ್ತೆ ಕೃಷ್ಣಾಜಿ ಹತ್ತಿರ ಭಿಕ್ಷೆ ಕೇಳ್ತಾನೆ.

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ಒಂದು ಝೆನ್ ಕಥೆ ಹೀಗಿದೆ. ಝೆನ್ ಗುರುವೊಬ್ಬನ ಬಳಿಗೆ ಜ್ಞಾನಾರ್ಜನೆಗಾಗಿ ಶಿಷ್ಯನೊಬ್ಬ ಬರ್ತಾನೆ. ತನ್ನ ಪರಿಚಯ ಮಾಡಿಕೊಳ್ಳುತ್ತಾ ಆತ ತಾನು ಏನೇನೆಲ್ಲ ಕಲಿತಿದ್ದೇನೆ ಅನ್ನುವುದನ್ನು ಹೆಮ್ಮೆಯಿಂದ ಹೇಳಿಕೊಳ್ಳುತ್ತಾನೆ.

ಝೆನ್‌ಗುರು ಆತ ಹೇಳುವುದನ್ನೆಲ್ಲ ಕೇಳಿಸಿಕೊಂಡ ನಂತರ ತನ್ನ ಬೇರೊಬ್ಬ ಶಿಷ್ಯನನ್ನು ಕರೆದು ಒಂದು ಪಾತ್ರೆ ಟೀ ಹಾಗೂ ಒಂದು ಕಪ್ ತರಲು ಹೇಳ್ತಾನೆ.

ಹೊಸದಾಗಿ ಶಿಷ್ಯನಾಗಲು ಬಂದಾತ ಬೆರಗಾಗಿ ನೋಡ್ತಿರಬೇಕಾದರೆ, ಗುರು ಆತನಿಗೆ ಕಪ್ ನೀಡಿ ಅದಕ್ಕೆ ಟೀ ಸುರಿಯುತ್ತಾನೆ. ಕಪ್ ತುಂಬುತ್ತದೆ. ನಂತರವೂ ಸುರಿಯುವುದನ್ನು ನಿಲ್ಲಿಸುವುದಿಲ್ಲ.

ಹೊಸ ಶಿಷ್ಯ ಹೇಳ್ತಾನೆ "ಗುರುವೇ, ಕಪ್ ತುಂಬಿದೆ. ಇನ್ನು ಸುರಿದರೆ ಚೆಲ್ಲಿ ಹೋಗುತ್ತೆ".

ಗುರು ಮುಗುಳ್ನಗುತ್ತಾನೆ. "ನೀನು ಕೂಡಾ ಈಗ ತುಂಬಿರೋ ಕಪ್ ಥರಾನೇ. ಇಲ್ಲ ಸಲ್ಲದ್ದನ್ನೆಲ್ಲ ತುಂಬಿಕೊಂಡು ಬಂದಿದ್ದೀಯಾ. ನಿನ್ನ ಮನಸ್ಸು ಖಾಲಿಯಾಗದ ಹೊರತು ನಾನೇನು ಹೇಳಲಾರೆ, ತುಂಬಿಸಲಾರೆ."

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"ಸ್ವೀಕಾರಕ್ಕೆ ಖಾಲಿಯಾಗ್ತಿರಬೇಕು" ಮಹೇಶ್ ಭಟ್ ಯೋಚಿಸುತ್ತಾರೆ. ಆಗಲೇ ಯೂಜಿಯ ಮಾತು ನೆನಪಾಗುತ್ತೆ. "ಶೂನ್ಯ ಮನಸ್ಸಿನ ಅನುಭವ ಕೂಡಾ ನಮ್ಮ ಧರ್ಮಗುರುಗಳ ವಿವರಣೆಗಳ ಮೂಲಕ ಮಾತ್ರ ಸಾಧ್ಯ. ನಿನಗೆ ಗೊತ್ತಿಲ್ಲದೇ ಇರೋದನ್ನು ನೀನು ಅನುಭವಿಸಲಾರೆ. ನೀನು ಶೂನ್ಯತೆ ಅನ್ನು ಅನುಭವಿಸೋ ಕ್ಷಣ ಕೂಡಾ, ನೀನು ಶೂನ್ಯತೆಯನ್ನೇ ಅನುಭವಿಸುತ್ತಿದ್ದಿ ಅಂತ ಹೇಳಲು ನಿನ್ನ ಮನಸ್ಸಿನಲ್ಲಿ ಯಾರಾದರೂ ಇರಲೇಬೇಕಲ್ಲ".

ಶೂನ್ಯತೆಯ ಅನುಭವದ ಸವಿ, ರತಿಸುಖದ ಅನುಭವದ ಸವಿಗಿಂತ ಭಿನ್ನವಾದದ್ದೇನೂ ಅಲ್ಲ.

'ಯೂಜಿ' ಗುಡುಗಿದಂತೆ ಮಾತನಾಡುವುದನ್ನು ಮಹೇಶ್ ಮೌನವಾಗಿ ನೋಡ್ತಾ ಕೂತಿದ್ದಾರೆ. 'ಯೂಜಿ' ಜತೆಗೆ ಮಹೇಶ್ ಕಳೆಯುತ್ತಿರುವ ಇಪ್ಪತ್ತೊಂದನೆ ದಿನ ಅದು.

"ಎಲ್ಲ ಕಲಿಕೆ, ಎಲ್ಲ ಬೋಧನೆಯೂ ವಿಧ್ವಂಸಕ ಉದ್ದೇಶಗಳಿಗಾಗಿಯೇ. ನೀವು ಪ್ರಕೃತಿ ನಿಯಮಗಳನ್ನು ತಿಳಿದುಕೊಂಡು ನಿಮ್ಮ ನೆರೆಹೊರೆಯವರನ್ನು ನಿಯಂತ್ರಣದಲ್ಲಿಡುತ್ತೀರಿ, ಅವರ ಮೇಲೆ ಅಧಿಕಾರ ಚಲಾಯಿಸ್ತೀರಿ. ಒಬ್ಬ ಇನ್ನೊಬ್ಬನಿಂದ ಮೇಲು ಎನ್ನುವ ಭಾವನೆಯಿಂದ ಹುಟ್ಟಿದ್ದು ಈ ವಿದ್ಯೆ. ಎಲ್ಲಾ ಕಲಿಕೆಗಳೂ ಯುದ್ಧತಂತ್ರಗಳೇ".

ಗೆಲ್ಲುವುದೊಂದೇ ಎಲ್ಲರ ಆಶಯ. ನಾವು ಸೃಷ್ಟಿ ಮಾಡಿರುವ ಅತ್ಯಂತ ಹೇಯ ಭಾವನೆಯೆಂದರೆ ಭಿಕ್ಷೆ, ಉಚಿತವಾಗಿ ನೀಡುವ ಯಾವುದೇ ವಸ್ತು.

ಮೊದಲು ಎಲ್ಲರಿಗೂ ಸೇರಿದ ಸ್ವತ್ತನ್ನು ಕೆಲವರು ಕಬಳಿಸುತ್ತಾರೆ, ಗುಡ್ಡೆ ಹಾಕುತ್ತಾರೆ. ನಂತರ ಪೊಲೀಸರನ್ನು ಕಾವಲಿಟ್ಟು ಅದನ್ನು ರಕ್ಷಣೆ ಮಾಡ್ತಾರೆ. ನಂತರ ಏನೂ ಇರದವರಿಗೆ, ಅದರಲ್ಲಿ ಒಂದಿಷ್ಟನ್ನು ಕೊಟ್ಟು ಅವರು ದಂಗೆಯೇಳದಂತೆ ನೋಡಿಕೊಳ್ತಾರೆ. ದಾನವೆಂದರೆ ನೀವು ನಿಮ್ಮ ಅಪರಾಧಿ ಪ್ರಜ್ಞೆಗೆ ಮಾಡಿಕೊಳ್ಳೋ ಪ್ರಾಯಶ್ಚಿತ್ತ.

ಅಷ್ಟರಲ್ಲಿ ಯಾರದೋ ಫೋನ್ ಬರುತ್ತೆ. ಬೆಂಗಳೂರಿನ ಚಂದ್ರಶೇಖರ್ ಜತೆ ಯೂಜಿ ಮಾತನಾಡುತ್ತಾರೆ. "ವ್ಯಾಯಾಮವಾಗಲೀ, ಯೋಗವಾಗಲೀ ದೇಹಕ್ಕೆ ಒಳ್ಳೆಯದಲ್ಲ" ಅನ್ನುವ 'ಯೂಜಿ' ಮಾತು ಮಹೇಶ್‌ಗೆ ವಿರೋಧಾಭಾಸ ಅನ್ನಿಸುತ್ತಿರಬೇಕಾದರೆ ಯೂಜಿ ವಿವರಿಸುತ್ತಾರೆ."

ಹಸಿವೆ ತೀರಿಸಿಕೊಳ್ಳಲು ಓಡಾಡುವುದಷ್ಟೇ ನಮ್ಮ ದೇಹಕ್ಕೆ ಬೇಕಾಗಿರುವ ವ್ಯಾಯಾಮ. ಪ್ರಾಣಿಗಳಂತೆ, ಪಕ್ಷಿಗಳಂತೆ". ಈಗ ನಮ್ಮ ಆಹಾರ ನಮ್ಮ ಟೇಬಲ್ಲಿಗೆ ಬರುತ್ತೆ. ಅದನ್ನು ಸಿದ್ಧಪಡಿಸುವ, ಬಡಿಸುವ ಗೃಹಿಣಿಗೆ ವ್ಯಾಯಾಮ ಬೇಡ. ಕುಳಿತು, ತಿಂದು, ಮಲಗುವವರಿಗಷ್ಟೇ ವ್ಯಾಯಾಮ. ಸೌಲಭ್ಯಗಳೊಡನೆ ಬರುವ ತೊಂದರೆಗಳಿವು.

ಮಹೇಶ್ ಭಟ್, ರಜನೀಶ್ ಸನ್ನಿಧಾನದಲ್ಲೂ ಇದ್ದವರು. ಅವರಿಗೆ ರಜನೀಶ್ ಒಂದು ಮಾಲೆ ಕೊಟ್ಟಿದ್ದರಂತೆ. ಕೊನೆಗೊಮ್ಮೆ, ಮಹೇಶ್, ರಜನೀಶ್ ಆಶ್ರಮ ತೊರೆದು ಬರಬೇಕಾದರೆ ಆ ಮಾಲೆಯನ್ನು ಕಮೋಡ್‌ನಲ್ಲಿ ಹಾಕಿ 'ಫ್ಲಷ್' ಮಾಡಿದರಂತೆ. ಆಗ ರಜನೀಶ್ ವಿನೋದ್ ಖನ್ನಾನ ಜತೆ ಹೇಳಿ ಕಳಿಸಿದ್ದರಂತೆ. "ಮಹೇಶ್ ಬಂದು ಮಾಲೆ ವಾಪಸು ಕೊಟ್ಟು ಹೋಗಲಿ. ಇಲ್ಲದಿದ್ದರೆ ಆತನ್ನ ನಿರ್ಮೂಲ ಮಾಡಿ ಬಿಡ್ತೇನೆ. ಆತ ನಂಬಿಕೆದ್ರೋಹಿ...."

'ರಜನೀಶ್ ಈಗಿಲ್ಲ, ನಾನಿದ್ದೇನೆ' ಮಹೇಶ್ ನೆನಪಿಸಿಕೊಳ್ಳುತ್ತಾರೆ.

ಮಹೇಶ್‌ಗೆ ಸಾವಿನ ರುಚಿ ತಿಳಿಯಿತೇ ಗೊತ್ತಿಲ್ಲ. ಸಾವು ಎಂದರೆ ಶರಣಾಗತಿ. ತಿಳಿದುಕೊಂಡದ್ದನ್ನೆಲ್ಲವನ್ನೂ ಮರೆಯುವುದು. ಗಳಿಸಿಕೊಂಡದ್ದೆಲ್ಲವನ್ನು ಕಳೆಯುವುದು. ಇಟ್ಟುಕೊಂಡದ್ದೆಲ್ಲವನ್ನು ತೊರೆಯುವುದು. ಈ ಅರ್ಥದಲ್ಲಿ ಮಹೇಶ್ ಸಾವಿನ ರುಚಿ ನೋಡಿದ್ದಾರೆ. ಅಲ್ಲಿಂದ ತಂದ ಆ ವ್ಯಂಜನವನ್ನು ನಮಗೆಲ್ಲ ಹಂಚಿದ್ದಾರೆ. ಅದನ್ನು 'ಪ್ರಸಾದ'ದಂತೆ ಸೇವಿಸಿ ನಾವು ಕೂಡಾ ಸಾವಿನ ರುಚಿ ನೋಡಿದ್ದೇವೆ ಅಂದುಕೊಂಡಿದ್ದೇವೆ.

ಮನುಷ್ಯ ರಕ್ತದ ರುಚಿ ಕಂಡ ಹುಲಿ ನರಭಕ್ಷಕನಾಗುವಂತೆ ಸಾವಿನ ರುಚಿ ಕಂಡ ವ್ಯಕ್ತಿ ಸಾವನ್ನೇ ಹಂಬಲಿಸುವುದೂ ಸಹಜವೇನೋ.

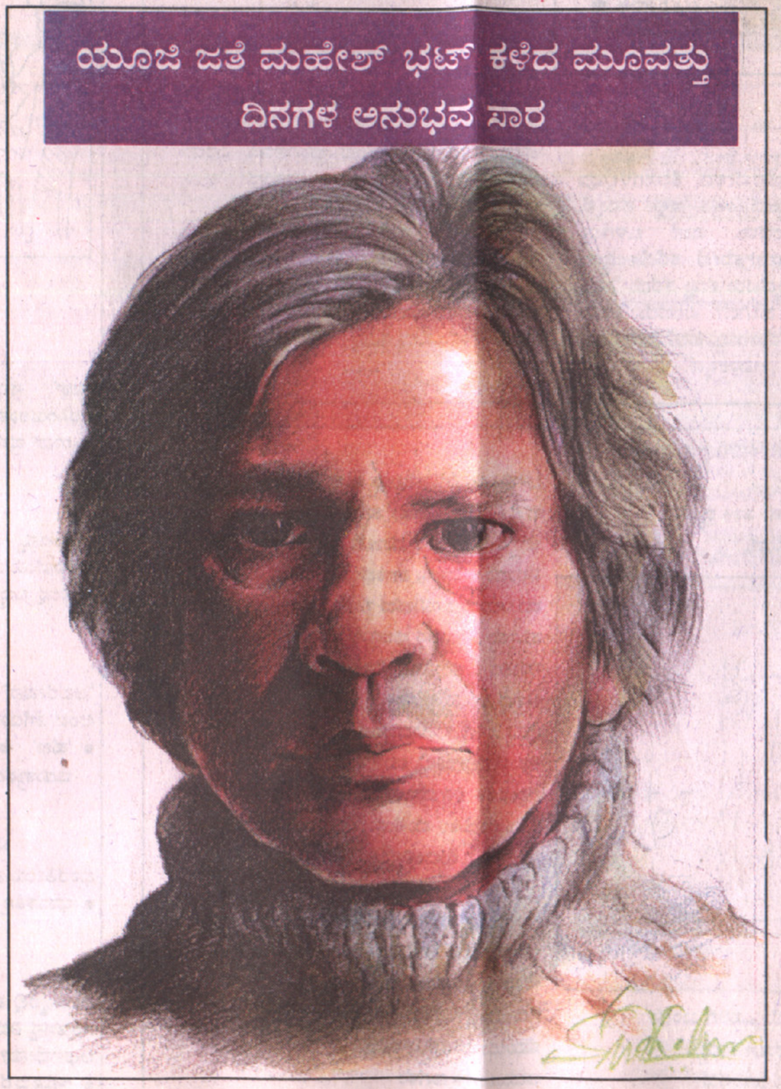
ಇತ್ತೀಚೆಗೆ ಮಹೇಶ್ ಭಟ್ ಹೇಳಿದರಂತೆ "ಇನ್ನೊಮ್ಮೆ ಸದ್ಯದಲ್ಲೇ 'ಯೂಜಿ'ಯನ್ನು ಕಾಣಲಿದ್ದೇನೆ. ಹಿಂದೆ ಹೋಗಿ 'ಸಾವಿನ ರುಚಿ' ಕಂಡು ಬಂದೆ. ಈಗ ಹೋಗಿ ಸಾವನ್ನೇ ಕಾಣಲಿದ್ದೇನೆ.".

ಹಾಗೇನಾದರೂ ಆದರೆ ಮಹೇಶ್ ಅನುಭವ ನಮಗೆ ದಕ್ಕಲಾರದು. ಅದು ನಿಜವಾದ ದುರಂತ.

11-2-1996

■ಸಾಪ್ತಾಹಿಕ ಪ್ರಭ

ಯೂಜಿ ಜತೆ ಮಹೇಶ್ ಭಟ್ ಕಳೆದ ಮೂವತ್ತು ದಿನಗಳ ಅನುಭವ ಸಾರ



ಗುರುವಿನ ಸಾನಿಧ್ಯ ಸಾವಿನ ಸಾನಿಧ್ಯದಂತೆ ವಿಭಿನ್ನ ಅನುಭವ; ಆಶೆಯಿಲ್ಲದೆ, ನೋವಿಲ್ಲದೆ ಎಲ್ಲವನ್ನೂ ಕಳೆದುಕೊಳ್ಳುವ ಈ ಕ್ರಿಯೆ ಹೇಗನ್ನಿಸೀತು?....ಅದೇ ಸಾವಾದರೆ ಅದರ ರುಚಿ ಎಂಥದು ?

● ಜೋಗಿ

ಸಾವಿನ ಸ್ಯಾಂಪಲ್

ನ್ನೆ ರಾತ್ರಿ ಮಳೆಯಾಗಿತ್ತು. ನೆನೆದ ಹುಲ್ಲಿನೆಸಳುಗಳ ಕಂಪಿಗೆ ಮುಂಬಯಿಯ ಶಿವಾಜಿ ಪಾರ್ಕ್ ನೆನಪಿಗೆ ಬಂತು. ನಾನೆಂದರೆ ಏನು? ಶಬ್ದ, ವಾಸನೆ, ದೃಶ್ಯ, ರುಚಿ, ಬಣ್ಣಗಳ ಮುದ್ದೆಯೋ ಹೇಗೆ? ಅಥವಾ ಇನ್ನೇನಾದರೂ...'ಯೂಜಿ' ಎದ್ದಿದ್ದರು. ಮುಂಜಾವದ ಬೆಳಕಿನಲ್ಲಿ, ಬರಿಗಾಲಲ್ಲಿ, ಆಗ ತಾನೇ ಒಗೆದ ಮೂರು ಅಂಡರ್‌ವೇರ್‌ಗಳನ್ನು ತೂಗುಹಾಕಲು, ಬಟ್ಟೆ ಹಾಕಲೆಂದೇ ಕಟ್ಟಿದ್ದ ದಾರದ ಕಡೆಗೆ ನಡೀತಿದ್ದರು.

"ನಾನು ಗುರುಗಳ ಹತ್ತಿರ ಹೋಗೋದು ಅವರ ಪ್ರವಚನ ಕೇಳೋದಕ್ಕಲ್ಲ. ಅವರು ಶೂಲೇಸ್ ಹೇಗೆ ಕಟ್ಟಿಕೊಳ್ತಾರೆ ಅನ್ನೋದನ್ನ ಗಮನಿಸೋಕೆ" ಎಂದ ಜೆನ್ ಶಿಷ್ಯನ ಮಾತು ನೆನಪಾಯಿತು. ಈಗ ನಾನು ಅದನ್ನೇ ಮಾಡ್ತಿದ್ದೇನೆ.

ಅಂಡರ್‌ವೇರ್ ಒಣಗಲು ಹಾಕುವಂತಹ ಸಾಮಾನ್ಯ ಕ್ರಿಯೆ ಕೂಡಾ 'ಯೂಜಿ'ಗೆ ತನ್ಮಯತೆಯ ಕೆಲಸ. ಅವರು ಅದರಲ್ಲಿ ಪೂರ್ತಿಯಾಗಿ ತೊಡಗಿಸಿಕೊಳ್ಳುತ್ತಾರೆ. ಇಡೀ ಅಸ್ತಿತ್ವವೇ ಅದು ಎಂಬಂತೆ. ಅಂಡರ್‌ವೇರ್‌ನ್ನು ದಾರಕ್ಕೆ ಕ್ಲಿಪ್ ಮಾಡುತ್ತಿರಬೇಕಾದರೆ 'ಯೂಜಿ' ಕಣ್ಣಲ್ಲಿ ಬೆರಗು, ಅದರ ನಿರಿಗೆಗಳನ್ನು ಸಪಾಟು ಮಾಡುವಲ್ಲಿ ಅವರ ನವುರು... ಎಂಥ ಏಕಾಗ್ರತೆ. ಕ್ಷಣ ಕ್ಷಣದ ಬದುಕು ಎಂಬುದು ಯೂಜಿಗೆ ಜೀವನಕ್ರಮ, ಎಲ್ಲಿಂದಲೋ ತಂದು ಹೇರಿದ ಸಿದ್ಧಾಂತವಲ್ಲ...

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'ಯೂಜಿ' ಜತೆಗೆ ಸ್ವಿಟ್ಜರ್‌ಲ್ಯಾಂಡ್‌ನಲ್ಲಿ ಕಳೆದ ಮೂವತ್ತು ದಿನಗಳನ್ನು ದಾಖಲಿಸಿದ ಮಹೇಶ್ ಭಟ್ ಪುಸ್ತಕ 'A TASTE OF DEATH'. ಮಹೇಶ್ ಭಟ್ ಬರಹಗಳನ್ನು ಓದಿದವರಿಗೆ ಅವರ ಶೈಲಿಯನ್ನು ಮತ್ತೆ ಪರಿಚಯಿಸಬೇಕಾಗಿಲ್ಲ. ಹೆಗಲ ಮೇಲೆ ಕೈ ಹಾಕಿ ಕೊಂಡು, ಕಥೆ ಹೇಳುತ್ತಾ ಸಾಗುವ ಆಪ್ತ ಮಿತ್ರನ ಹಾಗೆ ಕಥೆ ಹೇಳುವ ಮಹೇಶ್ ಭಟ್ ಶೈಲಿ ಮಿತ್ರ ಸಮ್ಮಿತ ಎನ್ನಬಹುದಾದದ್ದು.

'ಗೋವಿಂದ ಗುರುವಿನ ಪಾದ ನನ್ನನೆ ನುಂಗಿತ್ತಾ' ಅನ್ನುವ ಶರೀಫ ಸಾಹೇಬರಿಗಾಗಲೀ, ಬ್ರಹ್ಮಾನಂದ ಅನುಭವ ಸಾವಿನಂತಿತ್ತು ಎಂದ ವಿವೇಕಾನಂದರಾಗಲೀ, ಮುಕ್ತಿಯೆಂದರೆ ಈ ದೇಹದಿಂದ ಬಿಡುಗಡೆ ಹೊಂದಿದಂತಹ ಸ್ಥಿತಿ ಎಂದ ಸೂಫಿ ಗುರುವಾಗಲೀ... ಎಲ್ಲರೂ ಒಪ್ಪುವಂತೆ ಗುರುವಿನ ಸಾನ್ನಿಧ್ಯ ಸಾವಿನ ಸಾನ್ನಿಧ್ಯದಂತೆ ವಿಭಿನ್ನ ಅನುಭವ. ಕಳೆದುಕೊಳ್ಳುವ ಕ್ರಿಯೆ. ಭಯವಿಲ್ಲದೆ, ಆಶೆಯಿಲ್ಲದೆ, ನೋವಿಲ್ಲದೆ ಎಲ್ಲವನ್ನು ಕಳೆದುಕೊಳ್ಳುವ ಕ್ಷಣ ಹೇಗನ್ನಿಸೀತು... ಅದೇ ಸಾವಾದರೆ... ಅದರ ರುಚಿ ಎಂಥದು?

"ಯೂಜಿ ನನ್ನ ಗುರು. ನಾನು ಯೂಜಿಯನ್ನು ಭೇಟಿಯಾಗುವುದೆಂದರೆ ಸಾವಿನ ರುಚಿ ನೋಡಿ, ನಂತರ ನೆಗೆದು ಬಿದ್ದು ಬದುಕಿನತ್ತ ಓಡಿಹೋಗುವಂತೆ.

'ಯೂಜಿ' ಜತೆ ನಾನು ಹದಿನೆಂಟು ವರ್ಷಗಳಿಂದ ಸ್ನೇಹದಿಂದ ಇದ್ದೇನೆ. ಆದರೆ 'ಯೂಜಿ' ಈ ಮೂವತ್ತು ದಿನಗಳಲ್ಲಿ ಕಂಡಂತೆ ನನಗೆ ಈವರೆಗೆ ಕಂಡಿಲ್ಲ. ಇತ್ತೀಚೆಗೆ 'ಯೂಜಿ' ವ್ಯಕ್ತಿಗಳನ್ನು ದೈಹಿಕವಾಗಿ ತಲುಪಲು ಆರಂಭಿಸಿದ್ದಾರೆ. ಇತ್ತೀಚೆಗೆ ಒಂದು ಸಂಜೆ 'ಯೂಜಿ'ಯೊಡನೆ ಹೀಗೆ ಹೇಳಿದಾಗ ಅವರೆಂದರು "ಇದನ್ನೆಲ್ಲ ನಿಗೂಢ, ಪವಾಡ ಅನ್ನಿಸುವಂತೆ ಬರೀಬೇಡ". "ಇಲ್ಲ, ಹಾಗೆ ಮಾಡೋದಿಲ್ಲ" ಅಂದೆ ನಾನು. ಆದರೆ ತಮ್ಮ ಅನುಭವಗಳನ್ನು ಹೊರ ಜಗತ್ತಿನ ಜತೆ ಜೋಡಿಸುವ, ನನ್ನಂಥವರಿಂದಲೇ 'ಕತೆ'ಗಾರಿಕೆ ಆರಂಭವಾಯಿತೇನೋ"

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'ಯೂಜಿ' ಇತ್ತೀಚೆಗೆ ಬೆಂಗಳೂರಿಗೆ ಬಂದಿದ್ದರು. ಕಲ್ಲೆಸೆದರೆ ಮಾತ್ರ ಕಲಕುವ ಕೊಳ್ಳದಂತೆ, ಸೂಚನೆಗಳಿಗೆ ಪ್ರತಿಕ್ರಿಯಿಸುವ ಕಂಪ್ಯೂಟರ್‌ನಂತೆ ಯೂಜಿ, ತಮ್ಮೆದುರು ಕವಡೆಗಳಂತೆ ದಿವ್ಯ ನಿರುತ್ಸಾಹದಿಂದ ಎಸೆದ ಪ್ರಶ್ನೆಗಳಿಗೆ ಕೂಡಾ ಉತ್ತರಿಸುತ್ತಿದ್ದರು.

"ದುಃಖ ಅನ್ನೋದು ಅಂಟು ಇದ್ದಂತೆ. ಕಲೆ, ಧರ್ಮ, ನೊಂದ ಜೀವಗಳನ್ನು ಉದ್ಧಾರ ಮಾಡ್ತೀನಿ ಅಂತ ಹೊರಡೋ ರಾಜಕೀಯ ಉತ್ಸಾಹ ಇವೆಲ್ಲದರ ಮೂಲ ಸೆಲೆ ಒಂದೇ... ಬದುಕಿನಿಂದ ಏನೂ ಪಡೆಯಲಾದ ಹತಾಶೆ ಮತ್ತು ಸೋಲು."

"ನಾನು ಹೇಳೋದು ನಿಮಗಿಷ್ಟವಾಗಲ್ಲ. ನೀವದನ್ನ ಕೇಳಿಸಿಕೊಳ್ಳೋದೂ ಇಲ್ಲ. ನೀವು ಯಾವತ್ತೂ ನೋಡೋದು, ಕೇಳಿಸಿಕೊಳ್ಳೋದು ನೀವು ನೋಡಬೇಕು, ಕೇಳಬೇಕು ಅಂದುಕೊಂಡಿರೋದನ್ನೇ"

"ಕೇಳುವುದು ಅಂದರೂ ಮಾತನಾಡುವುದೇ. ನೀವು ನಿಮ್ಮ ತಲೆಯೊಳಗೆ ಸದಾ ಮಾತನಾಡುತ್ತಾ ಇರುತ್ತೀರಿ. ಹೆಸರು ಹೇಳದೆ ಗುರುತು ಹಿಡಿಯೋದು ಸಾಧ್ಯವೇ? ನೀವೆಲ್ಲ ಗುರುತಿಸೋದು, ಕರೆಯೋದು ಬರೀ ಶಬ್ದಗಳನ್ನು"

ಮಹೇಶ್ ಭಟ್‌ಗೆ ಇದೆಲ್ಲ ಗೊಂದಲಗೊಳಿಸುತ್ತೆ. "ಹಾಗಾದರೆ ನಾನು ಅಂತ ನಾನು ಕರೆಯುವ ಬರೀ ಧ್ವನಿಸುರುಳಿಯೇ?"

"ಹೌದು" 'ಯೂಜಿ'ಯ ನಿಖರ ಉತ್ತರ "ರಾಕ್ ಸಂಗೀತಕ್ಕೂ, ವೇದಘೋಷಕ್ಕೂ ವ್ಯತ್ಯಾಸವೇ ಇಲ್ಲ."

4ನೇ ಪುಟ ನೋಡಿ ▶

What is your contribution, UG?

■ Sir, With regard to the excerpts of the interview with U G Krishnamurthy on May 20, I cannot quite understand, why a person who is ready to give up his citizenship of India and who is more than willing to migrate abroad, should talk anything about the guts and talents of the citizens of India.

India has not and will not produce Mao but India has and will continue to produce talents — the likes of C V Raman, Vishweshwariah, Abdul Kalaam and many more. What has Nehru done for this poor country? What has Gandhi done for this poor country? With the strong belief that I am a talented, thoughtful citizen of India, I have just one question for U G Krishnamurthy, what have you done for your country?

Ashwini Rao
Mangalore

June 1, 1999 New I Express

UG interview — Waste of space

■ Sir, This has reference to the interview with U G Krishnamurthy, which I sincerely feel was a precious waste of prime space in your esteemed paper. It was the interview of one of the most confused persons. UGK does not have a coherent thinking nor does he have any positive message for the country. I only wish him a permanent citizenship in Swiss or somewhere. Indians are better off without such 'thinking' citizens.

B V Nagendra Kumar
Bangalore

■ LETTERS TO THE EDITOR !

THE NEW INDIAN EXPRESS
BANGALORE

FRIDAY,
JUNE 4, 1999

ಉದಯವಾಣಿ

Regd. No. KRN R I

UDAYAVANI — KANNADA DAILY — MANIPAL

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ಯು.ಜಿ.: ಅಲ್ಲ 'ಗುರುಜಿ'

ಹವಾ ಬದಲಾದಂತೆ ಹಾರುವ ದೂರ ಗಾಮಿ ಹಕ್ಕಿಯಂತೆ ಭಾರತ, ಯೂರೋಪ್, ಅಮೆರಿಕಾಗಳಲ್ಲಿ ನಾಲ್ಕು, ನಾಲ್ಕು ತಿಂಗಳು ಕಳೆಯುವ ಯು. ಜಿ. (ಯು. ಜಿ. ಕೃಷ್ಣ ಮೂರ್ತಿ – ಉಪ್ಪಲೂರು ಗೋಪಾಲಕೃಷ್ಣ ಮೂರ್ತಿ) ಈಗ ಬೆಂಗಳೂರಿಗೆ ಬಂದಿದ್ದಾರೆ. 'Anti-philosopher'–philosopher 'ವೇದಾಂತಿ-ವಿರೋಧಿ ವೇದಾಂತಿ) ಎನ್ನಬಹುದಾದ ಯು. ಜಿ. ಭಾರತಕ್ಕಿಂತ ಹೆಚ್ಚಾಗಿ ಉಳಿದ ದೇಶಗಳ ಪ್ರಸಾರ ಮಾಧ್ಯಮಗಳಿಗೆ 'ಆಹಾರ' ಆಗಿದ್ದಾರೆ. ಅವರ 'ಸಂವಾದ'ಗಳ ಎರಡು ಪುಸ್ತಕಗಳು ಸಾಕಷ್ಟು ಪ್ರಖ್ಯಾತ ವಾಗಿವೆ. ಮೊದಲನೆಯದು: The Mystique of Enlightenment (The unrational ideas of a man called U.G.) ದಿ ಮಿಸ್ಟೀಕ್ ಆಫ್ ಎನ್‌ಲೈಟನ್‌ಮೆಂಟ್ – "ಇದು 'ಮಿಸ್ಟೀಕ್' ಅಲ್ಲ 'ಮಿಸ್ಟೇಕ್' (Mistake) = "ತಪ್ಪು" – ಎಂದು ಯು. ಜಿ. ಗೇಲಿ ಮಾಡುತ್ತಾರೆ.

ಎರಡನೆಯದು: Mind is a Myth (Disquieting conversations with the man called U. G.) ಮೈಂಡ್ ಈಸ್ ಎ ಮಿ:ಥ್ – ಎಂದರೆ 'ಮನಸ್ಸೊಂದು ಮಿಥ್ಯೆ.

(ಬೆಂಗಳೂರಿಗೆ ಬಂದಾಗಲೆಲ್ಲ 72 ವರ್ಷ ವಯಸ್ಸಿನ ಈ 'ಯೋಗಿ' ಬಸವನಗುಡಿಯ ಗಾಂಧಿ ಬಜಾರಿಗೆ ಹತ್ತಿರದ ಕೆ. ಆರ್. ರೋಡಿನ ದಕ್ಷಿಣದ ಕೊನೆಯ 'ಪೂರ್ಣ ಕುಟೀರ' ಎಂಬ ಮನೆಯಲ್ಲಿರುತ್ತಾರೆ.)

ಕಂಬಳಿ ಹುಳು – ಚಿಟ್ಟೆ

1967ರಲ್ಲಿ ತಮ್ಮ 49ನೆ ವಯಸ್ಸಿನಲ್ಲಿ ಸ್ವಿಟ್ಸರ್ಲಂಡಿನ ಸಾನೆನ್ ಕಣಿವೆಯಲ್ಲಿ, 'ಪಟ್ ಚಕ್ರ ಭೇದನ' ಎಂದು ಯೋಗದ ವಿಚಾರ ಬಲ್ಲವರು ಹೇಳುವಂಥ ಕ್ರಿಯೆ ಇವರ ಶರೀರ ದಲ್ಲಿ ನಡೆಯಿತು. 'ಮೂಲಾಧಾರದಿಂದ ಹಿಡಿದು ಸಹಸ್ರಾರದ ವರೆಗಿನ ಆರು ಚಕ್ರಗಳಲ್ಲಿ ಸ್ಫೋಟವಾಯಿತು. ಆದರೆ ಯು.ಜಿ. ಪ್ರಕಾರ ಶರೀರದ ವಹಿವಾಟನ್ನು ನಿಯಂತ್ರಿಸುವ ಥೈಮಸ್, ಪಿಟ್ಯೂಟರಿ, ಪಿನಿಯಲ್ ಗ್ರಂಥಿಗಳ ಕಾರ್ಯವಿದು. ಕಂಬಳಿ ಹುಳು ಚಿಟ್ಟೆಯಾಯಿತು. ಆದರೆ ಕಾವ್ಯದ ಪ್ರತಿಮಾ ವಿಧಾನದಂತಲ್ಲ. ಆಗಿದ್ದು ಶಾರೀರಿಕ ರೂಪಾಂತರ, ಅಧ್ಯಾತ್ಮಿಕ ಬದಲಾವಣೆ ಅಲ್ಲ.

ಆನಂದವಲ್ಲ – ಸಂಕಟ

ಇದನ್ನೆ Enlightenment – ದಿವ್ಯ ದರ್ಶನ, ಸಾಕ್ಷಾತ್ಕಾರ ಎಂದು ಇತರರು ಕರೆದರೂ ಯು. ಜಿ. ಪ್ರಕಾರ 'ಅದೊಂದು Calamity', ಮಹಾ ಆನಂದ (Bliss) ಅಲ್ಲ. ಮಹಾ ಸಂಕಟದ ಘಟನೆ. ಶರೀರದ ಪ್ರತಿ ಕಣವೂ (ಸೆಲ್) ಮತ್ತೆ ತನ್ನ ಹಿಂದಿನ ಸ್ಥಿತಿಗೆ ಹಿಂದಿರುಗಲಾಗದ ರೀತಿಯಲ್ಲಿ ಮಾರ್ಪಾಡಾಗಿ ದೇಹ ಸಹಜಸ್ಥಿತಿ (Natural State) ಮುಟ್ಟಿತು. ವಿಚಾರದ ಆಲೋಚನೆಯ ಅಂಕೆಯಿಲ್ಲದೆ ಐದು ಇಂದ್ರಿಯಗಳೂ ಅತ್ಯುಚ್ಚ ಮಟ್ಟದ ಬುದ್ಧಿವಂತಿಕೆಯಿಂದ ಕೆಲಸ ಮಾಡಲಾರಂಭಿಸಿದುವು. 'ನಾನು' ಎಂಬುದೇ ಇಲ್ಲದಂತಾಯಿತು. ಅವರನ್ನು ಕಾಡಿದ್ದ ಎಲ್ಲ ಪ್ರಶ್ನೆಗಳೂ ಉರಿದು ಹೋದುವು.

ಪ್ರಶ್ನೆಯಲ್ಲೇ ಉತ್ತರ

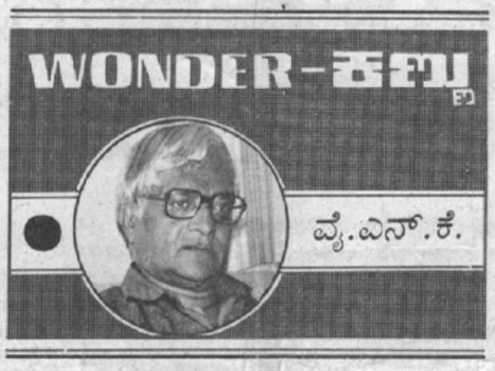
ಅದಿನಿಂದ ಈ 'ಗುರು' ಅಲ್ಲದ 'ಗುರುಜಿ' – ಯು. ಜಿ. ಸದಾ ಸಂಚಾರಿಯಾಗಿ ತಮ್ಮನ್ನು ಕಾಣಬಂದವರಿಗೆ ಅವರು ಪ್ರಶ್ನೆ ಕೇಳಿದರೆ ಉತ್ತರಿಸುತ್ತಿರುತ್ತಾರೆ. ಅವರು ತಾವೇ ಯಾವ ಚರ್ಚೆಯನ್ನೂ ಆರಂಭಿಸರು. ಅವರೊಂದು ಕಂಪ್ಯೂಟರ್‌ನಂತೆ. ಬಂದವರು ಕೇಳಿದ ಪ್ರಶ್ನೆಗೆ ಪ್ರತಿಕ್ರಿಯೆ ದೊರಕುತ್ತದೆ. ಅವರ ಪ್ರಕಾರ ಯಾವ ಪ್ರಶ್ನೆಗೂ ಉತ್ತರ ವಿಲ್ಲ. ಇದ್ದಿದ್ದರೆ ಸಾವಿರಾರು ವರ್ಷಗಳಿಂದ ಒಂದೇ ರೀತಿಯ ಪ್ರಶ್ನೆಗಳನ್ನು (ಉದಾ: ದೇವರು ಇದ್ದಾನೆಯೆ? ಪುನರ್ಜನ್ಮ ಉಂಟೆ? ಆತ್ಮ ಅಮರವೆ ಇತ್ಯಾದಿ) ಮತ್ತೆ ಮತ್ತೆ ಜನ ಕೇಳುತ್ತಿರುವುದೇಕೆ? ಕೇಳಿದ ಪ್ರಶ್ನೆಯನ್ನು ಪುನಾರಚಿಸಿ ಪ್ರಶ್ನಕರ್ತೃವಿಸೆಯುವುದೊಂದೇ ಅವರು ಮಾಡುವ ಕೆಲಸ. ಗಣಿತ ಶಾಸ್ತ್ರದಲ್ಲಿರುವಂತೆ ಪ್ರತಿ ಪ್ರಶ್ನೆಯಲ್ಲೂ ಉತ್ತರ ಅಡಗಿರುವಾಗ, ಪ್ರಶ್ನೆಯ ಗಂಟನ್ನು, ಗೋಜಲನ್ನು ಬಿಡಿಸಿದಾಗ ಉತ್ತರ ಸಿಗುವಾಗ ಬೇರೆ ಉತ್ತರ ಎಲ್ಲಿ?

ತಮ್ಮ ಮಾತಿನಲ್ಲಿ "ಧರ್ಮದ ಸೋಂಕು ಎಳ್ಳಷ್ಟೂ ಇಲ್ಲ, ತಮ್ಮ ಮಾತಿಗೆ ಧರ್ಮದ ಹಣೆಪಟ್ಟಿ ಹಚ್ಚಬಾರದೆಂದು ಯು. ಜಿ. ಖಡಾಖಂಡಿತವಾಗಿ ಹೇಳುತ್ತಿದ್ದರೂ ಅವರನ್ನು ಅರಸಿ ಬರುವವರೆಲ್ಲ ಅನೇಕ ಗುರುಗಳ ಅನುಯಾಯಿಗಳಾಗಿದ್ದು ಭ್ರಮನಿರಸನ ಗೊಂಡವರೆ. ತಮ್ಮ ಬಳಿಗೆ ಬರುವವರ ಬಗ್ಗೆ ವಿನೋದವಾಗಿ ಪ್ರಸ್ತಾಪಿಸುತ್ತ ಯು. ಜಿ. ಹೇಳುತ್ತಾರೆ: They are J. Krishnamurti's widows and Rajneesh's divorcees. (ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ವಿಧವೆಯರು, ರಜನೀಶರಿಂದ ವಿವಾಹ ವಿಚ್ಛೇದಿತರು).

ಹಿಂದೆ ಪ್ರಸಿದ್ಧ ವಾಗ್ಮಿ ಎಂದು ಹೆಸರಾಗಿದ್ದ ಯು. ಜಿ. ಈಗ ಹೊರಗಡೆ ಭಾಷಣ ಮಾಡರು. ಯು.ಜಿ.ಗೆ ಸಾರ್ವಜನಿಕ, ಖಾಸಗಿ, ಅಂತರಂಗ – ಬಹಿರಂಗ ಎಂಬ ಭೇದವೇ ಇಲ್ಲ. ಅವರಾಡಿದ ಮಾತೆಲ್ಲ ಭಾರತ, ಅಮೆರಿಕಾ, ಯೂರೋಪ್‌ಗಳ ವಿವಿಧ ಮನೆಗಳಲ್ಲಿ, ಟಿ.ವಿ., ರೇಡಿಯೋ, ಸ್ಟುಡಿಯೋಗಳಲ್ಲಿ ದಾಖಲೆಯಾಗಿವೆ.

ಶೋಧನೆಗೆ ಕೊನೆ

ನ್ಯೂಯಾರ್ಕಿನ ಜೂಲಿ ಫೇಯರ್ ಎಂಬ ಛಾಯಾಗ್ರಾಹಕಿ ಯು. ಜಿ. ಬಗ್ಗೆ ಡಾಕ್ಯು



ಮೆಂಟರಿ ತಯಾರಿಸಲು ಭಾರತಕ್ಕೆ ಬಂದಿದ್ದಾರೆ. ಆಧ್ಯಾತ್ಮಿಕ ಛಾರತ, ಬಡತನದ ಭಾರತದ ಚಿತ್ರೀಕರಣಕ್ಕೆ ಬದಲಾಗಿ ಯು.ಜಿ. ಯಂಥ ಅಪೂರ್ವ ವ್ಯಕ್ತಿಯ ಉದ್ಭವಕ್ಕೆ ಕಾರಣವಾದ ಭಾರತ ಎಂಥದು ಎಬುದನ್ನು ಶೋಧಿಸುವುದೇ ಆಕೆಯ ಗುರಿ. ಯು.ಜಿ. ಯು. ಜಿ. ಕೇಳಿದರು: 'ಏನನ್ನು ಶರಣು ಮಾಡುತ್ತಿದ್ದೀರಿ? ಯಾರಿಗೆ ಶರಣಾಗುತ್ತಿದ್ದೀರಿ?' ಆಕೆಗೆ ತನ್ನ ದಾರಿ ತಪ್ಪೆಂದು ಅರಿವಾಯಿತು. ಶೋಧನೆಯ ಫಲಕ್ಕೆ ಕೊನೆಯಾಯಿತು.

ಮನಸ್ಸು ಎಂಬುದೇ ಇಲ್ಲ

ಯು. ಜಿ. ಪ್ರಕಾರ "ಮನಸ್ಸು ಎಂಬುದೇ ಇಲ್ಲ. 'ನೀವು' ಎನ್ನುವುದು ಹುಟ್ಟಿದಂದಿನಿಂದ ನೀವು ಸಂಗ್ರಹಿಸಿರುವ ಅನುಭವ, ಜ್ಞಾನ, ಭಾವನೆಗಳ ಮೊತ್ತ ಮಾತ್ರ. ಆತ್ಮ ಎಂಬುದೂ ಇಲ್ಲ". (ಇದೇನೇ ಇರಲಿ, ದುರಾತ್ಮ ಇರುವುದಂತೂ ನಿಜ ಎಂದು ಶ್ರೀಮಾನ್ ಛಾತಾವು ಬಹಳ 'ಛಾಪ' ದಾರ್ಶನಿಕರಂತೆ ಸಂದೇಶ ಕೊಡುತ್ತಿದ್ದಾರೆ.)

"ಆಧ್ಯಾತ್ಮ ಎಂಬುದಿಲ್ಲ. ಪುನರ್‌ಜನ್ಮ ಇಲ್ಲ. ಸಾವಿನಾಚೆ ಏನೂ ಇಲ್ಲ. ಹೇಗೆ ನಮಗೆ ಜನಿಸಿದ ನೆನಪು, ಅನುಭವ ಇರುವುದಿಲ್ಲವೋ ಹಾಗೇ ನಮಗೆ ಸಾವಿನ ಅನುಭವ ಕೂಡ ಅಸಾಧ್ಯ (One can't experience one's death)".

'ನಾನು' ಎಂಬುದು ಎಲ್ಲ ಅನುಭವಗಳ ಕುರಿತೆ 'ಮಿಸ್ಟೀಕ್' ಗ್ರಂಥ ಆಕಸ್ಮಿಕ ಮೊತ್ತದಿಂದಾದ 'ಭ್ರಮೆ' ಆಗಿರುವಾಗ, ಸತ್ಯಾಗ ದೇಹದ ಅಂಶಗಳು ಪಂಚಭೂತಗಳಿಗೆ ಹಿಂತಿರುಗುತ್ತವೆ. ಈ 'ಭ್ರಮೆ' ಕರಗುತ್ತೆ. 'ಇಲ್ಲದ 'ನಾನು'ವಿಗೆ ಪುನರ್ಜನ್ಮ' ಎಲ್ಲಿ?' – ಎಂಬುದು ಯು. ಜಿ. ಮಾತಿನ ಸಾರ.

ತಪ್ಪು ದಾರಿ

'ಅಧ್ಯಾತ್ಮವಾದಿಗಳು ಧ್ಯಾನ ಮಾಡುತ್ತ, ಪ್ರಾರ್ಥಿಸುತ್ತ, ಪೂಜಿಸುತ್ತ ಕಾಲಹರಣ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಜಗತ್ತಿನ ಗುರುಗಳು, ದಾರ್ಶನಿಕರು, ಧರ್ಮ ಪ್ರಚಾರಕರು, ಮನಶ್ಶಾಸ್ತ್ರಜ್ಞರು 'ಮಹಾ ಭ್ರಮೆ'ಯಿಂದ ನರಳುತ್ತಿದ್ದಾರೆ. ತಮಗೂ ಮೋಸ ಮಾಡಿಕೊಂಡು, ಉಳಿದವರನ್ನೂ ತಪ್ಪು ದಾರಿಗೆಳೆಯುತ್ತಿದ್ದಾರೆ'ಂದು ಯು. ಜಿ. ಹೇಳುತ್ತಾರೆ.

"ನಾವು ಬದಲಾಗಬೇಕೆಂದು ಗುರುಗಳು ಹೇಳುತ್ತಾರೆ. ಅದಕ್ಕೆ ಅರ್ಥವಿಲ್ಲ. ಏಕೆಂದರೆ ಬದಲಾಗಬೇಕಾದ್ದು ಏನೂ ಇಲ್ಲ. ಮನಸ್ಸೆಂಬುದೇ ಇಲ್ಲ. ನಮ್ಮ ವಿಚಾರಗಳು ತಲೆಯಿಂದ ಬಂದವಲ್ಲ – ಹೊರಗಡೆಯ ಪ್ರಚೋದನೆಗೆ ಮೆದುಳಿನ ಸ್ಪಂದನ ಮಾತ್ರ. ಮೆದುಳು ಅಂಟೆನಾದಂತೆ. ಸದಾ ಇರುವ ಹೊರಗಿನ ವಿಚಾರ ವಲಯದಿಂದ ಅಲೋಚನೆಗಳನ್ನು ಗ್ರಹಿಸುತ್ತೆ. ಮೆದುಳೇ ವಿಚಾರಗಳನ್ನು ತಯಾರಿಸದು.

"ಮನಶ್ಶಾಂತಿ, ಜೀವನದ ಅರ್ಥ ಅರಸಿ ಹೊರಡುವುದಕ್ಕೆ ಅರ್ಥವಿಲ್ಲ. ಮನಸ್ಸೂ ಇಲ್ಲ, ಅರ್ಥವೂ ಇಲ್ಲ" ಎನ್ನುತ್ತಾರೆ ಯು.ಜಿ.

ಅಧ್ಯಾತ್ಮಿಕ ಅರ್ಥವಲ್ಲ

"ಎಲ್ಲ ಅನುಭಾವದ ಅನುಭವಗಳು (Mystical experiences)' ದೇಹಾತೀತ ಅನುಭವಗಳು, ಅಧ್ಯಾತ್ಮಿಕ ಅನುಭವಗಳು ನರಮಂಡಲಕ್ಕೆ ಸಂಬಂಧಿಸಿದ ದೋಷಗಳು. ಅವಕ್ಕೆ ದೇಹದ ಉಳಿದ ಭಾಗಗಳ ಕ್ರಿಯೆಗಿಂತ ಮಿಗಿಲಾದ ಅಧ್ಯಾತ್ಮಿಕ ಅರ್ಥವಿಲ್ಲ" ಎನ್ನುವ ಯು. ಜಿ. "ಐರ್ಲಂಡಿನಲ್ಲಿ ಭಯೋತ್ಪಾದಕರು (Terrorists) ಸೆರೆಮನೆಯಲ್ಲಿ ಅರವತ್ತೆರಡು ದಿನ ಉಪವಾಸ ಮಾಡಿ ಸತ್ತ ಸಂದರ್ಭದಲ್ಲಿ ಉಪವಾಸದ ನಾಲ್ಕನೆಯ ದಿನದಿಂದ ಅವರಿಗೆ 'ಆಧ್ಯಾತ್ಮಿಕ ದರ್ಶನಗಳು' (Spiritual visions) ಎಂದು ಇತರರು ಕರೆಯುವ ಅನುಭವಗಳಾದುವು" ಎಂಬುದನ್ನು ನೆನಪಿಸುತ್ತಾರೆ.

"ಮನುಷ್ಯ ತನ್ನದು ಮಾತ್ರವಲ್ಲ, ಇಡೀ ಮನುಕುಲದ ಇತಿಹಾಸದ ಅನುಭವದಿಂದ ಪಾರಾದರೆ ಮಾತ್ರ ಅವನಿದೆ. ಆಗ ಅದ ಹೊಸ ದರ್ಶನ ಲಭಿಸೀತು. ಆದರೆ ಇದು ಮನಸ್ಸಂಕಲ್ಪದಿಂದ, ಪ್ರಯತ್ನಪಡುವುದರಿಂದ ಆಗುವಂಥದಲ್ಲ. ಪ್ರತಿಯೊಬ್ಬನೂ ಅವನ ಸ್ವಂತ ರೀತಿಯಲ್ಲಿ ಪ್ರಕಟವಾಗಲು ಸುತ್ತಲ ಸಂಸ್ಕೃತಿ, ಶಾಸ್ತ್ರ, ಗುರುಬೋಧೆ – ಇವೆಲ್ಲ ಅಡ್ಡಿಯಾಗುತ್ತವೆ. ಯೋಗ ಮತ್ತಿತರ ಸಾಧನಾ ಶ್ರಮಗಳೂ ಕೂಡ ಮಾನವನಿರುವ ಸಹಜ ಸ್ಥಿತಿಯಿಂದ ದೂರ ಒಯ್ಯುತ್ತವೆ" – ಇದು ಯು. ಜಿ. ಉವಾಚ.

"ಅರಳದ ಹೂಗಳೆನ್ನಬಹುದಾದ ಬುದ್ಧ, ಕ್ರಿಸ್ತ, ರಾಮಕೃಷ್ಣ ಪರಮಹಂಸ, ರಮಣ ರೇಥವರಿಗೆ ಆದುದೆಲ್ಲ ಇಂಥ ದೈಹಿಕ ರೂಪಾಂತರವೇ. ಇದನ್ನೇ ಆಧ್ಯಾತ್ಮಿಕ ವೆಂದು ವರ್ಣಿಸಿ ಪಂಥ, ಮತ, ಮಠಗಳನ್ನು ಕಟ್ಟಿ ಕಂಡ ದರ್ಶನಗಳಿಗೆ ಚೌಕಟ್ಟು ಹಾಕಿದ ಕೂಡಲೇ ಅವನತಿ ಆರಂಭ".

'ಕೇಳಬೇಡಿ'

"ಪ್ರಕೃತಿಯೊಡನೆ ಸಮರಸದಿಂದಿರುವ ಸಸ್ಯ, ಪ್ರಾಣಿಗಳಿಂದ ಮನುಷ್ಯ ಬೇರೆಯಾಗಿ, ಪ್ರಕೃತಿಯಿಂದ ತಾನು ಬೇರ್ಪಟ್ಟಾಗ ಹೆದರಿಕೆ, ಒಂಟಿತನ ಹುಟ್ಟಿತು. ಆಗಲೇ ಧರ್ಮವೂ (Religion) ಹುಟ್ಟಿತು. ಪ್ರಕೃತಿ ಸಹಜ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ ಧಾರ್ಮಿಕ ವ್ಯಕ್ತಿಗೆ ಎಡೆ ಇಲ್ಲ. ಜೀವನದಲ್ಲಿ ಇನ್ನೇನೋ ಮಹತ್ವ ವಿದ್ದಿದೆ ಎಂದು ಇತರರನ್ನು ನಂಬಿಸಿ ಆ ಬಗ್ಗೆ ಶ್ರಮಿಸಲು ಉಪದೇಶಿಸುವ ಸಂತರೆ, ಉದ್ಧಾರಕರೆ ಜೀವನದ ಗೋಳಿಗೆ, ಕಷ್ಟ ಕಾರ್ಪಣ್ಯಕ್ಕೆ ಕಾರಣ".

(ನಾಲ್ಕನೇ ಪುಟಕ್ಕೆ)

ಯು.ಜಿ.: ಅಲ್ಲ 'ಗುರೂಜಿ'

(ಎರಡನೇ ಪುಟದಿಂದ)

'ಹಾಗಾದರೆ ಸಾವು ಏನು ಮಾಡಬೇಕು?' ಎಂದು ಕೇಳಿದರೆ 'ನನ್ನನ್ನು ಕೇಳಬೇಡಿ' ಎನ್ನುತ್ತಾರೆ – ಯು. ಜಿ. ಅವರು ಏನು ಹೇಳಿದರೂ ಆದೂ, ಒಂದು ಅಧಿಕಾರವಾಣಿಯಾಗಿ ಸಂಪ್ರದಾಯ ಬೆಳೆಸುವುದರಿಂದ ಆದೂ ವ್ಯರ್ಥ ಎನ್ನುತ್ತಾರೆ.

So, don't ask mister U.G.– He is not a mister. He is a mystery.

ಹೇ ವಿಳಂಬಿ

ಈ ವರ್ಷ 1990, 'ಲೇಟ್ ಲತೀಫ್', ಒಂದು ಸೆಕೆಂಡ್ ವಿಳಂಬವಾಗಿ ಬಂತು. 1975 ಕೂಡ ಒಂದು ಸೆಕೆಂಡ್ ತಡ. ಭೂಮಿ ತಿರುಗುವ ವೇಗ ವರ್ಷಕ್ಕೆ ಒಂದು ಸೆಕೆಂಡಿನಂತೆ ಕಡಿಮೆಯಾಗುವುದಕ್ಕೆ ಕಾರಣ "ಮಸುಂಧರೆಗೆ ವಯಸ್ಸಾಗಿ ಆಕೆ ಮಂದಗಮನೆಯಾಗುತ್ತಿರುವುದೊ? – ಇಲ್ಲವೆ ಭೂಭಾರ ಹೆಚ್ಚಿರುವುದೊ?" ಎಂಬುದನ್ನು ಅರಿಯಲು ಪ್ರವಾಹ, ಭೂಕಂಪ, ಬೇಕೆ, ವಿಮಾನ ಮತ್ತಿತರ ವಾಹನಘಾತಗಳಲ್ಲದೆ, ಯುದ್ಧಗಳಿಂದ ಪಾರಾಗಿ ಮುಂದಿನ ವರ್ಷದ ವರೆಗೆ ಉಳಿದವರು ಪತ್ತೆ ಹಚ್ಚಬಹುದು.

ಈ ಶತಮಾನದ ಕಡೆಯದಲ್ಲಿ ಕಾಲು ಇಲ್ಲವೆ ತಲೆ ಇಡುತ್ತಿರುವವರು ಈ ಹೊಸ ವರ್ಷ ಮಹತ್ವದ್ದೆಂದು ಛಾಮಿಸಿದರೂ ಹೊಸ ವರ್ಷ ಪ್ರತಿ ವರ್ಷವೂ ಬರುವುದರಿಂದ, 'ಹ್ಯಾಪಿ ನ್ಯೂ ಇಯರ್' ಎಂದು ಹೇಳಿದರೂ ವರ್ಷವೆಲ್ಲ 'ಹ್ಯಾಪ್' ಮೋರೆಯಿಂದಲೇ ಇರುವ ಸಂಭವವೇ ಹೆಚ್ಚಾಗಿರುವಾಗ ಇಂಥ ಫೋಜಿಗೆಗಳು, ಕಾರ್ಡ್‌ಗಳು, ಫೋನ್ ಕಾಲ್‌ಗಳೆಲ್ಲ ವ್ಯರ್ಥವಲ್ಲವೆ? – ಎಂದು ಶ್ರೀಮಾನ್ ಛಾ ಪ್ರಶ್ನಾರ್ಥಕ ಭಂಗಿಯಲ್ಲಿ ಘೋಷಿಸುತ್ತಿದ್ದಾರೆ.

ಆದರೆ 'ಹ್ಯಾಪಿ ನ್ಯೂ ಇಯರ್' ಎಂಬುದಕ್ಕೆ ಪ್ರತಿಕಾರವೇ ಎಂಬಂತೆ ಉಳಿದವರೂ 'ಸೇಮ್ ಟು ಯೂ' (ನಿಮಗೂ ಹಾಗೇ ಆಗಲಿ) ಎಂದು ಹೇಳುತ್ತಿದ್ದರೂ. ಸ-ಶ-ಷಗಳ (Sibilants) 'ಸವಾಸ' ಉಚ್ಚಾರದ ಬಂಗಾಳಿಗಳು ಮಾತ್ರ ಉತ್ತರವಾಗಿ 'ಜೇಮ್ ಟು ಯು' (Shame to you)–ನಿಮಗೆ ಛೇಂ – ನಾಚಿಕೆಗೇಡು ಎಂದು ಹೇಳುವುದು ಸೂಕ್ತ ಹಾಗೂ ಅರ್ಥಪೂರ್ಣವಲ್ಲವೆ? – ಎಂದೂ ಶ್ರೀಮಾನ್ ಛಾ ಕೇಳುತ್ತಿದ್ದಾರೆ.

ಕೊನೆಸಿಡಿ

ಆಂಗ್ಲ, ಪ್ರತಿಭಾಶಾಲಿ, ಪದಶಾಸ್ತ್ರ ಪಾರಂಗತ, ನಾಟಕಕಾರ ಬರ್ನಾರ್ಡ್ ಷಾಗೆ ಒಬ್ಬರು ಪಂಡಿತರು ಎದುರಾದರು.

ಆಂಗ್ಲ ಭಾಷೆಯ ಪದಗಳ ಮಹತ್ವ, ಉಚ್ಚಾರದ ಬಗ್ಗೆ ಛಾಷಣ ಬಿಗಿದು ಬೋರು ಹೊಡೆದ. Ear boring ceremony ಆ ಪಂಡಿತ ಹೇಳಿದ:

'ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯಲ್ಲಿ 'ಸು' (Su) ಎಂದು ಬರೆದು 'ಹು' (Shu) ಎಂದು ಉಚ್ಚರಿಸುವ ಪದಗಳು ಎರಡೇ - ಹುಗರ್ (Sugar), ಹುಮಕ್ (Sumac– ಗೋದಂಬಿ ಜಾತಿಗೆ ಸೇರಿದ ಸಸ್ಯ).

ಷಾ ಉತ್ತರ: ಹೂರ್ (SURE)

'ಸು' ಎಂದು ಬರೆದರೂ 'ಹೂ' ಎನ್ನುವ ಮೂರನೆ ಪದ 'ಹೂರ್' ಉಚ್ಚರಿಸಿ, ತಾನು ಪಂಡಿತನ ಮಾತನ್ನು ಒಪ್ಪಿದಂತೆ ತೋರುವ ಪದದಿಂದಲೇ ಆತನ ವಾದವನ್ನು ಷಾ ಸಿಡಿಸಿದ.

ത്തിലാണെന്നും വിൽക്കാൻ ആത്മീയമായെന്തെങ്കിലുമൊന്നു കയ്യിലുണ്ടെങ്കിൽ അതെളുപ്പം ചെലവാകുന്ന സ്ഥലം അമേരിക്കയാണെന്നും അദ്ദേഹം പറഞ്ഞു. അവിടങ്ങളിൽ നമ്മുടെ ആചാര്യന്മാർ നടത്തുന്ന ജ്ഞാനോപദേശങ്ങളെ 'വില്പന' എന്ന പദം കൊണ്ടാണ് യു. ജി. വിശേഷിപ്പിച്ചത്.

എന്തുകൊണ്ടുസത്യസായിബാബമാത്രം ഇന്ത്യയിൽ ഒതുങ്ങിക്കഴിയുന്നുവെന്ന സംശയം ഞാനുന്നയിച്ചു. തട്ടിപ്പുകൾ ഏളുപ്പത്തിൽ കണ്ടുപിടിക്കുവാൻ കഴിയുന്ന എല്ലാ ഉപാധികളും പടിഞ്ഞാറൻ രാജ്യങ്ങളിൽ ഉണ്ടെന്നുള്ളതായിരുന്നു യു. ജി.യുടെ മറുപടി.

സായിബാബയുടെ അത്ഭുതസൃഷ്ടികളായി പിന്നീടുള്ള ചർച്ച. അത്തരം അത്ഭുതങ്ങൾ അസാദ്ധ്യമാണെന്നദ്ദേഹം ആവർത്തിച്ചുപറഞ്ഞു. സായിബാബ സമ്മാനിച്ചതായി പറയുന്ന രത്നമാലകളും മററനേകം വിലപിടിപ്പുള്ള വസ്തുക്കളും യു. ജി. കണ്ടിട്ടുണ്ട്. എന്നാൽ അവയൊന്നും അന്തരീക്ഷത്തിൽനിന്നും സൃഷ്ടിക്കാൻ കഴിയുന്നതല്ലെന്നാണ് അദ്ദേഹത്തിന്റെ അഭിപ്രായം.

മാർട്ടിൻ എന്ന യുവാവ് ഇന്ത്യയിലെത്തി കുറച്ചുകാലം സായി ഭക്തനായി കഴിയുമ്പോഴാണ് ബാബ അയാൾക്കൊരു ദിവ്യമായ ലോക്കററു നൽകിയത്. ഈ ലോക്കററുമണിഞ്ഞാണ് മാർട്ടിൻ യു. ജി.യെ കണ്ടത്. അതെടുത്തുകളയുവാൻ യു ജി. മാർട്ടിനെ ഉപദേശിച്ചു. എന്നാൽ അങ്ങനെ ചെയ്താൽ ലോക്കററ് ബാബയുടെ അടുത്തേയ്ക്കു മടങ്ങിപ്പോകുമെന്നും തനിക്ക് മാരകമായ രോഗങ്ങൾ പിടിപെടുമെന്നും ആ യുവാവ് ഭയപ്പെട്ടു. അവസാനം യു. ജി യുടെ നിർബന്ധവും ഉറപ്പും മൂലം മാർട്ടിൻ ലോക്കററുപേക്ഷിച്ചു. താൻ കഴിഞ്ഞവർഷം ബാംഗ്ളൂരിൽ താമസിച്ചിരുന്ന വീടിന്റെ കപ്പിത്താട്ടിയിൽ ആ ലോക്കററിപ്പോഴും കിടപ്പുണ്ടെന്നു യു. ജി. പറഞ്ഞു. മാർട്ടിനാകട്ടെ എല്ലാ സായിഭക്തിയും ഉപേക്ഷിച്ച് ലണ്ടനിൽ ജോലിചെയ്തു സുഖമായി കഴിയുന്നു. യു. ജി. യും സായിബാബയും ഇതേവരെ നേരിൽ കണ്ടിട്ടില്ല. എന്നാൽ യു. ജി. ഒരു 'ജീവൻ മുക്ത' ആണെന്ന് ബാബയൊരിക്കൽ പറഞ്ഞിട്ടുണ്ട്.

"നിങ്ങളെ സഹായിക്കാൻ എനിക്ക് കഴിയില്ല".

സ്വിററ്സർലണ്ടിലെ തന്റെ വസതിയിലും മററു പര്യടനവേളകളിലും ധാരാളമാളുകൾ സഹായത്തിനായി യു. ജി. യെ സമീപിക്കാറുണ്ട്. സൂര്യനു താഴെയുള്ള ഏതുകാര്യവും സൗഹൃദമായി അവരോടെല്ലാം സംസാരിക്കാറുണ്ട്. പലരും യു. ജി. തങ്ങളുടെ ഗുരുവാകണമെന്നപേക്ഷിക്കുന്നു. എന്നാൽ, "എനിക്കു നിങ്ങളെ സഹായിക്കാൻ കഴിയില്ല" എന്നു മാത്രമായിരിക്കും അദ്ദേഹത്തിന്റെ മറുപടി.

"എന്റേയോ മററാരുടേയുമോ വാക്കുകൾ നിങ്ങൾ ശ്രദ്ധിക്കാതിരിക്കുക. ഇക്കാലമത്രയും മററുള്ളവരുടെ ഉപദേശങ്ങൾ കേൾക്കുകമാത്രമായിരുന്നു നിങ്ങൾ. എല്ലാ ദു:ഖങ്ങളുടെയും കാരണം അതാണു താനും. നിങ്ങളെപ്പോലെ മറെറാരാളില്ല. അതുകൊണ്ടുതന്നെ മററുള്ളവരുടെതിൽ നിന്നു വിഭിന്നമാണ് നിങ്ങളുടെ ആവശ്യങ്ങൾ. മനുഷ്യനെല്ലായ്പോഴും പണം, അധികാരം, ലൈംഗികസുഖങ്ങൾ, സ്നേഹം, ദിവ്യാനുഭൂതികൾ, സത്യം, ജ്ഞാനോദയം തുടങ്ങിയവയെല്ലാം അന്വേഷിച്ചു നടക്കുന്നു. ഇതൊന്നു മാത്രമാണ് സ്വാഭാവികമായ അവസ്ഥയിൽനിന്ന് നിങ്ങളെ മാററിനിർത്തുന്നത്. നിങ്ങൾക്കും ഈ അവസ്ഥയിലെത്തിച്ചേരാവുന്നതേയുള്ളു. ഞാനത്തരമൊരവസ്ഥയിലാണെങ്കിൽക്കൂടി എനിക്കു നിങ്ങളെ സഹായിക്കാൻ കഴിയില്ല. കാരണം അതെന്റെമാത്രം അവസ്ഥയാണ്. ആർക്കും നിങ്ങളെ ഒന്നും പഠിപ്പിക്കാൻ കഴിയില്ല."

ബുദ്ധനും ക്രിസ്തുവിനുംപോലും?—"അവരെക്കുറിച്ചു നിങ്ങളെന്തിനു ചിന്തിക്കണം. മരിച്ചുപോയവർ. അവരെ പുഴയിലെവിടെയെങ്കിലും സ്ഥാപിക്കുക. "ഈ ലോകത്തു് ഒരു ഗുരുവും തന്നെപ്പോലെ മറെറാരാളിനെ സൃഷ്ടിച്ചിട്ടില്ലെന്നു യു. ജി. ബലമായി വിശ്വസിക്കുന്നു.

കഴിഞ്ഞ ഇരുപത്തിയേഴു വർഷങ്ങളായി യു. ജി. പാശ്ചാത്യരാജ്യങ്ങളിലാണ്. വർഷത്തിലൊരിക്കൽ ഇൻഡ്യ സന്ദർശിച്ചു മടങ്ങുന്നു. സ്വിററ്സർലണ്ടിൽ വാലന്റൈൻ എന്ന വൃദ്ധയോടൊപ്പം താമസമാണ്. ചൈനയൊഴിച്ച് എല്ലാ രാജ്യങ്ങളിലും അദ്ദേഹം പര്യടനം നടത്തിയിട്ടുണ്ട്.

നക്സലൈററ്

സ്വാതന്ത്ര്യത്തിന്റെ മുപ്പതു വർഷങ്ങൾ യു. ജി. വിശകലനംചെയ്തു് ഒരു തലമുറ നശിപ്പിക്കപ്പെട്ടതിന്റെ പൂർണ്ണമായ ഉത്തരവാദിത്തം നമ്മുടെ ആദ്ധ്യാത്മികതയ്ക്കും ആത്മീയ ഗുരുക്കന്മാർക്കുമുള്ളതാണെന്നദ്ദേഹം പറഞ്ഞു. ഭാവനയിൽ മാത്രമൊതുങ്ങുന്ന നന്മകളും പ്രവർത്തികളും നാളേയ്ക്കു നിർദ്ദേശിച്ച് അവർ നിഷ്ക്രിയത്വം വിതച്ചു. ലോകത്തിനെന്നല്ല, ഭാരതത്തിനുപോലും നൽകാനവരുടെ പക്കലൊന്നുമില്ല. അവരുപദേശിക്കുന്ന നന്മകൾ ഒരുകാലത്തുമുണ്ടാകാനിടയുള്ളതുമല്ല.

മൈസൂർ യൂണിവേഴ്സിററിയിലെ ഫിലോസഫി പ്രൊഫസർ ഡോ: രാമകൃഷ്ണറാവുവാണ് ഇൻഡ്യയിൽ യു.ജി.യെ ഏററവുമടുത്തറിയുന്നത് അദ്ദേഹംപറയുന്നത്, "യു. ജി. നിങ്ങളുടെ ചോദ്യത്തിന്റെ കടയ്ക്കാണു വെട്ടുന്നത്. അതുകൊണ്ടദ്ദേഹമൊരു വലിയ നക്സലൈററാണ്."

പല യൂണിവേഴ്സിററികളിൽനിന്നും നിരന്തരമായ ക്ഷണക്കത്തുകൾ അദ്ദേഹത്തിനു കിട്ടാറുണ്ട്. എന്നാൽ അവയെല്ലാം നിരസിക്കുന്നു. പ്ലാററ്ഫോമിൽ പ്രസംഗിക്കുകയോ പുസ്തകങ്ങളെഴുതുകയോ ചെയ്യാനദ്ദേഹമൊരുക്കമല്ല. അദ്ദേഹത്തിന്റെ സംഭാഷണങ്ങൾ ബ്രോഡ്സ്കി എന്ന അമേരിക്കക്കാരൻ എഡിററുചെയ്ത ഒരു ലഘുഗ്രന്ഥം (മിസ്റ്റിക് ഓഫ് എൻലൈററൻമെൻറ്) മാത്രമാണ് ആകെക്കൂടി പ്രസിദ്ധീകരിച്ചിട്ടുള്ളത്.

എന്താണ് യു. ജി?—മാറിനിന്നും അടുത്തിരുന്നും ഞാനെന്നോടുതന്നെ ചോദിച്ചു. അദ്ദേഹവുമായി സംസാരിച്ചവരോടാരാഞ്ഞു. തത്വചിന്തകൻ, കമ്മ്യൂണിസ്റ്റ് മിസ്റ്റിക് അങ്ങനെ പലരും പല രീതിയിൽ മറുപടി പറഞ്ഞു. ഇതെല്ലാം അദ്ദേഹം നിഷേധിക്കുകയും ചെയ്തു. "ഞാനൊരു പാരസൈററാണ്. വാലന്റൈൻ എനിയ്ക്കാഹാരം തരുന്നു." എന്നാൽ യു. ജി. കൃഷ്ണമൂർത്തി ഇതെല്ലാമാണ്.

ആത്മീയത്തിന്റെ പല മുഖങ്ങളും കണ്ടിട്ടുള്ളവരാണു നാം.

അതുകൊണ്ട് യു. ജി. ഒരു പുതിയ വില്പനച്ചരക്കായി മാറുമോയെന്നറിയാൻ അല്പംകൂടി കാത്തിരിക്കേണ്ടിവരും. ⊖

പഥിക

സരസ്വതി എം. വി.

ഒരു കമ്പസാര, മിറക്കിവെക്കാനൊരു
ചുമടെന്റെ ചുമലിലില്ലല്ലോ.
അറിയാതെ മിഴികൾ
നിറഞ്ഞു തുറക്കാത്ത—
നിലവറ ഹൃദയം തുറന്നു.
അവിടെയണഞ്ഞുവോ
നൈത്തിരി? ശ്രീകോവിൽ
അടിപററി വീണു തകർന്നോ?
താളഭംഗംവന്ന—
രാഗമെൻ വീണതൻ
പ്രാണനിൽ നിന്നു തുടിച്ചോ?
കാലം തുരുമ്പു പിടിപ്പിച്ച കമ്പികൾ
വീണതൻ ഗാനം മറന്നോ?
കാനൽജ്ജല മതിദൂരെ—
മിഴികളിൽ, ധൂമപടലങ്ങൾ മൂടി.
ഇനിയുമെൻ മേച്ചിൽപ്പുറംതേടു—
മോർമ്മതൻ, മുരളികയെങ്ങോ മറന്നു.
എവിടെ മരുപ്പച്ച?
യെവിടെത്തണൽതേടി
യലയുന്നു വഴിതെററി വീണ്ടും.

ഇനിയെന്റെ നിമിഷങ്ങൾ
ചിറകററ ശലഭങ്ങൾ
ഇഴയും പുഴുക്കൾ
പറക്കുവാൻ വ്യാമോഹം
ചിറകിട്ടടിച്ചു കൂകുന്നു.
കഴുകന്റെ കണ്ണുള്ള—
മലവേടർ മേയുന്ന—
ഇരുളല ചൂഴുന്ന കാട്ടിൽ,
നീണ്ട മൗനത്തിൽ
പുറംതോടുടയുമ്പോ—
ളറിയാതെ യൊളിയമ്പിൻ
കൂർത്തുമുനയേററ്
പിടയുമെന്നോർത്തു ഭയന്നു!
നെടുമോഹ നിദ്രത—
ന്നാലസ്യമെന്തിനോ
ഭൂതസ്മൃതി ഗാഥ പാടി?

യു. ജി.

ആത്മീയാചാര്യന്മാരുടെ ഒരു വെല്ലുവിളി

അദ്ദേഹത്തെ സന്ദർശിച്ചവർ പലരും മടിനിന്നു പരസ്പരം ചോദിച്ചു, എന്താണീ മനുഷ്യൻ? ആരും ആരെയും തൃപ്തിപ്പെടുത്തിയില്ല. അവസാനം, "അദ്ദേഹം ഒരു വലിയ നക്സലൈറ്റാണ്" എന്ന് മൈസൂർ യൂണിവേഴ്സിറ്റിയിലെ ഫിലോസഫി പ്രൊഫസർ ഡോ: രാമു പാഞ്ഞപ്പോൾ എല്ലാവരും പൊട്ടിച്ചിരിച്ചു.

അടുത്തകാലത്തു യൂറോപ്പിൽ പ്രദർശിപ്പിച്ച 'അദ്വൈത' എന്ന ചിത്രത്തിലെ എട്ട് ആത്മീയാചാര്യന്മാരിൽ ഒരാളാണ് യു. ജി. കൃഷ്ണമൂർത്തി. പടിഞ്ഞാറൻ രാജ്യങ്ങളിൽ നമ്മുടെ യോഗികളും 'ലോകഗുരു' പദവിയ്ക്കുവേണ്ടി തേരോട്ടം നടത്തുമ്പോൾ സ്വന്തമായൊന്നുമില്ലെങ്കിലും അവകാശപ്പെടാത്ത ഈ അൻപത്തിയൊൻപതുകാരൻ സ്വിറ്റ്സർലണ്ടിലെ പെറിയ വീട്ടിൽ 'ജീവിക്കുന്നു, പെറിയ പെറിയ സംതൃപ്തിയോടെ നടത്തുന്നു.'

ഹൈദരാബാദിൽ വച്ച് യു. ജി. യെ നേരിൽ കണ്ടപ്പോൾ അദ്ദേഹത്തിനുണ്ടായ ആത്മസാക്ഷാത്കാരത്തെയും ജ്ഞാനോദയത്തെയുംകുറിച്ചാണ് ഞാൻ ആദ്യം ചോദിച്ചത്. അതിനു് അതുതന്നെ പ്രാധാന്യം നല്കുന്നതെന്നും അതു തികച്ചും ഒരു ജീവസഹജമായ സ്വഭാവമാണെ് എന്നും മറുപടി പറഞ്ഞപ്പോൾ എന്റെ താല്പര്യം വർദ്ധിച്ചു. ജ്ഞാനോദയത്തെക്കുറിച്ചു് ഒരു യക്ഷിക്കഥപോലെ നാമെല്ലാം ധാരാളം വായിക്കുകയോ കേൾക്കുകയോ ചെയ്തിട്ടുണ്ടു്. എന്നാൽ ഈ മനുഷ്യൻ തനിക്കുണ്ടായ അത്തരം അനുഭവത്തെക്കുറിച്ചു് നേരിൽ സംസാരിക്കുകയും മറ്റുള്ളവർ 'ജ്ഞാനോദയം' എന്നു വിശേഷിപ്പിക്കുന്നതിനോടു തനിക്കു പ്രത്യേകമായ അഭിപ്രായമൊന്നും സംഭവിച്ചിട്ടില്ലെന്നും പറയുമ്പോൾ അത്ഭുതപ്പെട്ടുപോകും. മൗലികതയുമായി എന്തെങ്കിലുമിതിലില്ലെന്നാണു യു. ജി. പറയുന്നതു്. തികച്ചും 'സ്വാഭാവികമായ ഭാവം' എന്നാണദ്ദേഹമിതിനെ വിളിക്കുന്നതു്.

ഒരു പുതിയകഥ

യു. ജി. 'ശാരീരിക സ്വഭാവം' എന്നു് വിശേഷിപ്പിച്ച സുപ്രധാന സംഭവമുണ്ടായതു് നല്ലുങ്കിയെമ്പേതം ജന്മദിനത്തിൽ സ്വിറ്റ്സർലണ്ടിലെ ഒരു മരച്ചുവട്ടിലിരിക്കുമ്പോഴാണു്.

"അത്തരമൊരവസ്ഥയിലാണു് ഞാനെന്നെങ്ങനെയറിയും." എന്നയൊരു ചോദ്യം അദ്ദേഹത്തിന്റെ മനസ്സിൽ ആവർത്തിച്ചുയർന്നിരുന്നു. പെട്ടെന്നു് ചോദ്യം അപ്രത്യക്ഷമാകുകയും തന്റെ ശരീരത്തിലെ ഓരോ ഞരമ്പിലും കോശത്തിലും ഗ്രന്ഥിയിലും ഒരു പൊട്ടിത്തെറി ഉണ്ടായതുപോലെ തോന്നുകയും തലയിൽ എന്തൊക്കെയോ വരിഞ്ഞുമുറുക്കിയതായും യു. ജി. യ്ക്കു തോന്നി. തുടർന്നുള്ള ഏഴുദിവസങ്ങളിൽ ഇന്ദ്രിയങ്ങളിലുണ്ടായ ഏഴു് വ്യത്യസ്ഥയനുഭവങ്ങളും വളരെ രസകരമാണു്.

ആദ്യത്തെ ദിവസം ചർമ്മം സിൽക്കുപോലെ മാർദ്ദവമുള്ളതായും സ്പർശനത്തിൽ എന്തോ വ്യത്യാസമുള്ളതായും അനുഭവപ്പെട്ടു. മനസ്സു് കൃത്യമായി പ്രവർത്തിക്കാത്തൊരവസ്ഥയായിരുന്ന രണ്ടാമത്തെദിവസം. മൂന്നാമത്തെ ദിവസം ആഹാരത്തിന്റെ രുചിയിലും മണത്തിലും എന്തോ പന്തികേടുണ്ടായി. അടുത്തദിവസം സൂര്യനുക്കളെമാത്രം് ഭൂമിസ്യാൻറിലിരിക്കുമ്പോഴാണു്. കണ്ണിനു കാര്യമായ മാറ്റം സംഭവിച്ചതായി ബോദ്ധ്യപ്പെട്ടതു്. മുന്നിലുള്ള വസ്തുക്കളോരോന്നും ഒരു ലൻസിലെന്നപോലെ വലുതായും അടുത്തായും ചലിക്കുന്നതായും തോന്നി. വീട്ടിലെത്തി വളരെനേരം കണ്ണാടിയിൽനോക്കിനിന്നപ്പോൾ, കൺപോളകൾ ചലിക്കുന്നില്ലെന്നും മനസ്സിലായി. കേൾവിക്കുണ്ടായ മാറ്റമാണു് അഞ്ചാമത്തെ സംഭവിച്ചതു്. പുറത്തുണ്ടാകുന്നയൊരോ ശബ്ദവും മനസ്സിൽ പുനരുത്ഭവിക്കുന്നതുപോലെ തോന്നി.

ആ 'വലിയ തമാശ'യുണ്ടായതു് ആറാംദിവസമാണു്. തന്റെ ശരീരം നഷ്ടപ്പെട്ടതുപോലെ യു. ജി. യ്ക്കു തോന്നി. കൂടെതാമസിക്കുന്ന വാലന്റൈനെ വിളിച്ചു് തന്റെ ശരീരം അവിടെത്തന്നെയുണ്ടോ എന്നു ചോദിച്ചു. 'ഉണ്ടു്' എന്ന വാലന്റൈന്റെ മറുപടി യു. ജി. യെ തൃപ്തിപ്പെടുത്തിയില്ല. അദ്ദേഹം കണ്ണാടിയുമായി മുറ്റത്തിറങ്ങി വീണ്ടും നോക്കി. പഴയ അനുഭവംതന്നെ. അല്പം കഴിഞ്ഞു് ടെലിഫോൺ ശബ്ദിച്ചപ്പോൾ പെട്ടെന്നണർന്നതുപോലെ എഴുന്നേറ്റു താഴത്തേക്കുപോയി. വാലന്റൈനെപ്പോലും മനസ്സിൽ സങ്കല്പിക്കാൻ കഴിയാത്തൊരവസ്ഥയായിരുന്ന ഏഴാം ദിവസം. പിന്നിടെല്ലാം സുഗമമായിരുന്നു.

പിന്നീടുണ്ടായ ആറുമാസങ്ങളിൽ യു. ജി. യ്ക്കു് വളരെയേറെ ശാരീരിക ക്ലേശങ്ങളും സഹിക്കേണ്ടിവന്നു. യോഗികൾ 'ചക്രം' എന്നു വിളിക്കുന്ന ചില അടയാളങ്ങളും ശരീരത്തിന്റെ ചില പ്രത്യേക ഭാഗങ്ങളിൽ പല ആകൃതിയിലും നിറത്തിലും കാണപ്പെട്ടു. 'ആയിരമിതളുള്ള താമര'പോലെ തലയിൽ രക്തക്കുഴലുകൾ തുടിച്ചുപൊട്ടി. ഇടത്തെ നെഞ്ചു് പതിനാലു വയസ്സായൊരു പെൺകുട്ടിക്കെന്നപോലെ വലുതായി. ഇക്കാലത്തു് അദ്ദേഹത്തിന്റെ നടപ്പു്, ഇരുപ്പു്, ഉറക്കം തുടങ്ങിയ ശാരീരിക പ്രവർത്തനത്തിനാകെ സാരമായ മാറ്റങ്ങളുണ്ടായി.

എന്നാൽ ലോകസുഖങ്ങളെല്ലാം വെടിഞ്ഞു് ഈശ്വരനിൽ ലയിച്ചു ചേരുമ്പോഴാണു് 'ജ്ഞാനോദയം' ഉണ്ടാകുന്നതു് എന്ന ധാരണയെ യു. ജി. അപ്പാടെ നിഷേധിച്ചു. ഇങ്ങനെ അവസ്ഥയിലെത്തിച്ചേർന്നാൽ അതിനു് ആത്മീയത്തിന്റെ പരിവേഷം നൽകി യൂറോപ്പിലേയ്ക്കു കുതിക്കുന്ന നമ്മുടെ യോഗികളെ അദ്ദേഹം വിമർശിക്കുന്നു. തനിക്കു യാതൊരു വിധമായ ആത്മീയതയും കല്പിക്കരുതെന്നു് യു. ജി. ആവർത്തിച്ചുസ്ഥിരീകരിക്കുകയുണ്ടായി. ദൈവത്തിൽ വിശ്വാസമുണ്ടോ എന്നു ചോദിച്ചപ്പോൾ "എനിക്കൊന്നിലും വിശ്വാസമില്ല" എന്നായിരുന്നു അദ്ദേഹത്തിന്റെ മറുപടി.

നമ്മുടെ ശരീരത്തിൽ പ്രവർത്തിക്കാത്ത ധാരാളം ഗ്രന്ഥികളുണ്ടെന്നും അവയെല്ലാം പ്രവർത്തിച്ചുതുടങ്ങുന്നൊരവസ്ഥയിലാണിതു സംഭവിക്കുന്നതെന്നുമാണു് യു. ജി. യുടെ അഭിപ്രായം. 'ചക്രം' എന്നും സഹസ്രമെന്നും മറ്റും വിശേഷിപ്പിക്കുന്ന അടയാളങ്ങളും ഈ ഗ്രന്ഥികളുടെ പ്രവർത്തനഫലം മാത്രമാണു്. നമ്മുടെ ആചാര്യന്മാർ പലരും ഈ അവസ്ഥയിലെത്തിച്ചേർന്നതു് യോഗാഭ്യാസത്തിന്റെ ഫലമായുള്ള 'കുണ്ഡലിനീവികാസം' കൊണ്ടാണെന്നും അതു ശരീരത്തിനു ദോഷം ചെയ്യുമെന്നുമദ്ദേഹം പറയുന്നു.

സായിബാബയുടെ അത്ഭുതങ്ങൾ

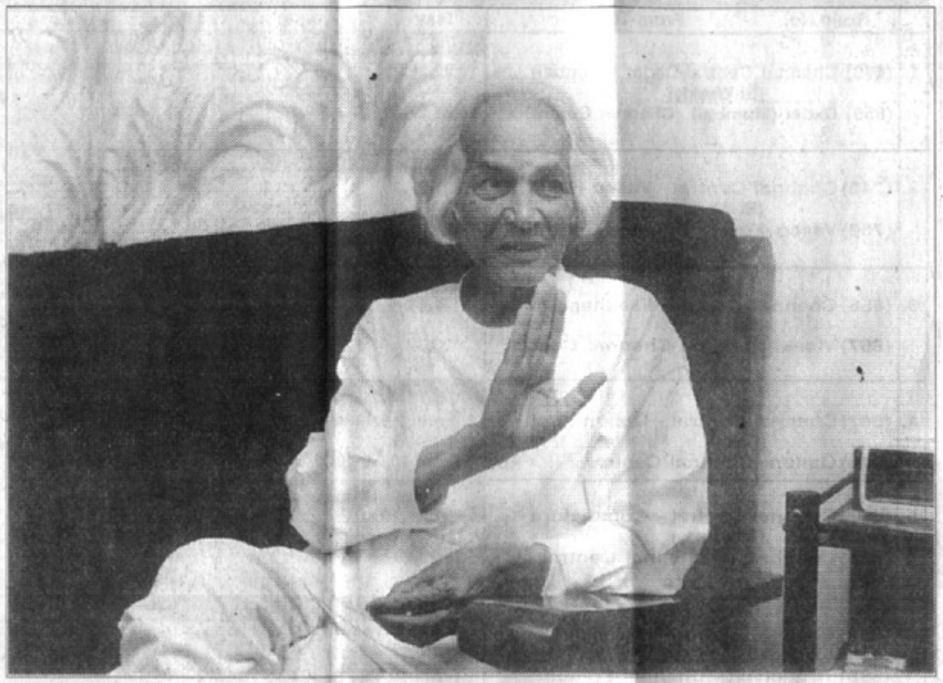
പാശ്ചാത്യരാജ്യങ്ങളിൽ ഗുരുക്കന്മാരായി കഴിയുന്ന ആത്മീയാചാര്യന്മാരെക്കുറിച്ചു് ഞങ്ങളുടെ സംസാരം തുടർന്നു. അമേരിക്കക്കാർ വർഷംതോറും പുതിയ ഗുരുക്കന്മാരെ തേടിവന്നു മുട്ടുന്നതു മാരത

അഹല്യ

There are no thinking citizens here; there is no future for India: UG

Free thinker, iconoclast, philosopher U G Krishnamurthi usually holds forth on life and its meaninglessness, on the mind and its non-existence. This time **H R Ranganath** *made him speak out on politics. And UG has been at his demolishing best. Excerpts:*

INTERVIEW



Another election is upon us. What should a thinking citizen do?

I am sorry. There are no thinking citizens in this country. If Sonia Gandhi becomes Prime Minister then I will give up my citizenship of this country. In fact, I am now asking Swiss authorities to permit me to stay there as a permanent resident. I have not been a resident of any country ever since Nehru took over.

The worst that has happened to this country is Nehru becoming Prime Minister. Look at this man. He spent a better part of his life in prison. To kill time he wrote a few books. Later, he ruled this country for a very long time. But what has he done to this poor country ? As Prime Minister he only helped the middle class prosper.

What is wrong in helping the middle class ?

Nothing. But look at the plight of the common man. All that he wants is food, shelter and clothing.

Have we given that ? No. The poor have remained poor. And yet we claim that we have prospered in the last five decades.

Show me one great thing that we have achieved in the last 50 years. We are a nation with almost one billion people. And yet we do not have any say in international matters. Nobody cares for us. This is most disgraceful.

When Clinton imposed sanctions, we did not even have the guts to stand up and say, 'Who are you ?'

Today if any country has to progress it has to have two things. Economic strength and military might. If you don't have these, nobody gives a damn. When P V Narasimha Rao visited United States the local media did not even mention his visit. So our consulate released full-page advertisements to announce his arrival. We did not protest, we even accepted all the humiliation heaped on us. The Prime Minister was not even introduced properly in the Joint Session. They did not even mention his name. They merely said, 'The Prime Minister of India will speak now.' Even then, we did not protest. What a shame! In the last 50 years we should have learnt lessons. But we have not.

You hate the whole Nehru family ?

Not just that family. I also have no love for Mahatma Gandhi. It was he who created Pakistan. In fact, he pleaded with Nehru to agree for Partition. Partition has brought this country today to this stage. The British used these people to their advantage.

Why should we have the name of Gandhi for everything in this country? I am sick of this.

You should remember one thing. If Hitler had not destroyed the empires, then we would not have got freedom. So, lets stop saying that only Gandhi got us freedom. In fact, I don't like India's currency also. Because on every note you have a picture of Gandhi.

I never had a soft corner for Gandhi. I had even told him this. I appreciate his non-violence movement. Because, at that time he could not have done anything better, thanks to our impotency. Due to his movement, thousands lost their lives.

I have personally seen how the British killed people. Now more or less we are doing the same in Kashmir. Why should Kashmir be part of India. Why should I be a part of India?.

See, I am against everything that is north of Vindhyas. I oppose Hindi. In fact I don't ea anything that comes from tha part of the country. You know till today I have not seen any o Mahesh Bhatt's movies. Beca use all of them are made in Hindi, though I have the knowledge of Hindi to fool them all.

But surely you must agree that adherence to a dynasty ensures stability ?

What stability? During this so-called stable period only the middle class prospered.

I have repeatedly told people in the Government that we should look towards China. This country is better than all the Western countries put together. I knew Russia would collapse. This I had said in 1960, I repeated myself several times. But nobody believed me.

After my stay in China I went to immigration officials. Unfortunately, I have an Indian passport and so the trouble began. I tell you, if one has Indian passport then one has to face lot of problems. I carry an Indian passport for the purpose of traveling only, nothing patriotic.

The only reason I love this country is that a an NRI --'Non Reliable Indian'-- can keep money here and make a lot of interest. That is the only attraction I have with India.

OK, so you don't like Gandhi, Nehru. How about Indira ?

How can I like her, she tried her best to finish me. When I was attacking Jiddu Krishnamurthy she harassed me like anything. In fact, she even tried to poison me. She tried to use RAW against me, and the Russians thought I was a CIA agent.

All right, but what's wrong if she becomes Prime Minster ?

If her claim rests only on the daughter-in-law status, then bring other foreign women too. There are better women than her. Only because her name has the Gandhi tag, you can't allow her.

I want to know about all the money she has. If somebody offers me 98 per cent of the money she has abroad, then I will help get all the money she has kept outside.

You see (laughs), I am a very influential man.

I think she has been dragged into this by the Congress... Congressmen who can't stay without power. She was not in favour of entering politics. But I tell you even Congressmen are against her... My only advice to her is, if she is intelligent, she should go to her country and enjoy all the money she has.

On the one hand you demolish the Congress. Then you attack Vajpayee. What then is the alternative?

I don't give any alternative. I may suggest dictatorship. But, I will not subscribe to the BJP's thinking. We don't want these fundamentalists to grow. You see, they are reviving Rama, Sita and Krishna. In those times, they were only religious heroes.

The common man needs food, not heroes.

Sometime I feel the Army should take over. But today even the Indian Army is not good enough.

India can never produce a leader like Mao Tse Tung. Why do we need this Democracy? We don't want this. It's a very expensive experiment.

I want to know why did he (Vajpayee) allow that lady (Jayalalitha) to go on and on. He should have walked out. By staying in power for 13 months what did he achieve. He should have just quit. But he did not have the guts. In fact, I am on the side of that lady and Laloo. Because, for them corruption is a way of life.

Can't we treat the bomb, the missile as achievements?

Then, why does your Prime Minister dither on the Nuclear Non-Proliferation treaty?

So where are we headed ?

I don't see any future for this country. Somehow we will survive. Because, people have to survive. Apart from that we don't have any future. Future as in -- we will not play any major role in world affairs.

India can't produce Mao. We can't get a benevolent dictator. The Army is incapable of ruling us. No sir, this country has no future.

You once said politicians thrive on the gullibility of the people. Why are people so gullible ?

That is their culture. We are basically 'wordsmiths'. Today if anybody has any talent then they must quit this country. If they stay back, it will only be a waste of talent. In this country the human brain has no place.

MAHESH BHATT

FOREVER YOUNG

COURTESY: ASIAWEEK

MUMMY HAS got cancer!" The words fell in the middle of the sunlit room like a thick, black shroud.

As Bunty, my assistant director struggled to fight back his tears, the formidable Swiss Alps outside the window affirmed life in the distance.

"You will have to manage the shooting without me," he said, "I want to return to India as soon as possible." His tears broke loose, somewhat like the cherry petal that fell through the autumn air on the wet grass outside.

Sunlight peeked through the clouds, the sky had lost its morning pink. Not even for a moment life stood still.

It continuously moved, changed. As the quiet room brimmed with Bunty's anguished sobs, I asked myself, simply, "What has permanence got to do with life?"

Then Bunty left to go home and I went up the snow-covered mountain ranges of Deblarey to shoot a song of everlasting love for my film.

As I watched Nagarjuna and Manisha plough through ankle-deep snow in the view-finder of my camera, I heard a chirpy voice ask, "Which film are you shooting for?" A young, bright-faced Indian smiled at me curiously and we immediately struck up a conversation.

He was in Switzerland to attend an international conference of doctors who had gathered there to discuss the human immune system in its relation to the science of gerontology or the process of aging. They had come to ask simply, "Why is it that we age?"

I argued with him, "Why are you studying this? Don't you hope to prolong life by getting the necessary answers?"

He didn't answer me but went on to tell me that in experiments conducted in the laboratory, where rats were put in optimum living conditions, which is to say, unnaturally natural conditions, they still aged.

The air was dust-free, the food germless, the climate super, yet their insides decayed. The young doctor simply wanted to know why.

That evening we completed shooting the song of undying love. As the sunset sky regained its pink, images of moonlit love from the past assaulted me.

That passionate moment, now long over, was aggressively trying to find permanence in memory. It refused to die. I relived that moment.

I was nothing but a ragbag of my memories. Even when something was over, it wasn't over. I wouldn't let that moment age.

When I reached the Chalet Sun Beam, my friend U G Krishnamurty quietly served me dinner like he had for the past two weeks. I still seek hope from that simple act of affection. I want it to go on forever.

As the night deepened, U G and I chatted about an old dream. One that hadn't ever faded. The one about living forever.

"Mahesh, your attempts to minimise the aging process through all those techniques will turn you into an avid fitness nut. You may feel younger. You may even look younger. Whoever said that you are as old as you look is just kidding you. Forget it.

"Nutrition quackery and other forms of body and health care, and fitness regimens to keep yourself young, all suggested by the so-called laboratory tests, will only help you to escape into the feeling of wellness.

"It is one of those hypes you fell for, more so if they are sold in the name of science. How much of science is there in their claims is anybody's guess.

"Everything that has the stamp of science turns you into a fanatic and a health food junkie. It used to be three out of four.

"Now it is, 'Nine out of 10 doctors recommend...' You can be sure that whatever they recommend are the very things that will destory your health. Doctors need to be educated, and you will be better off listening to "the tenth" one.

"When you have lost faith in everything, health becomes an obsession. Nutritional wisdom cannot stop the aging process. One day through genetic engineering the process of aging can be delayed; but it cannot be stopped.

"You may feel well and look more attractive. There is no such things as the fountain of youth. War against aging is a lost battle. What's the name of that Biblical patriarch who is recorded to have lived 969 years?"

"Methuselah."

"Do you want to live that long? What for? One thousand years of misery! Maybe gerontologists will make it possible. I wouldn't know.

a dead diseased human being in the hopes of reviving his or her at a future time when a cure for the disease has been developed what do you call it...?"

"Do you want to live that long? What for? One thousand years of misery! Maybe gerontologists will make it possible. I wouldn't know.

"Freezing a dead diseased human being in the hopes of reviving his or her at a future time when a cure for the disease has been developed what do you call it...?"

"Cryonics."

"That's it.

"Ideas of soul and life after death are born out of man's demand for permanence. That's the basis of man's religious thinking.

"All religious thinking is born out of the demand for performance. What do they call that abode of the blessed after death?"

"Elysian Field."

"Nothing ever dies. Nothing ever is born. Your unwillingness to accept man as just a biological being like any other species on this planet is responsible for your misery.

"Man is nothing but a fortuitous concourse of atoms. Death occurs only when there is a need for the reshuffling of atoms. The sum total of energy remains the same."

So the movie star wants to stretch youth, the alcoholic his high, the lover his orgasm, a celebrity fame. Our arrogance chants, "I will not die, I will not die, I will not die," and everything around is geared towards gaining performance when the only permanence is that of change.

The only everlasting love, the only undying love affair it seems to me, is with the self. This unabashed, unheldback affection for oneself and the acceptance of death are mutually exclusive.

And so we want to live forever. We want to postpone aging indefinitely, because death kills that which we love above all else — us!

The only song of never ending love is the one we hum to ourselves. And when death draws near, we like Faust begging the Devil, plead for an hour more, a few minutes more, a second more. Anything to defuse the detonator of change, anything to delay the state of not being.

A few days later, having successfully transmitted images of external love on to celluloid, I left Switzerland to land in a plague-attacked India. "What? The plague?" was everyone's reaction.

How could this monster from the past resurface without a warning? We were so sure we had killed it 28 years ago, so how could it possibly have the audacity to be reborn?

"You mean we don't dictate nature?" A whimpering, "no, not really," came our own rude reply.

The plague made many doctors flee Surat. The medeival scourge unleashed terrified them. They didn't want to die.

In Rome, the headquarters of Christian love, Mother Teresa was given a thorough medical check-up by surgical mask and glove protected workers. They too wanted to live.

It was pretty sensible, I thought, putting even the agent of God in quarantine, Christian commandments notwithstanding. It is, as we all very well know, not easy to love thy neighbour as thyself.

And so we go on helplessly stalling the end. She asks me to love her forever and I put these words down on paper for people to read and remember me. How long? Anybody's guess!

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KITASU-RS-10 C

WONDER-ಕಣ್ಣು

— ವೈ.ಎನ್.ಕೆ.

ಲೀನ್

ಶತ್ರು ಜಪಾನೀಯರು ಪ್ರತ್ಯಕ್ಷ. ಈ 'ಸೇತುಭಗ್ನ' ನಿರ್ಧರಿಸಿದವರು ಕೂಡಲೇ ಶತ್ರುಗಳ ಮೇಲೆ ಒಂದು ಗ್ರೆನೇಡ್ ಎಸೆದಾಗ ಜಪಾನೀಯರು ನಾಶವಾಗುವುದಿರಲಿ ಸೃಷ್ಟಿಯಾದಂದಿನಿಂದ ಬೇರೆ ಶಬ್ದವೇ ಕೇಳಿಲ್ಲವೇನೋ ಎಂಬ ಆ ಗಾಢ ಕಾಡಿನ ಸಾವಿರಾರು ಮರಗಳಿಂದ ಬೆದರಿದ ಸಾವಿರಾರು ಹಕ್ಕಿಗಳು ಗಗನಕ್ಕೇರುತ್ತವೆ. ಗಗನ ಮಂಡಲ ಮುಸುಕುತ್ತವೆ. ನೋಡುವವರ ಹೃದಯದಲ್ಲಿ ಝಲ್ ಎನ್ನಿಸುತ್ತದೆ. ಮರೆಯಲಾಗದ ಅನುಭವ.

'ಲಾರೆನ್ಸ್ ಆಫ್ ಅರೇಬಿಯಾ', 'ಡಾ। ಜಿವಾಗೋ', 'ರಾಯನ್ಸ್ ಡಾಟರ್' (ರಾಯನ ಮಗಳು?) ಚಿತ್ರಗಳನ್ನು ಅನೇಕ ಸಾರಿ ನೋಡದ ಉಗ್ರ ಚಿತ್ರಪ್ರೇಮಿಯೇ ಇರಲಾರ.

ಪೀಟರ್ ಓಟೂಲ್ ನಟಿಸಿದ 'ಲಾರೆನ್ಸ್ ಆಫ್ ಅರೇಬಿಯಾ' ಚಿತ್ರದಲ್ಲಿ ಮೋಂಬತ್ತಿಯ ಬೆಂಕಿಗೆ ಬೆರಳೊಡ್ಡಿದ. ಲಾರೆನ್ಸ್ ಬೆರಳು ಸುಡುತ್ತಿದ್ದರೂ ಸುಮ್ಮನಿರುತ್ತಾನೆ. 'ಇದು ಹೇಗೆ?' 'ಸುಡದೆ? ನೋವಾಗದೆ?' ಎಂದು ಕೇಳಿದಾಗ ಅವನ ಉತ್ತರ: 'The trick is not to show it (ಆ ನೋವು ತೋರಿಸಬಾರದು. ಅದೇ ಗುಟ್ಟು) ಆ ಬೆಂಕಿ ಹಾಗೇ ಇದ್ದು ಆ ಕೆಂಪು ಆಯಾಕಾರದ ಇಡೀ ತೆರೆಯಷ್ಟೂ ಹರಡುತ್ತದೆ. ಸ್ವಲ್ಪ ಕಾಲ ನೀರವ. ಆಗ ಮುಂಜಾವಿನ ಕೆಂಪು. ಮರುಭೂಮಿಯಲ್ಲಿ ಕಾಯುತ್ತಿದ್ದಂತೆ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಕೆಂಪು ಸ್ವಲ್ಪ ಸ್ವಲ್ಪವಾಗಿ ಮೂಡತೊಡಗುತ್ತೆ. ನೋಡಿದರೆ ಅದ್ಭುತ ಸೂರ್ಯೋದಯ. ಈ ಫಳಿಗೆಗೆ ಲೀನ್ ತಂಡದವರು ದಿನಗಟ್ಟಲೆ ಕಾದಿದ್ದರಂತೆ. ಮರುಭೂಮಿಯ ಓಯಸಿಸ್ ಬಾವಿ ಬಳಿ ದೂರದಿಂದ ಚುಕ್ಕೆಯಾಗಿ ಕಂಡು ಬರಬರುತ್ತ ಕರಿ ಬಿಳಿಗಳ ಮಿಶ್ರಣದ ಅಪೂರ್ವ ತೇಜಸ್ಸಿನಂತೆ 'ಯಮನಂತೆ' ಕಂಡ ಒಮರ್ ಷರೀಫ್ ಕಾಣಿಸಿಕೊಂಡದ್ದೂ ಛಾಯಾಗ್ರಹಣದ ಮಹತ್ತಮ ಗಳಿಗೆ.

ಸ್ವೀಡನ್‌ನ ಬರ್ಗ್‌ಮನ್, ಜಪಾನಿನ ಕುರುಸೋವಾ, ಭಾರತದ ಸತ್ಯಜಿತ್ ರೇ ಇವರೆಲ್ಲ ಆಳಿದ ಈ ಶತಮಾನವ ಎರಡನೆ ಭಾಗದಲ್ಲಿ ತಲೆ ಚಿಟ್ಟು ಮಾಡದೆ ಕತೆ ಹೇಳುವ ಕಲೆ, ಚಿತ್ರ ಸ್ವಾರಸ್ಯ ಹೆಚ್ಚಿಸುವ ಸಾಮರ್ಥ್ಯದಿಂದ ಚಿತ್ರಗಳನ್ನು ರಚಿಸಿದ ಮಹಾನ್ ಈತ.

ಶ್ವಾನ ಪುರಾಣ

ಇತ್ತೀಚೆಗೆ ಬೆಂಗಳೂರಿಗ ಬಂದಿರುವ ಸದಾ ಸಂಚಾರಿ ದಾರ್ಶನಿಕ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ("ಎಲ್ಲ ರೀತಿಯ ಅಧಿಕಾರ ಪೀಠಗಳತ್ತ ವಿಚಾರವಂತಿಕೆಯ ಗ್ರೆನೇಡ್ ಎಸೆಯುವ ಅರಾಜಕವಾದಿ") ಪ್ರಶ್ನಕರತ್ತ ಮಾತಿನ ಸಿಡಿಮದ್ದು ಎಸೆಯುತ್ತಿದ್ದಾಗ ಫೋನ್ ಸದ್ದಾಯಿತು.

ಲಂಡನಿನಿಂದ 'ಟಿಮ್' ಫೋನ್ ಇದು ಎಂದು ಫೋನ್ ಎತ್ತಿಕೊಂಡವರು ಹೇಳಿದರು. ಅಂತರ್ರಾಷ್ಟ್ರೀಯ ಕರೆಗೆ ಆರ್ಥಿಕವಾಗಿ ಸಮರ್ಥನಲ್ಲದ ಆತನಿಂದ ಈಚೆಗೆ ಅಂಥ ಹದಿನಾಲ್ಕನೆ ಸಾರಿ ಫೋನ್. ಸ್ವಲ್ಪ ಹೊತ್ತು ಫೋನ್ ಮಾತುಕತೆ ಬಳಿಕ ಯು.ಜಿ. ವಾಪಸ್.

ಯಾರು ಈ ಟಿಮ್?

ಯು.ಜಿ. ಹೇಳಿದರು: ಆತನೊಬ್ಬ 'ಕೋರಿಯರ್' - ಸಂದೇಶವಾಹಕ.

ಭಾರಿ ಗಾತ್ರದ ಆತ ಹಿಂದೆ ಸ್ಕಿಟ್ಸರ್ಲೆಂಡಿನ ವೈನ್ ಹಬ್ಬದಲ್ಲಿ ಇಪ್ಪತ್ತೈದು ಬಗೆಯ ವೈನ್ ಸೇವಿಸಿ ಹತೋಟಿ ತಪ್ಪಿ ಕರೆಸಲಾದ ಪೊಲೀಸರಿಗೂ ಬಗ್ಗದೆ ದಂಡ ಕೊಟ್ಟು ಪಾರಾಗಬೇಕಾಯಿತು.

ಈ ಸಾರಿ ಫೋನ್ ಕರೆಗೆ ಕಾರಣ: ಆತನ ಪ್ರೀತಿಯ ನಾಯಿಯ

ಸಾಂದರ್ಭಿಕ

ದೇಹಾರೋಗ್ಯ ಕಟ್ಟು ಅಬುಕ್ಕ ಟಿಮ್ ಬೇಕೆಂದೇ ನಿದ್ರಾಗುಳಿಗೆ ಕೊಟ್ಟ. ನಾಯಿ ಕೊನೆಯುಸಿರೆಳೆಯಿತು. ಈಗ ಟಿಮ್‌ಗೆ ನಾಯಿ ಕೊಂದ ಪಾಪ ಕಾಡತೊಡಗಿದೆ. ಆತ ನಾಯಿಯ ಹದಿಮೂರನೆ ದಿನ ಆಚರಿಸಬೇಕಂತೆ - ಹಿಂದೂ ವಿಧಿಯಲ್ಲಿ. ಈಗ ಬ್ರಿಟನ್ನಿನಲ್ಲಿ ಆತ 'ಗರುಡ ಪುರಾಣ' ಓದುತ್ತಿದ್ದಾನೆ - ನಾಯಿಯ ಆತ್ಮದ ಯಾನದಲ್ಲಿ ಪಾಲುಗೊಳ್ಳಲೆಂದು.

ನಾಯಿ ಕೊಂದೆನೆಂಬ ಪಾಪಪ್ರಜ್ಞೆ ಆತನನ್ನು ಕುಟುಕುತ್ತಿದೆ.

ಇದನ್ನು ಕೇಳಿದ ಸ್ಥಳೀಯ ಶಾಸ್ತ್ರೀಯರೊಬ್ಬರು 'ಇದೇನು ಹೀಗೆ? ಎಂಥ ಕಾಲ ಬಂತು. ಇಂಥ ಶ್ವಾನ ಪುರಾಣ ಕೇಳಬೇಕಾಗಿ ಬಂತಲ್ಲ?' ಎಂದು ಪೇಚಾಡಿಕೊಂಡರು.

ಜಪಾನ್, ಇಂಗ್ಲೆಂಡ್, ಅಮೆರಿಕಾಗಳಲ್ಲಿ ನಾಯಿಗಳಿಗೆ ವಿಶೇಷ ಮಾನ, ಮರ್ಯಾದೆಗಳಿರುವುದು ವಿದೇಶ ಯಾತ್ರೆ ಮಾಡಿರುವವರಿಗೆಲ್ಲ ಗೊತ್ತಿರಬೇಕು. ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಮಕ್ಕಳನ್ನು ಕೈಗಾಡಿಯಲ್ಲಿ ಕೂಡಿಸಿ ನಾಯಿಗಳನ್ನು ತಾಯಂದಿರು ಅಂಗಡಿ ಬಳಗೆ ಎತ್ತಿಕೊಂಡು ಹೋಗುವ ದೃಶ್ಯ ತುಂಬ ಪರಿಚಿತ. ಜಪಾನಿನಲ್ಲಾದರೋ ನಾಯಿಗಳಿಗೇ ಪ್ರತ್ಯೇಕ ಉಪಾಹಾರಗೃಹ. ಹೀಗಿರುವಾಗ ಆ ದೇಶಗಳಲ್ಲಿ ನಾಯಿಪಾಡು ಎಂದು ಹೇಳುವುದು ಹೇಗೆ ಸರಿ? ಎಷ್ಟೋ ಶ್ರೀಮಂತರು, ಶ್ರೀಮಂತ ಮಹಿಳೆಯರು ತಮ್ಮ ಆಸ್ತಿಯನ್ನೆಲ್ಲ ತಮ್ಮ ಮುದ್ದಿನ ನಾಯಿಗೇ ಬಿಟ್ಟಿರುತ್ತಾರಲ್ಲ? 'ನಾಯಿ ಜನ್ಮ' ಬರಲಿ ಎಂದು ಶಾಪ ಕೊಟ್ಟವರು ಜತೆಗೆ ಜಪಾನಿನಲ್ಲಿ, ಇಂಗ್ಲೆಂಡಿನಲ್ಲಿ ಎಂದು ಸೇರಿಸಿದರೆ ಶಾಪವೂ ವರವಾದೀತೆಂದು ಹೇಳಬಹುದು.

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Tough cookie: UG lauds Shekhar

Express News Service

Bangalore, April 20: "He is a tough cookie and an okay guy. Very friendly and has an informal air around him".

This is how philosopher Mr. U. G. Krishnamurthi described Prime Minister Chandra Shekhar who called on him on Friday.

The philosopher himself received Mr. Chandra Shekhar and a few friends and well-wishers were present when the two met.

UG, as he is popularly known, told the Prime Minister that he was "mighty pleased that you have taken some time off to meet me amid your very busy schedule".

UG added that when he once casually watched television, he was impressed by the no-nonsense approach of the Prime Minister to the problems the country was facing at present. Mr. Chandra Shekhar said that it was a privilege to meet a person of the stature of the UG.

Some of the well-wishers of UG presented a set of Books of UG to the Prime Minister, including the recent ones, 'Thought is Your Enemy' and 'The Sage and The Housewife'.

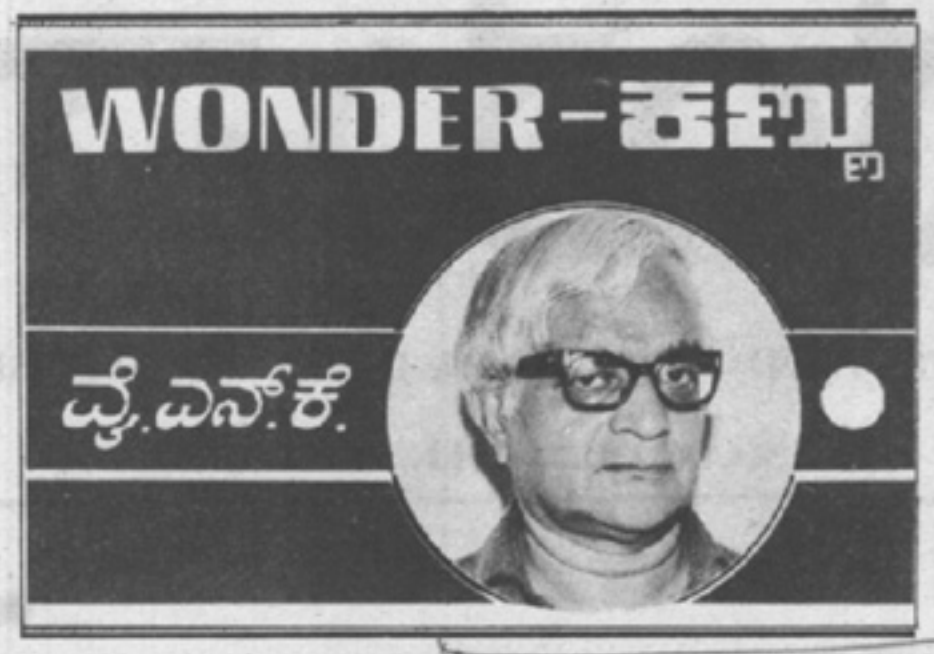
ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ದಾರಿ: ವೈಟ್ ಔಟ್

ತಮಿಳುನಾಡಿನಲ್ಲಿ ಹೊಸದಾಗಿ ಎರಡು ಶಾಸನಗಳಾಗಿವೆ. ಸಾರ್ವಜನಿಕವಾಗಿ ಪ್ರದರ್ಶನವಾಗುವ ಪ್ರಚಾರ ವಸ್ತುಗಳಿಗೆ ಪೂರ್ವಭಾವಿ ಅನುಮತಿ ಪಡೆದಿರಬೇಕು. ಪೋಸ್ಟರ್, ಹೋರ್ಡಿಂಗ್, ಹೋಕಾರ್ಡ್, ಸ್ಲೈಡ್, ಪ್ರೆಸ್ ಡಿಸೈನ್ ಇತ್ಯಾದಿಗಳಿಗೆ ಸೆನ್ಸಾರ್ ಅಸ್ತು ಇರಬೇಕು. ಈ ಸೆನ್ಸಾರ್ ಮಾಡುವವರು ಸರ್ಕಾರದಿಂದ ನೇಮಿತರಾದವರು. ಒಬ್ಬ ಚೇರ್‌ಮನ್, ಐವರು ಸದಸ್ಯರು. ಅವರ ಅರ್ಹತೆ: 35 ವರ್ಷಗಳಾದರೂ ಆಗಿರಬೇಕು.

ಈ ಕಾನೂನು ಜಾರಿಗೆ ತರುವವರು ಪೊಲೀಸ್ ಅಧಿಕಾರಿ. ಪಬ್ಲಿಸಿಟಿ ಸಾಮಗ್ರಿಯನ್ನು ಪ್ರದರ್ಶಿಸುವ ಮೊದಲೇ ಆ ಸಾಮಗ್ರಿಯನ್ನು ವಶಪಡಿಸಿಕೊಳ್ಳಲು ಈತನಿಗೆ ಅಧಿಕಾರ. ಆಜ್ಞೆ ಉಲ್ಲಂಘನೆಗೆ ಶಿಕ್ಷೆ ಮೂರು ವರ್ಷ ಜೈಲು ಮತ್ತು ದಂಡ.

ಈ ಶಾಸನದ ವ್ಯಾಪ್ತಿ ಅಮಿತ. ಸಾರ್ವಜನಿಕ ಸಭೆಗೆ ಪೋಸ್ಟರ್, ಸೋಪ್, ಬಿಸ್ಕಿಟ್ ಜಾಹಿರಾತು – ಇವೆಲ್ಲ ಸೆನ್ಸಾರ್ ಸರ್ಟಿಫಿಕೇಟ್‌ಗೆ ಅರ್ಜಿ ಸಲ್ಲಿಸಬೇಕು. ಅಲ್ಲದೆ ಜನರಲ್ಲಿ ಅಶುದ್ಧ ಭಾವನೆಗೆ ಎಡೆಗೊಡುವಂಥ ಸ್ತ್ರೀ ಆಕಾರಗಳ ಪ್ರದರ್ಶನಕ್ಕೆ ಅವಕಾಶವಿಲ್ಲ. ಈಜುಡುಗೆಯ ಹುಡುಗಿ, ಪ್ರಸಿದ್ಧ ಕಲಾಕೃತಿ, 'ವೀನಸ್ ಡಿ ಮಿಲೊ' ಕೂಡ ಈ ಶಾಸನದ ವ್ಯಾಪ್ತಿಗೆ ಬಂದೀತು. ಖಜುರಾಹೋ, ಬೇಲೂರ ಶಿಲಾಬಾಲಿಕೆಯರ ಚಿತ್ರ ನಿಷಿದ್ಧ – ಅವರೆಲ್ಲ ಲಂಗ, ಗೌನುಗಳೊಂದಿಗಿರಬೇಕೆಂದೂ ಆಜ್ಞೆ ಹೊರಡಬಹುದು.

ಇದೆಲ್ಲ ಬೊಮ್ಮನಿಯ ಇರಾನಿನಲ್ಲಿ, ನಮ್ಮ ನೆರೆಯ ತಮಿಳ್ನಾಡಿನಲ್ಲಿ.



ಕಾಮ ಪ್ರಚೋದನೆಗಳಂಥವುಗಳ ಬಗ್ಗೆ ಯಂತೂ ಮುಕ್ತ ಚರ್ಚೆ ಅತ್ಯಗತ್ಯ.

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ಎದೆ ಬಿಚ್ಚಿದ ಮಾತು

ಇಟಲಿಯ ಅತ್ಯಂತ ಜನಪ್ರಿಯ ನಗ್ನ ಮಹಿಳೆ ಎಂದು ಹೆಸರಾದ ಇಲೋನಾ ಸ್ಟಾಲರ್ ಜೂನ್ ತಿಂಗಳಲ್ಲಿ ನಡೆಯಲಿರುವ ಇಟಲಿ ಪಾರ್ಲಿಮೆಂಟ್ ಚುನಾವಣೆಗೆ ಸ್ಪರ್ಧಿಸಿದ್ದಾಳೆ. ತನ್ನ ಬರಿ ಎದೆಯನ್ನು ಪ್ರದರ್ಶಿಸುವ ಉಡುಪು ತೊಟ್ಟು ಕುದುರೆ ಸಾರೋಟಿನಲ್ಲಿ ನಗರದ ಪ್ರಮುಖ ರಸ್ತೆಗಳಲ್ಲಿ ಸಂಚರಿಸಿ ಪುರುಷ ಮತದಾರರಿಗೆ ಚುಂಬನ ವಿತರಣೆ ಮಾಡುವಳಂತೆ. 'ಫಿಲ್ಮ್ ಸೆನ್ಸಾರ್‌ಷಿಪ್' ವಿರುದ್ಧ ಚಳವಳಿಯ ಬಗ್ಗೆ ಗಮನ ಸೆಳೆಯಲು ಇಂಥ ಕ್ರಮ ಕೈಗೊಂಡಿದ್ದಾಳಂತೆ.

ಕೃಷ್ಣಮೂರ್ತಿ ಅರ್ಥಾತ್ ಉಪ್ಪಲೂರಿ ಗೋಪಾಲಕೃಷ್ಣಮೂರ್ತಿ – ಈಗ ಕ್ಯಾಲಿಫೋರ್ನಿಯಾ, ನ್ಯೂಯಾರ್ಕ್ ಭೇಟಿಯ ಬಳಿಕ ಬೆಂಗಳೂರಿನ ಬಸವನಗುಡಿಯ ಮನೆಗೆ ಹಿಂತಿರುಗಿದ್ದಾರೆ.

ಮಹಾ ದಾರ್ಶನಿಕ ಎಂದು ಹೆಸರಾಗಿ ಇದುವರೆಗೆ ಒಪ್ಪಿಕೊಂಡಿರುವ ಎಲ್ಲ ದರ್ಶನ, ತತ್ವಶಾಸ್ತ್ರಗಳ ನಂಬಿಕೆಯನ್ನೇ ಬುಡಮೇಲು ಮಾಡುವಂಥ ವಿಚಾರಧಾರೆಯ 'ಯೂ.ಜಿ.' ಯಾವದೇ ತತ್ವದ ಪ್ರತಿಪಾದಕರಲ್ಲ. ಯಾವ ಮಾರ್ಗವನ್ನೂ ತೋರಿಸುವವರಲ್ಲ. ಅವರು ಯಾವ ಚರ್ಚೆಯನ್ನೂ ಆರಂಭಿಸರು. ಪ್ರಶ್ನೆ ಕೇಳಿದಾಗ ಮಾತ್ರ ಅವರಿಂದ ಉತ್ತರ ಬರುತ್ತದೆ – ಅವರೊಂದು ಕಂಪ್ಯೂಟರ್‌ನಂತೆ.

49ನೆ ವರ್ಷದ ವೇಳೆಗೆ ಅವರ ದೇಹದಲ್ಲಿ ರನ್ನು ಸಂದರ್ಶಿಸಿದರು. ಭಾರತದ ಗಿರಿರಾಜ್-ಅನಿತಾರಾಜ್ ಕಟ್ಟಿದ ಸಂಸ್ಥೆಯಿದು. ಈ ಸಂಸ್ಥೆ ಬಿ.ಬಿ.ಎನ್. ಕಾರ್ಯಕ್ರಮ ಭಾರತೀಯರಲ್ಲಿ ಬಹು ಜನಪ್ರಿಯ. ರಾಮಕೃಷ್ಣ ಹೆಗಡೆಯವರ 12 ನಿಮಿಷಗಳ ಸಂದರ್ಶನ ಕೂಡ ರಿಕಾರ್ಡ್ ಆಗಿದೆ.

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'ಕಂಡಲ್ಲಿ ಗುಂಡು'

ಬೆಂಗಳೂರು ನಗರದಲ್ಲಿಂತೂ ಮದ್ಯದ ಅಂಗಡಿಗಳು ಹೆಚ್ಚಿವೆ: ನಗರ ಮಧ್ಯದಲ್ಲೇ ಮದ್ಯ ಸರಬರಾಜು ಶುರುವಾಗಿ ನಾಗರಿಕ ಶಾಂತಿಗೆ ಧಕ್ಕೆ – ಎಂಬ ದೂರುಗಳೂ ಹೆಚ್ಚಾಗುತ್ತಿವೆ. 'ಕಂಡಲ್ಲಿ ಗುಂಡು' ಎಂದರೆ ಪ್ರಕ್ಷುಬ್ಧ ಪ್ರದೇಶಗಳಲ್ಲಿ ಶಾಂತಿ ಕಾಪಾಡಲು ಹಿಂಸಾಕೃತ್ಯ ನಿರತರ ಮೇಲೆ ಗೋಳಿಬಾರು ಎನ್ನುವುದಕ್ಕಿಂತ 'ಗುಂಡ್' ಅಂಗಡಿಗಳು ಅಪಾರವಾಗಿ ವರ್ಧಿಸಿರುವುದರ ಬಗ್ಗೆ ವರದಿ ಎಂದು ವಿವರಿಸಬೇಕಾದ್ದು ಅನಗತ್ಯ ಎಂದು ಕಾಣುತ್ತದೆ – 'ಚಾರ್ಜ್ ಆಫ್ ದಿ ಲೈಟ್ ಬ್ರಿಗೇಡ್' ಎಂಬ ಟೆನಿಸನ್ ಪದ್ಯವನ್ನು 'ಇಂಗ್ಲಿಷ್ ಗೀತಗಳು' ಸಂಕಲನದಲ್ಲಿ ಭಾಷಾಂತರಿಸಿರುವ ಬಿ.ಎಂ.ಶ್ರೀಯವರು.

'ಅವರ ಬಲಗಡೆ ಗುಂಡು
ಅವರ ಎಡಗಡೆ ಗುಂಡು'

– ಎಂದು ಬರೆದದ್ದು 'ಲೈಟ್ ಬ್ರಿಗೇಡ್' ಗಿಂತ ಬೆಂಗಳೂರಿನ ಬ್ರಿಗೇಡ್ ರೋಡ್ ಬಗ್ಗೆ ಬರೆದಿರಬಹುದೆ ಎಂಬ ಗುಮಾನಿ ಹುಟ್ಟುವುದು ಸಹಜ.

ಇವೆಲ್ಲ ಬಂದರೆ 'ಎಮರ್ಜೆನ್ಸಿ' ಘೋಷಣೆ ಏಕೆ ಬೇಕು? ಆದರೆ 'ತುರ್ತು ಸ್ಥಿತಿ'ಯ ಪಾಠವನ್ನು ಇವರೇಕೆ ಕಲಿತಿಲ್ಲ?

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ವೈಟ್ ಔಟ್

ಯುದ್ಧವಾದಾಗ ಸಾಮಾನ್ಯವಾಗಿ 'ಬ್ಲಾಕ್ ಔಟ್' ಜಾರಿಗೆ. ಶತ್ರು ವಿಮಾನಗಳಿಗೆ ಕೆಳಗೇನೂ ಕಾಣದಿರಲಿ; ಬಾಂಬ್ ಹಾಕಬೇಕೆಂದಿರುವ ಗುರಿ ಸ್ಪಷ್ಟವಾಗಿ ಗೋಚರಿಸದಿರಲಿ – ಎಂಬುದೇ ಉದ್ದೇಶ.

ಆದರೆ ಎರಡನೆ ಮಹಾ ಯುದ್ಧ ಕಾಲದಲ್ಲಿ ನಾರ್ವೆಯಲ್ಲಿ ತದ್ವಿರುದ್ಧ ಕ್ರಮ ಕೈಗೊಂಡರು. 'ಬ್ಲಾಕ್ ಔಟ್'ಗೆ ಬದಲಾಗಿ 'ವೈಟ್ ಔಟ್' ಮಾಡಿದರು. ಇಡೀ ನಗರದ ದೀಪಗಳನ್ನೆಲ್ಲ ಹಚ್ಚಿ, ಕಣ್ಣು ಕೋರೈಸುವಂತೆ ಜಾಜ್ವಲ್ಯಮಾನವಾಗಿರುವಂತೆ ಮಾಡಿಟ್ಟರು. ಮೇಲೆ ಹಾರುತ್ತಿದ್ದ ವಿಮಾನಗಳಿಗೆ ಬಾಂಬ್ ಹಾಕಬೇಕಾದ ಸ್ಥಳ ಕಾಣಿಸದೆ ಕಕ್ಕಾಬಿಕ್ಕಿ. ಕೆಳಗಿನವರಿಗೆ, ಆ್ಯಂಟಿ ಏರ್‌ಕ್ರಾಫ್ಟ್ ಗನ್‌ಗಳಿಗೆ ವಿಮಾನ ಕಾಣಿಸುತ್ತಿತ್ತು. ನಗರದ ರಕ್ಷಣೆಗೆ 'ಬ್ಲಾಕ್‌ಔಟ್'ಗಿಂತ 'ವೈಟ್ ಔಟ್' ಪರಿಣಾಮಕಾರಿಯಾಯಿತು.

ಈ ಪ್ರಸಂಗ ಸ್ಮರಣೆಗೆ ಪ್ರಚೋದನೆ ಎಂದರೆ ಸೆನ್ಸಾರ್, ಪ್ರಿ-ಸೆನ್ಸಾರ್‌ಗಳಿಂದ ಎಂದೂ ಒಳ್ಳೆಯದಾಗದು. ಬಹಿರಂಗವಾಗಿ ಬಿಚ್ಚು ಮನದಿಂದ ಚರ್ಚೆಯಾದಾಗಲೇ ಸಮಾಜದ ಆರೋಗ್ಯ ಉತ್ತಮವಾದೀತು. ಮುಚ್ಚಿದಷ್ಟೂ ರೋಗ ಕೊಳೆಸೀತು. ಅಶ್ಲೀಲ, ಪಾರ್ಲಿಮೆಂಟಿಗೆ ಆಕೆ ಆಯ್ಕೆಯಾದರೆ ಜನರ ಆಶೋತ್ತರಗಳ ಬಗ್ಗೆ ಎದೆಬಿಚ್ಚಿ ಮಾತನಾಡಲು ಅವಕಾಶ ಸಿಕ್ಕೀತೆಂದು ಆಶಿಸಿರಬಹುದು.

ಹಿಂದೆ ಕಾವೇಂಟ್ರಿಯಲ್ಲಿ ತನ್ನ ಗಂಡ ದೊರೆಯ ತೆರಿಗೆ ನೀತಿ ಪ್ರತಿಭಟಿಸಲು ಲೇಡಿ ಗೋಡಿವಾ 'ಘೋಡಾ' ಮೇಲೆ ಕುಳಿತು ತಲೆ ಅಲಂಕರಿಸಿದ್ದ ದೀರ್ಘ ಕೇಶವನ್ನು ಬಿಟ್ಟು ಇನ್ನೇನನ್ನೂ ತೊಡದೆ ನಗರದಲ್ಲಿ ಸಂಚರಿಸಿದಾಗ ಎಲ್ಲ ಪ್ರಜೆಗಳೂ ಬಾಗಿಲು ಮುಚ್ಚಿ ಮನೆಯಲ್ಲೇ ಕುಳಿತರಂತೆ. ಒಬ್ಬ ದರ್ಜಿ ಮಾತ್ರ ಬಾಗಿಲ ಬೀಗದ ಸಂದಿಯಿಂದ ಆಕೆಯನ್ನು ನೋಡಿದಾಗ ಅವನ ಕಣ್ಣು ಕುರುಡಾಯಿತಂತೆ. ಅತನ ಹೆಸರೇ: ಪೀಪಿಂಗ್ ಟಾಂ.

ಈಚಿನ ದಶಕಗಳಲ್ಲಿ ಹೆಸರಾದ ಕಾಮನರಗಿಣಿ ಎನ್ನಿಸಿದ ನಗ್ನ ಸುಂದರಿ ಮೆರಿಲಿನ್ ಮನ್ರೋ ಕ್ಯಾಲೆಂಡರ್ ಚಿತ್ರ ಜಗತ್ತನ್ನೇ ಬೆರಗುಗೊಳಿಸಿತು. ಆ ನಗ್ನ ಚಿತ್ರದ ಛಾಯಾಚಿತ್ರ ತೆಗೆಸಿಕೊಂಡಾಗ 'ನೀನೇನು ಹಾಕಿಕೊಂಡಿದ್ದೆ?' ಎಂಬ ಪ್ರಶ್ನೆಗೆ ಆಕೆಯ ಉತ್ತರ 'ರೂಮಿನಲ್ಲಿ ರೇಡಿಯೋ ಹಾಕಿಕೊಂಡಿದ್ದೆ'

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'ಯೂ. ಜಿ.'

ಬೆಂಗಳೂರಿಗೆ 'ಯೂ.ಜಿ.' ಬಂದಿದ್ದಾರೆ. 'ಯೂ. ಜಿ.' ಎಂದೇ ಹೆಸರಾದ ಯು.ಜಿ.

ಆರು ಚಕ್ರಗಳಲ್ಲಿ ಕುಂಡಲಿನಿ ಸ್ಫೋಟವಾಗಿ (ಅವರ ಪ್ರಕಾರ ಥೈಮಸ್, ಪಿಟ್ಯೂಟರಿ, ಪೀನಿಯಲ್ ಗ್ರಂಥಿಗಳು) ಶರೀರದ ಪ್ರತಿ ಕಣವೂ ಮಾರ್ಪಾಡಾಯಿತು. ಐದು ಇಂದ್ರಿಯಗಳು – ವಿಚಾರದ ಅಡೆತಡೆಯಿಲ್ಲದೆ ಸ್ವತಂತ್ರವಾಗಿ ಕಾರ್ಯಾಚರಣೆ ಮಾಡಲಾರಂಭಿಸಿದುವು. ಬುದ್ಧ, ಕ್ರಿಸ್ತ, ಸಾಕ್ರೆಟಿಸ್, ರಾಮಕೃಷ್ಣ, ರಮಣ ಇಂಥವರಿಗಾದ ಸ್ಥಿತಿಯಂಥದು ಅವರಿಗಾಯಿತು. ಐದು ಇಂದ್ರಿಯಗಳ ಕಾರ್ಯಾಚರಣೆ ಆರಂಭವಾಗಿ ನಾನು ಇಲ್ಲವೆ 'ಐ' ಎನ್ನುವುದೇ ಇಲ್ಲವಾದಂತಾಯಿತು. ('you' ಜಿ 'I' ಜಿ ಅಲ್ಲ.)

'ದೇವರು, ಪುನರ್ಜನ್ಮ, ಆತ್ಮ ಇವೆಲ್ಲ ಮನಸ್ಸಿನ ಕಲ್ಪನೆ. ಮಾನವ ಶರೀರದಾಚೆ ಏನೂ ಇಲ್ಲ' ಎನ್ನುತ್ತಾರೆ ಯೂ. ಜಿ.

ಧ್ಯಾನ – ಮೆಡಿಟೇಷನ್ – ಮುಂತಾದುವೆಲ್ಲ ಮಾನವನಿರುವ ಸಹಜ ಸ್ಥಿತಿಯಿಂದ ದೂರಕ್ಕೊಯ್ಯುವ ಸಾಧನಗಳು ಮಾತ್ರ. ಸಹಜಸ್ಥಿತಿಯಲ್ಲಿ ಮಾನವ ಆರಳುವುದಕ್ಕೆ ದರ್ಶನ, ಸಂಸ್ಕೃತಿ, ಬೋಧನೆಗಳೆಲ್ಲ ಅಡ್ಡಿ ಬರುತ್ತವೆ – ಇದು 'ಯೂ.ಜಿ.' ಉವಾಚ.

'ಮಿಸ್ಟೀಕ್ ಆಫ್ ಎನ್‌ಲೈಟನ್‌ಮೆಂಟ್', 'ದಿ ಇನ್ನರ್ ಅನಾರ್ಕಿಸ್ಟ್' – ಯು. ಜಿ. ಬಗ್ಗೆ ಪ್ರಕಟವಾದ ಎರಡು ಪುಸ್ತಕಗಳು – ಆಧುನಿಕ ವಿಚಾರಕ್ರಾಂತಿಯ ಎರಡು ದೀಪಗಳು.

ಈಚೆಗೆ ನ್ಯೂಯಾರ್ಕಿನ 'ಬಾಂಬೆ ಬ್ರಾಡ್‌ಕಾಸ್ಟಿಂಗ್ ನೆಟ್‌ವರ್ಕ್' ಎಂಬ ಭಾರತೀಯ ಬೃಹದ್ ಸಂಸ್ಥೆಯವರು [illegible]

'ಬಾರ್‌ಬಾರ್ ದೇಖೋ ಹಜಾರ್ ಬಾರ್ ದೇಖೊ' ಎಂಬ ಹಾಡೂ ಬೆಂಗಳೂರಿನ 'ಗುಂಡಂಗಡಿ' ಉರುಫ್ ಬಾರ್‌ಗಳ ಬಗ್ಗೆಯೇ ಎಂದೂ ಜನ ಸಂದೇಹಿಸಬಹುದು. ಅಂಗಡಿಗಳೇ 'ಬಾರ್' ಆಗಿ ಅಕ್ರಮ ವ್ಯಾಪಾರ ನಡೆಸುತ್ತಿರುವುದರ ಬಗ್ಗೆ 'ಗುಂಡ್' ಇಲಾಖೆಯ ಉನ್ನತ ಅಧಿಕಾರಿಗಳನ್ನೊಬ್ಬರನ್ನು ಖಾಸಗಿಯಾಗಿ ಪ್ರಶ್ನಿಸಿದಾಗ ಅವರೆಂದರು: ಒಂದು ಸ್ಟೋರ್‌ನಲ್ಲಿ ಇದೆಲ್ಲ ನಿಲ್ಲಿಸಬಹುದು.

'ಹೇಗೆ?'

'ಮದ್ಯದಂಗಡಿಯವರಿಗೇ ಐನೂರು ರೂಪಾಯಿ ಹೆಚ್ಚು ಫೀ ಕೊಡಿ ಎಂದರೆ ಆಯ್ತು.'

ಎಂದರೆ ಅಕ್ರಮ 'ಕ್ರಮ'ವಾದೀತು.

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ಕೊನೆಸಿಡಿ

ವಿದೇಶಗಳಿಗೆ ಅದರಲ್ಲೂ ಅಮೆರಿಕಾಕ್ಕೆ ಹೋಗಿ ವಾಪಸಾಗುತ್ತಿರುವ ರಾಜ್ಯದ ಮುಖ್ಯಮಂತ್ರಿ, ಮಂತ್ರಿಗಳು ಹಾಗೂ ಅಧಿಕಾರಿಗಳು ಶುದ್ಧವಾಗಿ ಬರುತ್ತಿದ್ದಾರೆ ಎಂದು ಶ್ರೀಮಾನ್ ಫಾ ಅಭಿಪ್ರಾಯ.

'ಏಕೆ?'

'ಗೊತ್ತಿಲ್ಲವೆ ಅವರೆಲ್ಲ ವಾಷಿಂಗ್‌ಟನ್ ರಿಟರ್ನ್ಡ್. 'Washing' ton returned.' ನಮ್ಮ ಅಗಸನ ಹಾಗೆ, ವಾಷಿಂಗ್ ವಾಷಿಂಗ್ ಮಾಡಿ ಕಳಿಸಿರಬೇಕು.

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An encounter with a spiritual terrorist

By Ramesh KC

Is U G Krishnamurti a spiritual terrorist? This question has dogged me ever since I was acquainted with him. I still do not have the answer. I am really confused. Because UG's personality defies definition. In terms of his 'teaching', gleaned from responses to people's queries UG does sounds spiritual.

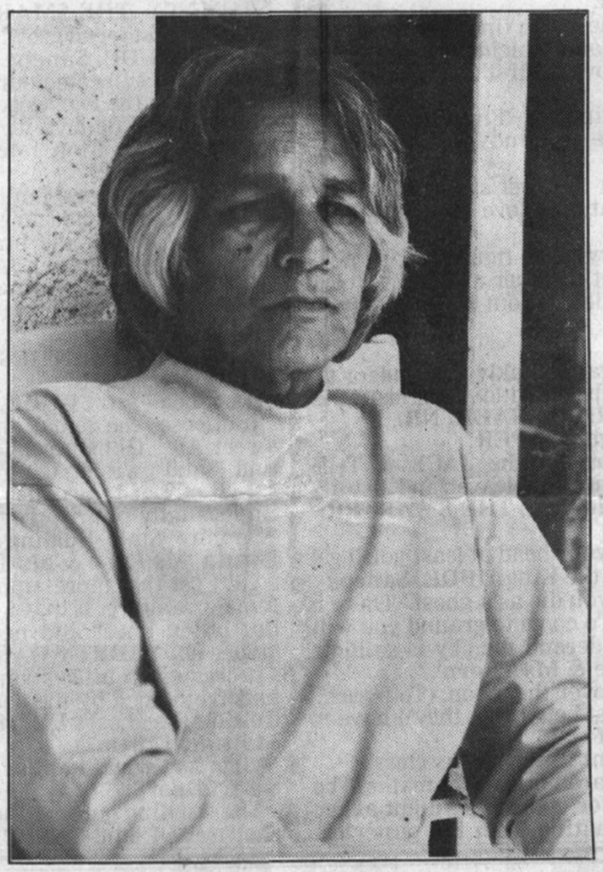
But he says, "There is no spirituality!" Reading and meeting UG gives us a kind of pleasure at the same time leaves us with a stream of never-ending questions. UG's thoughts are mind-blowing and ego-shattering. We cannot escape easily from the onslaught of his iconoclastic arguments and seemingly irrational ideas.

Thousands of disillusioned and besieged spiritual seekers have come to meet UG at different places around the globe. It could be at a friend's apartment in India or America, a rented chalet in Switzerland, or a hotel room in Hongkong or London where they find this seventy six year-old anti-guru who was born with a silver spoon in his mouth in 1918 in South India on the move.

From his childhood, UG displayed a rebellious nature coupled with an intense quest for mystical experience, which led him through a series of ultimately disappointing encounters with some of the more eminent religious and spiritual teachers of this century, to eventually become scathingly anti-philosophical, anti-religious and anti-society. In his fortyninth year, while staying in Switzerland, in the Saanen Valley, something happened to UG. It could be called the reaching a spiritual point-of-no-return and a disappearance to himself over an inner threshold into a kind of dimensionless anti-world of no experience. UG calls it his 'calamity'. He describes its dimension in physical terms, and relates it to the functioning of his body. Most people who hear about this 'calamity, or encounter, tend to see it as 'enlightenment'. UG vehemently rejects all such labels, but as yet he has not found one which comfortably fits his unusual condition. He probably never will.

UG hates all spiritual gurus and their quasi-followers. There is no room for utopians in his anti-world. UG has no publishing house, no ashram, no organization, nor a permanent address. He moves in the world like a migratory bird - Europe and America in the summer India or Australia in the winter. Wherever UG goes he declares that the search for 'truth', 'god' and 'enlightenment' is just a waste of time. UG also lambasts mankind's so called cultural heritage, its religious and their founders. H categorically states that, "Buddha was a crack-pot and Jesus was another misguided Jew. Freud is the fraud of the twentieth century, while J Krishnamurti is for him its greatest phoney. Rajneesh and other self-styled gods are con-men." Ashrams, U G calls "spiritual shops" and "supermarkets."

U G is always trying to overthrow the evil empire of the soul, which thought has superimposed on life. He has found the quest for enlightenment to be nothing but a neurological problem. He states that there is no reincarnation, no spirit, no



karma, no ego, no 'I' and no soul. For U G, the body is immortal, not the soul.

U G is not a relation of the other famous Krishnamurti, called Jiddu. Both of them, however, have a somewhat similar backgrounds, having grown up in a theosophical milieu during the heydays of the theosophical movement in India. Many people find a similarity in the views of these two Krishnamurtis, which U G of course, denies. Similar or not, UG. is definitely more contradictory, more irritating and more hopeless in his expression.

Basically, U G has no hope for mankind. His message is that there is no message. He is not here to teach us, or preach to us. Considering his expressed views, he has been called an "un-guru", a "cosmic naxalite", a "nihilist", a "raging sage", and sometimes, a "useless guy".

There is something unique in U G which draws a de-mystified baby-boomer journalist like myself to him. I first met U G in Madras two and a half years ago and spent more than a week with me. During my stay, one of the things he said was that "Lord Rama and Krishna were deceivers." This statement of his was like an explosion in my consciousness.

When I recently met U G in Bangalore, he was narrating stories of his recent visit to China. He was full of praise for that country, although it is a communist state. When I asked U G how he could praise China without mentioning that its political dictatorship and ban on freedom of expression, he bluntly replied, "Why do you need freedom of expression? I don't need it. People like you need it. Do you think that you journalists are telling the truth to the people? I don't believe in your newspaper. You are all liars." I received this statement again like a heavy blow. His radicalism shocked me but it at the same time convinced me that the concept of radicalism is ours. It does not exist in him. That's why I find myself running after this man.

U G has often said, "thought is your enemy." He tells us that we are prisoners of thought, which is imposed on us by society and culture. Therefore, he says, 'Thought in its nature, form and origin is fascist." U G maintains that a state of not-knowing is our natural state. 'Mind' is only a collection of our experiences, knowledge and information. He considers the highest art to be nothing but "a craft born out of sensuality." "Sex," says U G, "is violence and love is war." Unconventional ideas like these spill out of U G at the slightest provocation. Thousands of people who visit him, while convinced that U G doesn't believe in anything, end up believing in his theory of doom.

In my lexicon, this man is a spiritual terrorist who wants to blow up all the rotten images of gods created by the frenzy of fertile minds. For me, there is nothing wrong in his terrorism. I, too want to believe in not-believing. UG's maverick personality gives me solace and shows a way in this human jungle. UG is also lovable and, to some extent, understandable. But ultimately, UG is not what we think or write about him.

Dear Chandra Shrestha Ji, I am fine, I hope you too, with family. My book on U.G. in Nepali coming soon. Before realesing I will inform you. This is my article. All the best Ramesh

BY OUR SPECIAL CORRESPONDENT

New Delhi, Feb. 3: Interrogation of witnesses in the Bofors payoff case began here on Monday, with the CBI's Special Investigation Team summoning the first person for questioning.

CBI sources told *The Asian Age* here that one witness was interrogated on Monday, but refused to give any further details, saying this would impede the investigation.

The process of questioning a score or more witnesses, including bureaucrats, politicians and senior Army officers, will go on till the end of this week, the sources said. The interrogation is expected to shed more light on the Bofors probe, which has been revived by the CBI after it got secret Swiss bank documents last fortnight.

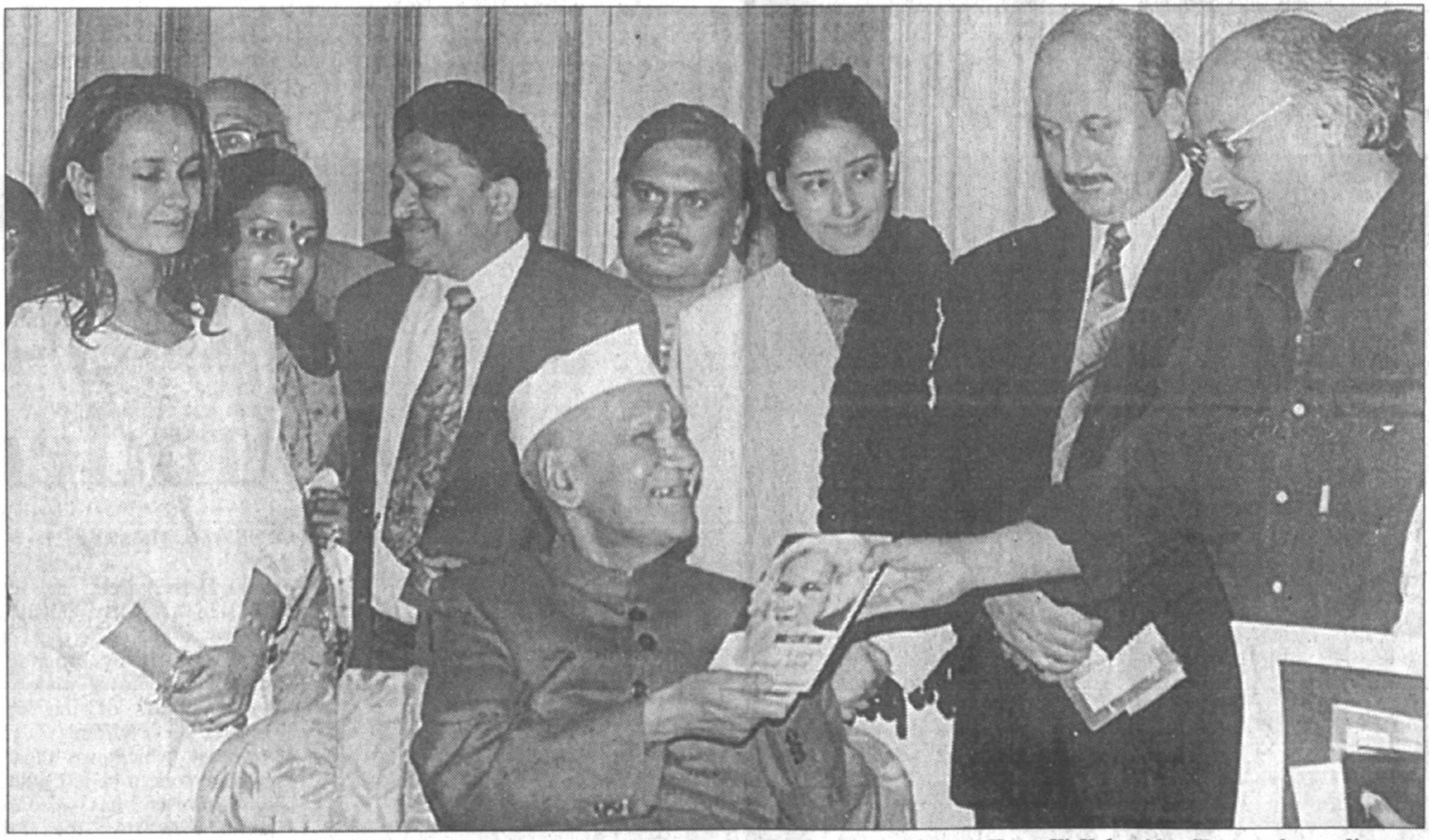
...er the murder of a p... graduate ... in Coimbatore on Mon... morning, the death toll in the ongoing comm... nal strife in Tamil Nadu has gone up to six. Meanwhile, chief minister M. Karunanidhi issued a stern warning here that the government would not spare anyone, however mighty that person might be, if found to be instigating communal violence.

Communally sensitive Coimbatore and its neighbourhood has erupted in violence following the murder of the Muslim militant leader Palani Baba at Pollachi near Coimbatore on January 28 by a group armed with knifes and sickles. The police have taken into custody cus-

were from the neighbourin... Kerala.

With state director ge... Rajasekaran Nair himself ... ore to supervise the securi... massive deployment of ar... was expected that peace w... the region, however, the n... teacher Krishnaswamy in... Monday by an unidentifie... the uneasy calm. The poli... mild lathi-charge to disper... ers who demonstrated at ... to express anger at the m...

Already, about a thous...



STARS MEET THE STATESMAN: **President Shanker Dayal Sharma releasing the book *Na Khatam Hone Ki Kahani* by film producer-director Mahesh Bhatt (right) in the presence of Ms Bhatt (extreme left), Bollywood stars Anupam Kher, Manisha Koirala and others at a function at Rashtrapati Bhavan in New Delhi on Monday. *(PTI)***

13 SUNDAY MID-DAY

MAHESH BHATT

ANOTHER ENDGAME

MORE THAN a thousand years ago a Chinese poet Li Po wrote: "Hard is the journey, hard is the journey, so many turnings, and now where am I?"

It seems man has always asked these questions. "Where am I now, where am I going, what will the future be like?"

Scientists say evolution has taken ten billion years from the primordial matter to evolve into us. It took one billion years for the development of phylum, one thousand million years to form a class, and then million years to evolve species.

Albert Einstein once remarked, "In nature we go from one incomprehensible to another incomprehensible."

Life is something which one cannot capture, contain and give expression to. One may say that life is this or the other and give hundreds of definitions. But life rejects all definitions.

Life is like a flowing river. You can take a bucket of water from it, analyse it into its constituent elements and say that the river is the same (as the bucket of water), but the quality of flow is absent in the water in the bucket.

There is a Zen provreb which says, "You can never cross the same river twice." It's flowing all the time. What course will this river take as it plunges into the 21st century?

Nostradamus was extremely clear about the way life would unfold. He stated that the future could go only two ways — the alternatives would become clearer at around the turn of the 20th century which would be a time of major transition.

One way of the world going would be total annihilation by nuclear destruction. The other alternative would be to raise the consciousness which would increase the awareness that mankind is nature, is God, and this resulting change in life would bring about a diversion from the inevitable destructive end of this earth. However, there are others who say that it is already too late, and the damage done.

People like U G Krishmamurthy offer no hope at all. U G says that we have just managed to elevate ourselves sufficiently to leave the planet with some grace while all else is falling about our ears, but that is the best we can expect.

Perhaps this is so and perhaps it is important that we recognise such a possibility for most of us have the tendency to think, 'Ah well!! Everything will turn out okay. Nature is too strong to be beaten by mere humans and their foolish ways.' And then one day nature will say it is enough — time for human life to go!

What U G says is a prophetic ominous observation for all to hear. Is that going to be the proverbial swansong? Or is it a dirge for mankind? If it is so why then should anyone bother to write a new theme song or think of a new mantra for the next century?

SKETCH:DEEPAK MER

People have become cynical about love. They don't believe in eternal love anymore

However, there are those who still optimistically believe that God's unremitting mercy towards us cannot allow such a thing to happen. They still think that God is in the far heavens and all is right with the world, and eventually good will triumph over evil.

This is an unjustifiable claim and this optimism originates from that religious belief that man was created by nature for a nobler and grander purpose than all the other species. And this planet and in fact the whole milky way was created for his benefit.

In his brilliant essay 'The New Dawn,' professor O S Reddy, India's distinguished geneticist and Director of Molecular Immunology at the Centre of Cellular and Molecular Biology, says, "The present day ecological crisis is due to the Judeo-Christian belief that man is superior to all other species and he can exploit nature mercilessly for his survival.

"He can dominate and subjugate nature. Hinduism and Buddhism also share to some extent this view, that to be born as a man is the greatest boon and virtue, thus arrogating superiority to the human species.

"A belief is widely held that even Gods have to be born as humans to attain enlightenment. The human species was not created for a specific purpose by any force.

"Man is just like an insect or animal. Inorganic evolution has resulted in the formation of elements which was followed by organic evolution which in turn resulted in the origin of life mainly by chance and not by the will of anyone.

"The origin of life is believed to be synonymous with the origin of the genetic code-association of nucleic acids with proteins. Thus primitive organisms arose, from which, by a process of natural selection and mutation, complex organisms arose.

"Our own superiority gave us power to exterminate all of them, and this justification resulted in the ecological crisis. The crisis is now exacerbated due to the technology and economic systems we have and it is the structure of belief and values which drive the technology and economic systems.

"Hence the problem is not that the planet is endangered but that we are. It is absurb to think of saving the earth or the planet. We have to save ourselves."

Never in the history of human civilization, has the treasured legacy of mankind come under such ravaging assault as in the 20th century. Throughout this century all over the world the sanctimoniously nurtured and preciously guarded religious fortress of man has been violently uprooted by the winds of change.

The holy business which thrives on the gullibility and the credulity of the people has become a lucrative racket, but it has failed to provide lasting comfort to man. Our Gods, whom we created out of fear, have been repeatedly crucified.

If religion has not already become it is soon going to be a threat to the survival of mankind. Though its hold on us is not much anymore.

All over the world people have become cynical about love. They don't believe in eternal or lasting love anymore. The ideas of goodness, kindness, altruism and sacrifice have become outmoded and passe.

Does this mean the world is heading fast nowhere? Where will this chaos lead to? Will mankind succeed in discovering a new mantra, a new glue, that will prevent him from falling apart?

Does science have an answer to man's problems? Can it be of any help to us? "None, whatsoever," said U G Krishnamurthy, when I called him on his 77th birthday in Gstaad, Switzerland, to enlighten me to this subject.

"Science is as much a menace to mankind as any other system of thought. We have no doubt reaped immense benefit from the discoveries of science which has resulted in hi-tech and technology. But can you get away from this fact that its benefits have not percolated down to the common man?

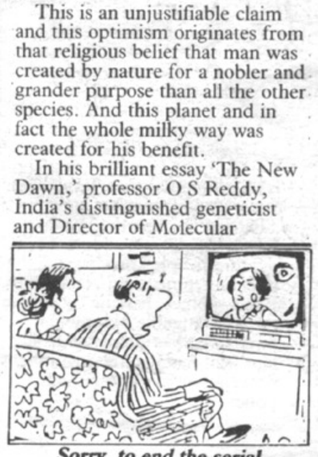
"Science is as much an aberration as religion is. Unfortunately it has become a handmaiden of the state and tool in the hands of the leaders of mankind.

"The lethal discoveries of science will one day blow out everything that man has built with tremendous care, before he knows what is happening to him and the world around him."

So as we are thrown into the next century it becomes loud and clear that we all have a part to play in mankind's return to sanity.

The next century may be an Utopia by comparison with the Dark Ages. It may be an empty planet, or a planet occupied by a totally different race of people from elsewhere in the Universe, mankind gone forever.

Or it may be a mixture of the two — happy and unhappy, intermixed and solitary, living in hope and dying in hope — just as it is today. And we go on struggling to breathe.



Sorry, to end the serial midway. It was such a flop, the sponsor also flopped!

★ *Mahesh Bhatt, Bollywood's prolific director, drinks deep from the wellspring of spirituality*

Br
ne
advanced ceramics for space probes

WONDER-ಕಣ್ಣು

ವೈ.ಎನ್.ಕೆ.

'ಕರೆದರೆ ಬರಬಾರದೆ?'

ಸಂತರಿಗೆ ಶಾಪಾನುಗ್ರಹ ಶಕ್ತಿ ಇರತ್ತೆ ಅಂತ ಅವರ ಭಕ್ತರು ವರ್ಣಿಸುತ್ತಾರೆ. ಹೇಳಿದ್ದು ಇತರರಿಗೆ ಸಂಭವಿಸಿದರೆ ನಾಲಗೆಯಲ್ಲಿ ಮಚ್ಚೆ ಇದೆ ಎಂದು ಹೆದರುತ್ತಾರೆ. ಹನ್ನೆರಡು ವರ್ಷ ನಿಜ ಹೇಳುತ್ತಲೇ ಬಂದರೆ (ನಿಜ ಎಂದರೆ ಏನು? ಎಂಬ ಎಂದೂ ಬಗೆಹರಿಯದ ಪ್ರಶ್ನೆಯನ್ನೇ ಜನ ಕೇಳಲೂಬಹುದು) ಆತ ಆಥವಾ ಆಕೆ ಏನು, ಹೇಳಿದರೂ ನಿಜವಾಗುತ್ತದೆಂಬ ನಂಬಿಕೆ ಇದೆ.

ಈ ಅಂಕಣದಲ್ಲಿ ಹಿಂದೆ ಪ್ರಸ್ತಾಪಿಸಿದ 'ಟಿಂ' ಹೆಸರಿನ ಆಂಗ್ಲ ವ್ಯಕ್ತಿಯ (ವಿಚಾರಿಯು.. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರ ಅಭಿಮಾನಿ) ಶ್ವಾನಪುರಾಣ ಓದುಗರಿಗೆ ನೆನಪಿದ್ದೀತು. ಆತನ ಇನ್ನೊಂದು ಪ್ರಕರಣ ಒಳ್ಳೆಯ ಸಿನಿಮಾ ಕತೆಯಂತಿದೆ. ಗ್ರೇಹಂ ಗ್ರೀನ್‌ನ 'ಎಂಡ್ ಆಫ್ ಎನ್ ಅಫೇರ್'ನ ನೆನಪಿಗೆ ತರುವಂಥದು.

'ಟಿಂ' ತನ್ನ ಆಪ್ತ ಗೆಳೆಯನ ಹೆಂಡತಿಗೆ ಮಾರುಹೋದ. ಆಕೆ ತನ್ನವಳಾಗಬೇಕೆಂದು ಬಯಸಿದ. ಆದರೆ ತನ್ನ ಮಿತ್ರ ಜೀವಂತವಾಗಿರುವಾಗ ಅದು ಹೇಗೆ ಸಾಧ್ಯ?

ತನ್ನ ಮಿತ್ರ ಸತ್ತರೆ ಆಕೆ ತನಗೆ ಒಲಿಯಬಹುದು ಎಂದು ಭಾವಿಸಿದ. ತನ್ನ ಮಿತ್ರ 'ಸಾಯಲಿ, ಸಾಯಲಿ' ಎಂದು ನಿತ್ಯ ಜಪಿಸತೊಡಗಿದ. ಎರಡು ತಿಂಗಳ ಬಳಿಕ ಆ ಮಿತ್ರ ಕಾರ್ ಅಪಘಾತದಲ್ಲಿ ಸಿಕ್ಕಿ ಪ್ರೇಮ ಇದೆ ಎಂಬುದನ್ನು ತೋಡಿಕೊಂಡ. ಈಗ ಏಕಾಂಗಿನಿಯಾದ ಆಕೆ ತನ್ನಲ್ಲಿ ಪ್ರೀತಿ ತೋರಬಹುದೆಂದು ಬಯಸಿದ.

ಆದರೆ ಆಕೆ ಕ್ರುದ್ಧಳಾಗಿ 'ಟಿಂ'ಗೆ ಕಪಾಳಕ್ಕೆ ಹೊಡೆದು ಹೊಕಗಟ್ಟಿದಳು. 'ಟಿಂ'ಗೆ ಏನು ಮಾಡಬೇಕೋ ಗೊತ್ತಾಗಲಿಲ್ಲ. ತನ್ನ 'ಪ್ಲಾನ್' ಹೀಗೆ ತಲೆಕೆಳಗಾಯಿತಲ್ಲ ಎಂದುಕೊಂಡ. ತುಂಬ ದುಃಖಿತನಾದ. ಈಗ ತನ್ನ ಆಪ್ತ ಮಿತ್ರನೂ ಇಲ್ಲವಲ್ಲ.

'ಸರಿ, ಮತ್ತೆ ಆ ಮಿತ್ರನ ಗೋರಿ ಬಳಿ ಹೋದ. 'ಸಾಯಿ' ಎಂದಾಗ ಸತ್ತ ಆವನನ್ನು ಈಗ 'ಮತ್ತೆ ಬದುಕಿ ಬಾ' ಎಂದು ನಿತ್ಯ ಹೇಳುತ್ತ ಕುಳಿತಿರಲು ಆರಂಭಿಸಿದ. 'ಆತ ಷೇಕ್ಸ್‌ಪಿಯರ್ ಹೇಳಿದಂತೆ- bourne (from which no traveller returns)-ಗೆ ಹೋಗಿರುವಾಗ- (ಯಾರೂ ಮರಳದಿರುವ ಪ್ರದೇಶಕ್ಕೆ ಹೋಗಿರುವಾಗ,) ಸ್ಮಶಾನಕ್ಕೆ ಹೋದವನು ಹಿಂತಿರುಗಿ ಹೇಗೆ ಬಂದಾನು?

ಗ್ರೇಹಂ ಗ್ರೀನ್‌ನ 'ಎಂಡ್ ಆಫ್ ಎನ್ ಅಫೇರ್ಸ್'ನಲ್ಲಿ ಬಾಂಬ್ ದಾಳಿಯಾದ ಕಟ್ಟಡದಲ್ಲಿದ್ದ ಪ್ರಿಯತಮ ಸತ್ತನೆಂದು ಭಾವಿಸಿ, ಆತ ಬದುಕಿ ಬಂದರೆ - ದೇವರ ಆ ಪವಾಡಕ್ಕೆ ಪ್ರತಿಯಾಗಿ ಕೃತಜ್ಞತಾಪೂರ್ವಕವಾಗಿ ಆತನೊಡನೆ - 'ಅಫೇರ್' - ಪ್ರೇಮ ವ್ಯವಹಾರ ನಿಲ್ಲಿಸುವುದಾಗಿ ಪ್ರೇಯಸಿ ದೇವರಿಗೆ ಕೇಳಿಕೊಳ್ಳುತ್ತಾಳೆ. ಆತ ಸತ್ತಿರುವುದಿಲ್ಲ. ಬಾಂಬ್ ದಾಳಿಯ ಷಾಕ್ ಪ್ರಭಾವ ಇಳಿದ ಮೇಲೆ ಆತ ಜಾಗ್ರತಾವಸ್ಥೆಗೆ ಬರುತ್ತಾನೆ.

ಅವಳ ಪ್ರಕಾರ ಅದು 'ಪವಾಡ'. ದೇವರು ತನ್ನ ಮಾತನ್ನು ನಡೆಸಿಕೊಟ್ಟ. ಆದರೆ ತನ್ನ ಮಾತು ಉಳಿಸಿಕೊಳ್ಳಬೇಕಾದರೆ ಆತನೊಡನೆ ಪ್ರೇಮ ವ್ಯವಹಾರ ಮುಂದುವರಿಸುವಂತಿಲ್ಲ. ವ್ಯವಹಾರ ಅಂತ್ಯ. ಎಂಡ್ ಆಫ್ ಎನ್ ಅಫೇರ್.

'ಟಿಂ' ವ್ಯವಹಾರ 'ಮಿತ್ರ' ಪರಲೋಕದಿಂದ ವಾಪಸಾಗಿ ವೈತರಣಿಯ ಈಚೆ ಕಡೆಗೆ ಬರುವ ಪವಾಡಕ್ಕೆ ಕಾಯಬೇಕಾಗಲಿಲ್ಲ. ಕಪಾಳ ಮೋಕ್ಷದೊಂದಿಗೇ ವ್ಯವಹಾರ 'ಕ್ಲೋಸ್'.

ಅಮೆರಿಕಾದಲ್ಲಿ ಅನೇಕರು ತಾವು ಅಕಾಲದಲ್ಲಿ ಸತ್ತಾಗ ತಮ್ಮ ಶರೀರವನ್ನು ಮಾತ್ರ ಬದುಕಿ ಬರಬಹುದೆಂದು ಆಶಿಸಿ ಹಾಗೆ ಬಂದಾಗ ತಮ್ಮ ತರೀರ ಕೆಡದಂತೆ ಇದ್ದರೆ ಮತ್ತೆ ಜೀವ ಮುಂದುವರಿಸಿಕೊಂಡು ಹೋಗಬಹುದೆಂದಿದ್ದಾರೆ. ಈ ರೀತಿ ಕಳೇಬರ ರಕ್ಷಣೆಯ ಶೈತ್ಯೀಕರಣವನ್ನು 'ಕ್ರೆಯೊಜೆನಿಕ್ಸ್' ಎಂದೂ ಕರೆಯುತ್ತಾರೆ.

ದೇಹದಿಂದ ಆತ್ಮ ಬೇರೆಯಾದಾಗ ಸಾವು ಎಂದು ಭಾವಿಸಿರುವವರು ಆತ್ಮ ಅಮರ ಎಂದೂ ನಂಬಿರುವುದರಿಂದ ಹೀಗೆ ದೇಹ ಇಟ್ಟಿರುತ್ತಾರೆ. ಆದರೆ ಪರಕಾಯ ಪ್ರವೇಶವಾದಿಗಳ ಪ್ರಕಾರ ಬೇರೆ ಆತ್ಮ ಬಂದು ಈ ದೇಹದೊಳಗೆ ಸೇರಿಕೊಂಡರೆ ಬಂದವನು ಆತನೊ, ಬೇರೆಯವರ ಭೂತನೊ ಎಂದು ಪತ್ತೆ ಹಚ್ಚುವ ಬಗ್ಗೆ ವುಡ್‌ಹೌಸ್‌ನ 'ಲಾಫಿಂಗ್ ಗ್ಯಾಸ್' (ಇದು ಕನ್ನಡದಲ್ಲೂ ಈಚೆಗೆ ರೂಪಾಂತರವಾಗಿದೆ) ಕಾದಂಬರಿಯಲ್ಲಾದಂತೆ ಗೊಂದಲಕ್ಕೆ ಕಾರಣವಾದೀತು.

ದೇವರಿಗೆ ವಂದನೆ ಏಕಪ್ಪ ಎಂದರೆ

That no life lives for ever
That dead men rise up never -

ಯಾರೂ ಸಾಯದೆ ಬದುಕರು. ಸತ್ತವರು ಮತ್ತೆ ಎದ್ದು ಬರುವುದಿಲ್ಲ -ಎಂದು ಸ್ವಿನ್‌ಬರ್ನ್ ಹೇಳಿದಂತೆ, 'ಬಾಳು ಒನ್ ವೇ' ಆದಂತೆ ಸಾವು ಕೂಡ 'ಒನ್ ವೇ ಟಿಕೆಟ್' ಎಂಬುದು ಜನಸ್ಫೋಟ ಭಾರದ ಭೂಮಿಗೆ ಹಿತವಾದ ಮಾತಾದೀತು.

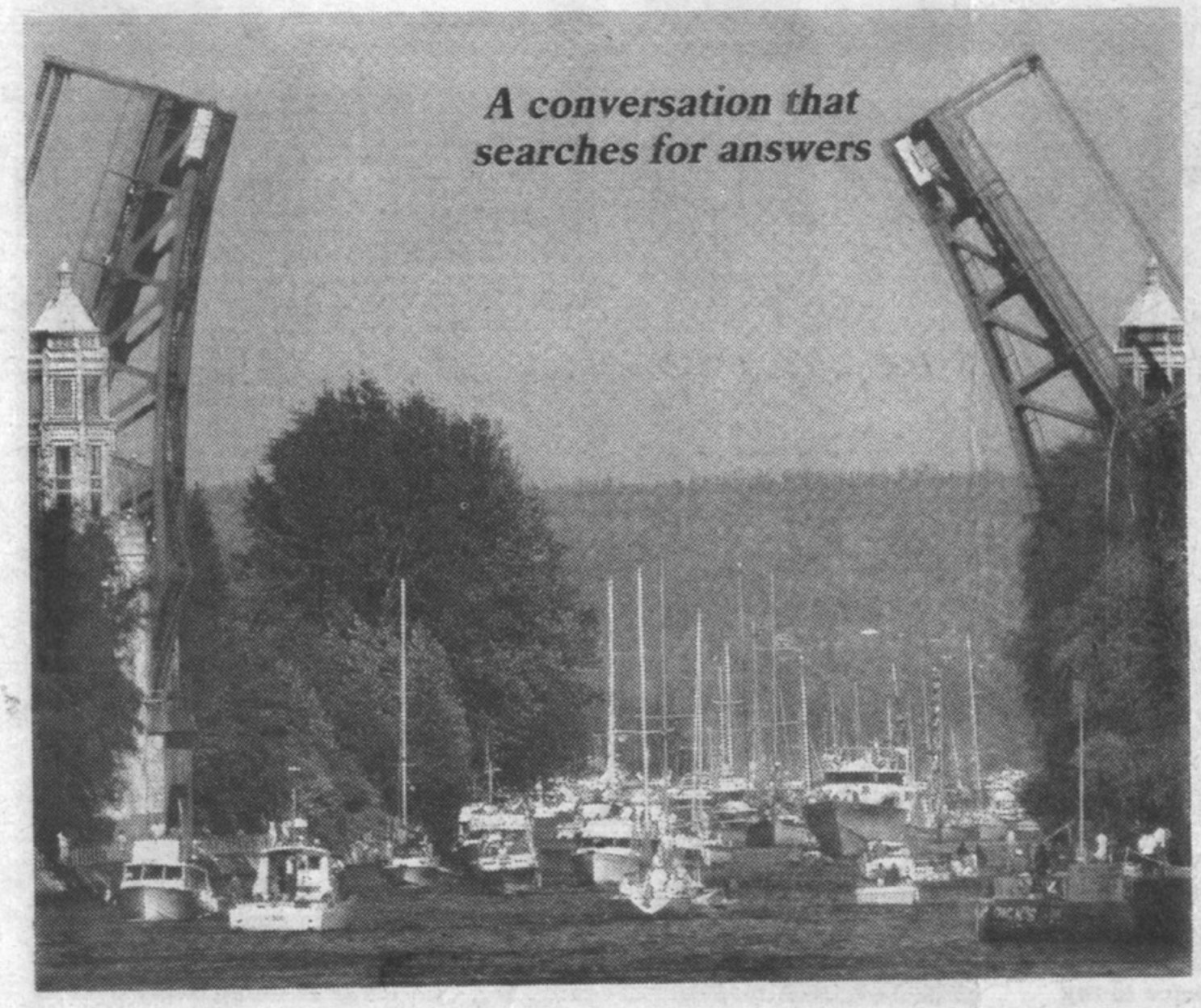
ಕೊನೆ ಸಿಡಿ

ಬೆಂಗಳೂರಿನಲ್ಲಿ ಭೂತಗಳಿಲ್ಲಿವೆ? ಎಂದು ಅಲ್ಲಿಗೆ ಬಂದು ನೆಲಸಿರುವ ವಿದೇಶೀ ನಿವಾಸಿಯೊಬ್ಬರು ಕೊರಗಿ ಪತ್ರಿಕೆಗೆ ಪತ್ರ ಬರೆದಿದ್ದಾರೆ. 'ಒಂದು ಭೂತ ಬಂಗಲೆಯೂ ಇಲ್ಲವೆ?' ಎಂದು ಕೇಳಿದ್ದಾರೆ.

ಲಂಡನಿನ 'ಟೈಮ್ಸ್' ಪತ್ರಿಕೆಯಲ್ಲಿ ಹಿಂದೆ ಪ್ರಕಟವಾದ ಖಾಸಗಿ ಜಾಹಿರಾತಿನಲ್ಲಿ ಹೀಗಿತ್ತು: 'ನಿಜವಾದ ಭೂತ ತೋರಿಸಬಲ್ಲ ಮಾರ್ಗದರ್ಶಿ ಬೇಕಾಗಿದೆ.'

ಸಂಜೆಗತ್ತಲಿನಲ್ಲಿ ಮೋಂಬತ್ತಿಯ ಬೆಂಕಿ ಗಾಳಿಯಲ್ಲಿ ಹೊಯ್ದಾಡುವಾಗ ಗೋಡೆ ಮೇಲೆ ಬೀಳುವ ನೆರಳುಗಳ

MAHESH BHATT



God's plenty... the American way of life

IS IT LOVE?

MAY 23, 1994, Yercaud, Tamil Nadu.

It is a cool summer morning here in this part of the world. It is a morning that has never been before and never will be again.

It has rained last night and the parched earth looks watered, rich and nourished. There is a scent in the air and everything is again washed clean and all the leaves are shining bright in the soft morning light which is filtering through a blanket of dark cloud.

"How much change do you have on you, Mahesh?" asks UG, taking me away from the morning newspaper, in which a detailed report of the Prime Minister's sales talk during his weeklong visit to the United States, which is expected to lead to an investment flow of 28 to 30 billion US dollars into India, is published.

"How much do you want," I say pulling out a bundle of fifty rupee notes which is fast dwindling. "Five hundred rupees," he says, and counting the soiled currency notes quickly hands them over to the toothless Tamilian lady servant with whom he has been conversing in chaste Tamil.

"Nagarathna, see that your husband does not use this money to get drunk, buy a thatched roof for your house first," he says and gracefully wishes good-bye to her.

As I watch the dark figures of Nagarathna and her frail husband receding behind the rose bush that is full of bright red roses, I find myself face to face with that harsh question which is, in fact, the mother of all questions. "When man is the same everywhere, then why is there so much difference amongst them?"

Later, as the sun comes out of a sea of clouds and it gets warmer we drive up to the highest peak of Yercaud (Tamil Nadu) to watch the summer festival which is being celebrated by the scores of the tribal women climbing the steep mountain path clutching their babies sparks off a conversation between me and UG. Here is a replay of that taped conversation:

Mahesh: ***U G don't you find a contradiction between the issues facing America and West Europe and those facing under-developed countries like ours?***

For example, drugs, sex, crime and pleasure are the issues in America and West European countries but poverty, lack of education and death due to malnutrition are the issues that we are grappling with in India and other underdeveloped countries. Why is there so much of difference amongst men UG? It is unfair.

UG: Mahesh, the difference is artificially created by the Western nations. They have the advantage of the technical know-how which was born out of the industrial revolution.

When the Revolution went to America, with the help of that technical know-how, they exploited the resources of God's plenty there. Mahesh, if anybody lands and colonises any place on any planet and establishes rights there and prevents all other nations from landing there, it is finished.

You see, the Americans established these rights on something which belonged to everybody. You know there was a time when anybody could go to the United States without a passport.

It was God's plenty that helped the Americans to develop and hold on to what they have. But they continued to exploit the resources of the rest of the world as well as their own resources. Even today, they are doing that. They don't want to give up.

Mahesh: ***But don't you think India or in Russia, in America or in Africa?***

UG: Yes, it is. All problems are artificially created by the various structures created by human thinking. Human thinking is born out of this neurological defect in the human species.

Anything that is born out of human thinking is destructive. Thought is destructive. Thought is a protective mechanism. It draws frontiers around itself and it wants to protect itself.

It is for the same reason that we draw lines on this planet and extend them as far as we can. Do you think these frontiers are going to disappear Mahesh? They are not.

Those who have had the monopoly of all the world's resources so far and so long, if they are threatened to be dislodged what they would do is anybody's guess. All the destructive weapons that they have in their arsenal is there only to protect their monopoly.

Mahesh: ***Don't you feel that the only way for humanity to survive is to bring about a change in the heart and that is love?***

UG: No, not at all, because love implies division, separation. As long as there is division, as long as there is a separation, within you, so long do you maintain that separation around you.

When everything fails, you use the last card, the trump in the pack of cards, and call it love. But it is not going to help us, and it has not helped us at all.

Even religion has failed to free man from violence and from ten other different things that it is trying to free us from. You see, it is not a question of trying to find new concepts, new ideas, new thoughts and new briefs.

As I said before, what kind of a human being do you want on this globe? The human being which we are talking about, the literacy that we are talking about, is the way to really educate people.

Let me give you the example of my grandmother. My grandmother was not a literate person, although she knew how to read and sign papers. I learnt more from her about *Advaita* than I did from the professors at the University of Madras.

She was not an educated woman nor was she an enlightened person. But she was a very practical woman. She knew all about the great culture than the media that are under the grip of the government. Both are the same. I don't know. I am expressing a lot of opinions.

Mahesh: ***I feel that the present technological and scientific changes are the only answers for this world.***

UG: Yes, but I must say one thing. Whatever achievements we have had so far through the help of hi-tech and technology have benefited only a limited number of people on this planet.

If what they say is true, it is possible to feed twelve billion people with the resources at our command, the resources that nature has provided us, without the aid of hi-tech and technology.

But then, why amongst five billion people is there poverty and misery? The answer is very simple. We are individually responsible for them and it is not some curse of the high Gods.

The rich nations are not going to give up their riches unless they are forced to give them up. You see, the nine rich nations among the nine industrial nations, sit here and dictate their terms.

Are they going to give up the whole of the natural resources of the world? I don't think so, unless they are forced to. If they are forced to give them up what they would do is anybody's guess.

Even if they have everything to lose, I don't think they are going to give up anything. Even you will fight to the end to protect your way of life and your way of thinking. You may think as a pacifist today, but tomorrow if everything you have were to be taken away from you, I will not be surprised if you were to kill me, in spite of the fact that you claim to be my best friend.

Mahesh: ***I feel that many things you have been talking about for the last few years are coming true.***

UG: If all that we have discussed now comes true, I won't tell myself or you — "I told you so".

ಮೋಕ್ಷಗಳೆಲ್ಲಾಮೋಸವೆನ್ನುವ ಯು. ಜಿ. ಕೆ. ಅವರಿಂದ "ಶೂನ್ಯ" ಅವಸ್ಥೆ ಪ್ರತಿಪಾದನೆ

ಬೆಂಗಳೂರು, ಮೇ ೯– "ನಿರ್ಗುಣ ಬ್ರಹ್ಮ, ಬ್ರಹ್ಮಾನಂದ, ಸಾಧನ, ಮೋಕ್ಷಗಳೆಲ್ಲ ಶುದ್ಧ ಮೋಸ. ಅದನ್ನು ಏ ಪ್ರತಿಪಾದಿಸಿ ನಂಬಿಸುವವರು ನಿಮ್ಮನ್ನು ಬರೆ ಮರುಳುಗೊಳಿಸುತ್ತಾರ ಅಷ್ಟೇ" ಯು.ಜಿ.ಕೆ.

ಶತಮಾನಗಳಿಂದ, ಮನುಷ್ಯ ಹುಟ್ಟಿ ಬುದ್ಧಿ ಬರತೊಡಗುವಾಗಿನಿಂದ ಕೇಳಿ ತಿಳಿದು ಮೈಗೂಡಿಸಕೊಂಡು ಬಂದಿರುವ ಸಾಂಪ್ರದಾಯಕ ಕಲ್ಪನೆಗಳನ್ನೆಲ್ಲ ಬೇರು ಸಹಿತ ಕಿತ್ತು ಎಸದು, ಜ್ಞಾನ ಓದು, ಅನುಭವಗಳೇ ಮನುಷ್ಯನ ನಿಜವಾದ ಶತ್ರು ಎಂದು ಪ್ರತಿಪಾದಿಸುವ ಶ್ರೀ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರ ವಾದ ಇಂದು ಸಂಜೆ ಬಸವನಗುಡಿಯ "ವಿಶ್ವ ಸಂಸ್ಕೃತಿಯ ಭಾರತ ಸಂಸ್ಥೆ" ಯಲ್ಲಿ ನೆರದಿದ್ದ ಶ್ರೋತೃಗಳಿಗೆ "ನುಂಗಲಾರದ ತುತ್ತು" ಅನ್ನಿಸಿತು.

ದೇಹವೆಂಬುದು ಒಂದು ಜೀವ ಯಂತ್ರ. ಇದರ ಸಹಜ ಸ್ಥಿತಿಗೆ ಕುಂದು ತರುವುದು ಯೋಚನೆಯೆಂಬ ಅವಸ್ಥೆ ಯೋಚನೆಗೆ ಪ್ರೇರಕ ಹಿಂದಿನ ಅನುಭವ ಓದಿನ ಜ್ಞಾನ ಇತ್ಯಾದಿ ಅನುಭವ, ಜ್ಞಾನಗಳನ್ನು ಸಂಪೂರ್ಣವಾಗಿ ಕಿತ್ತು ಎಸೆದು ಚರಂಡಿಗೆಸೆದರೆ ಯೋಚನೆಯ ಅವಸ್ಥೆ ಮಾಯವಾಗುತ್ತದೆ ಯೋಚನೆ ಮಾಯವಾದಾಗ ಸಹಜ ಸ್ಥಿತಿ ಬರುತ್ತದೆ. ಇಲ್ಲಿ ಸಂಪೂರ್ಣ ಶೂನ್ಯ. ಇದೊಂದು ಅತ್ಯಂತ ಅದ್ಭುತ ಅವಸ್ಥೆ" ಎಂದು ಶ್ರೀ ಯು. ಜಿ.ಕೆ. ಅವರು ಹೇಳಿದರು.

ಸ್ವಿಟ್ಸರ್‌ಲ್ಯಾಂಡ್‌ನ ಆಲ್ಪ್ಸ ಪರ್ವತ ಪ್ರಾಂತ್ಯದಲ್ಲಿ ವಾಸವಾಗಿರುವ ೫೧ರ ಹರಯದ ಶ್ರೀ ಯು. ಜಿ.ಕೆ. ಕೆಲವು ವರ್ಷಗಳ ಹಿಂದೆ ಈ "ಅದ್ಭುತ ಅವಸ್ಥೆ" ಎಂದರು.

ಶೂನ್ಯ, ಸಹಜಸ್ಥಿತಿ

"ಶೂನ್ಯವೆಂಬುದು ಜೀವದ ಸಹಜ ಸ್ಥಿತಿ; ಅದು ಋಷಿ,ಮುನಿಗಳ ಅವಸ್ಥೆಯಲ್ಲಿ ಹುಟ್ಟಿನೊಂದಿಗೆ ಕಂಡು, ಕೇಳಿ ಮೈಗೂಡಿಸಿ ಕೊಂಡಿರುವ ಸಂಸ್ಕೃತಿ ಎಂಬ ಅಂಶ ಸಹಜ ಸ್ಥಿತಿಗೆ ತಲುಪಲು ಇರುವ ದೊಡ್ಡ ಆತಂಕ. ಯಾರಾದರೂ ನಿಮ್ಮನ್ನು ಪರಮಾನಂದ, ಬ್ರಹ್ಮಾನಂದ ಸ್ಥಿತಿಗೆ ಒಯ್ಯುತ್ತೇನೆ ಎಂದು ಹೇಳಿದರೆ ಅದುಶುದ್ಧ ಮೋಸ ಅವರು ಹೊಸ ಯೋಚನೆ ಹೊಸ ಸೂತ್ರಗಳನ್ನು ಮತ್ತೆ ಮತ್ತೆ, ನಿಮ್ಮನ್ನು ಸಹಜ ಸ್ಥಿತಿಯಿಂದ ದೂರ ಒಯ್ದು. ಅರಿವಿಲ್ಲದ ದಾಡಿಯಲ್ಲಿ ಗೊಂದಲಕ್ಕೆ ತಿಳಿಸುತ್ತಾರೆ. ಬ್ರಹ್ಮಾನಂದ ವೆಂಬುದಿಲ್ಲ ಅದನ್ನು ಕಾಣಲು ಸಾಧ್ಯವಿಲ್ಲ ಎಂದು ಹೇಳಿದರು.

"ಈ ವಾದ ನಿಮಗೆ ಆಧಾರವಾಗದು ಆಧಾರವಾಗಬೇಕೆಂದು ನಾನು ಹೇಳುತ್ತಿಲ್ಲ. ಎಂದಿನವರೆಗೆ ಗೀತೆ ಶಂಕರ ರಾಮಾನುಜಾಚಾರ್ಯ ಸೂತ್ರಗಳು (ಒಟ್ಟಿನಲ್ಲಿ ಹೊರಗಿನ ಪ್ರಭಾವಗಳು) ನಿಮ್ಮ ಯೋಚನೆಗಳನ್ನು ಆವರಿಸಿರುತ್ತವೆಯೇ ಅಷ್ಟರವರೆಗೆ ನಿಮಗೆ ಸಹಜ ಸ್ಥಿತಿ ಬರುವುದಿಲ್ಲ. ನಿಮ್ಮ ಇಂದ್ರಿಯಗಳು ಮುಂತಾಗಿಯೇ ಇದು ತತ್ವ" ಎಂದು ಶ್ರೀ ಯು. ಜಿ. ಕೆ. ಹೇಳಿದರು.

ಶ್ರೀ ಯು. ಜಿ. ಕೆ. ಯವರನ್ನು ಕಳೆದ ಐದು ವರ್ಷಗಳಿಂದ ಎಲ್ಲ, ಶಾಸ್ತ್ರ ಪಂಡಿತ ಶ್ರೀ ದಿಲೀಪ್‌ಕೊಠಾರಿ ಅವರ ಕೆಲವು ಫಟ್ಟಿಗಳಲ್ಲಿ ಯು.ಜಿ. ಕೆ. ಅವರ ವಾದಗಳ ಆಧಾರವನ್ನು ಶ್ರೋತೃಗಳಿಗೆ ಬಿಡಿಸಿ ಹೇಳಿದರು. ಕೊನೆಯಲ್ಲಿ ಶ್ರೀ ಎಂ. ವಿ. ವೆಂಕಟರಾಮಯ್ಯ ಅವರು ವಂದನೆ ಅರ್ಪಿಸಿದರು.

KANNADA PRABHA
7 MAY 1972

ಖ್ಯಾತದಾರ್ಶನಿಕ ಯುಜಿಕೆ ಒಡನೆ ಸಂಭಾಷಣೆ ಕಾರ್ಯಕ್ರಮ

ಬೆಂಗಳೂರು, ಮೇ 7– ಖ್ಯಾತ ದಾರ್ಶನಿಕ "ಯುಜಿಕೆ" ಯವರೊಡನೆ "ಸಾರ್ವಜನಿಕ ಸಂಭಾಷಣಾ "ಕಾರ್ಯಕ್ರಮ ವನ್ನು ಮಂಗಳವಾರ ಸಂಜೆ ಇಂಡಿಯನ್ ಇನ್‌ಸ್ಟಿಟ್ಯೂಟ್ ಆಫ್ ವರ್ಲ್ಡ್ ಕಲ್ಚರ್‌ನಲ್ಲಿ ಏರ್ಪಡಿಸಲಾಗಿದೆ. ಸಭೆಯ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ಫಿಲಾಸೆನ್ಸಾರ್‌ಮಂಡಲಿ ಅಧ್ಯಕ್ಷರಾಗಿದ್ದ ಶ್ರೀ ಠೊಕಾರಿ ವಹಿಸುವರು.

ಆಂಧ್ರ ಪ್ರದೇಶದ ಮಚಲೀಪಟ್ಟಣದಲ್ಲಿ ಜನಿಸಿ ಮದ್ರಾಸ್ ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ತತ್ವ ಶಾಸ್ತ್ರ ಕಲಿತ ಶ್ರೀ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ವಿಶ್ವ ವಿಖ್ಯಾತ ಶ್ರೀ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾದರು.

ಆನಂತರ "ಜೆ. ಕೆ. ರಿಂದರೂ ದೂರರಾಗಿ ವಿಶ್ವ ಪರ್ಯಟನ ಮಾಡಿ "ರೂಪಾಂತರಗೊಂಡ ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವ" ಸಿದ್ಧಾಂತದ ಪ್ರವರ್ತಕರಾದರು.

ಸದ್ಯದಲ್ಲಿ ಸ್ವಿಟ್ಜರ್‌ಲಾಂಡಿನಲ್ಲಿ ನೆಲೆಸಿದ್ದು ಆಪ್ತ ಮಾನಿಗಳ ಆಮಂತ್ರಣದ ಮೇಲೆ ಭಾರತಕ್ಕೆ ಆಗಮಿಸಿದ್ದಾರೆ.

ఆంధ్రప్రభ
విజ్ఞాన వేదిక

'యూజీ' నవీన సిద్ధాంతం

మోక్షభావన కేవలం భ్రమ!

"మోక్షమ కంటా ఘనిలో ...?"

అని ఆనాడు గానం చేశాడు త్యాగయ్య. కంటాడు మళ్ళీ ఆజీ ప్రశ్నతో నంకై. తొమ్మిదేళ్ళ అన్వేషణ తెల్చుకోవటానికి సాధనలో తేలింది, చివరికి "మానవ స్థితిని మించిన మోక్షం లేదని నిర్ధారించి కొన్ని వ్యక్తి యూజీ!

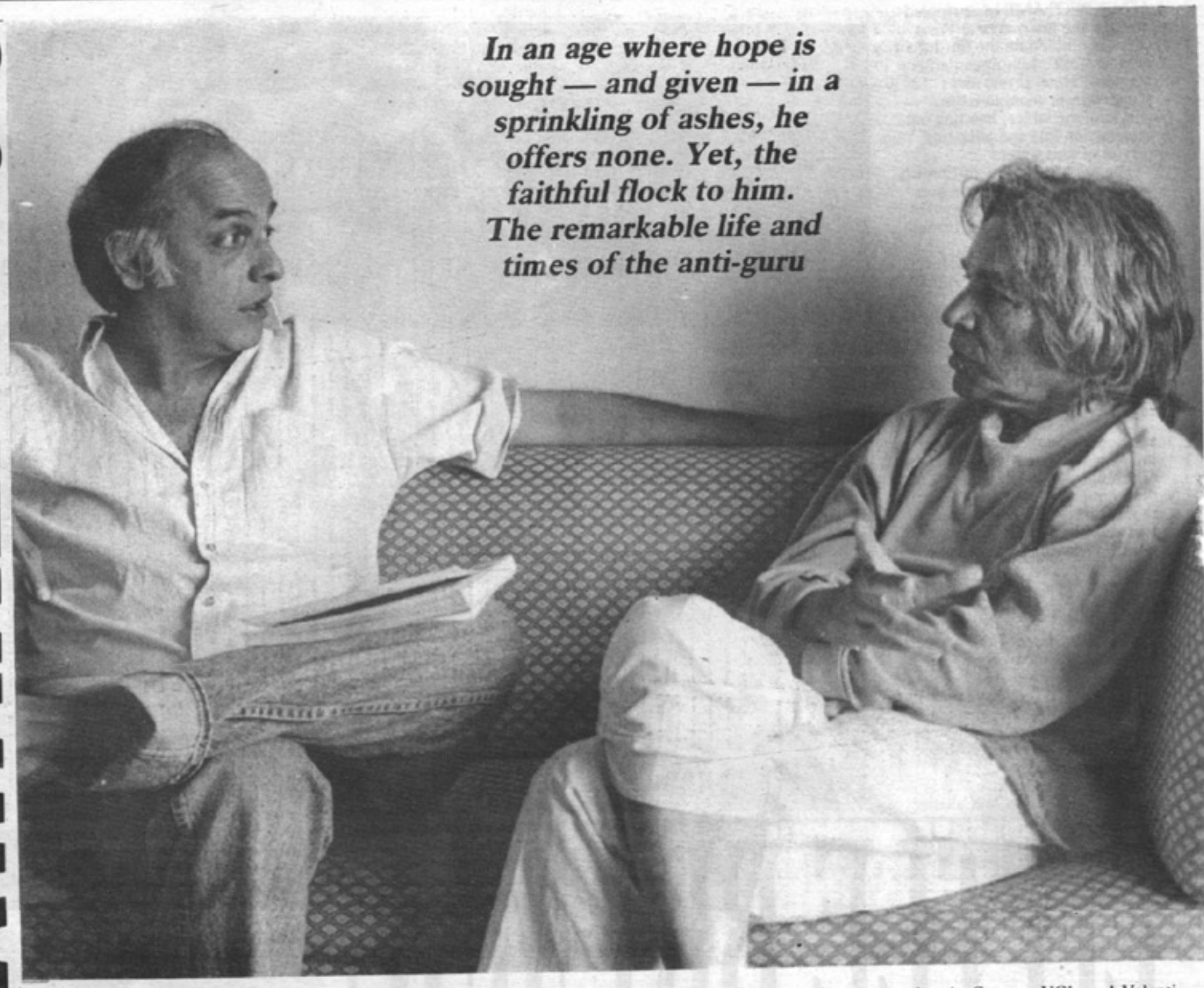
"మేమన్నట్లుగా గనివారంతా మోక్షమ కంటా?" అని త్యాగరాజ తర్కిస్తే, జేమన్నట్లు స్థితి అయినవారిని తెల్చుకోవటానికి యీ యూజీ — 'అసలు మోక్షమే లేదని మొండి ఖచ్చితంగా నిర్ధారణ చేశాడు' అంటూ వ్యాఖ్యానిస్తున్నారు.

ఆయన పూర్తి పేరు యూజీ కృష్ణమూర్తి. విశ్వ విఖ్యాత తత్వవేత్త జిడ్డు కృష్ణమూర్తి వద్ద కొంతకాలం ఉన్నాడు. కాని, యిప్పటి యూజీ (ప్రపంచాన్ని భ్రమల్లో పడేసే ఈ చురచుర లాంటి సాధువులలో ఉన్న చురచుర లేమీ లేవంటున్నారు. వీటిని చూసి, ఏ అతీంద్రియ శక్తులో ఆయనలో ఉన్నాయని అనుకోవటానికి వీల్లేదు. ఇదే ఆయన వ్యాకులం! ఆయనలో ఉన్న ఏ ఒక్క అసాధారణ లక్షణాన్ని చూసినా, ఇంకా ఆలోచించినా యూజీ గురించి రాసినవి — ఇవే యింతవరకు అన్నవాటిని మించి పోవటంలేదు.

"నన్ను యూజీ" అని పిలిస్తే, ఇలాంటి ఏ పిలుపుకీ, ఏ వివరానికీ, ఏ సంబంధానికీ తనకు ఆసక్తిలేదని అంటారాయన. యూజీ వ్యక్తిత్వంలో ఏమున్నా — ఏదీలేకపోతే ఏమున్నా ఆత్మజ్ఞానం లేనివాడు. పుస్తకాలు రాయలేదు. సందర్శకుల్ని కలవడు. ఆధ్యాత్మిక సాధనలు ఏవీ బోధించడు. ఆయన ఆశ్రమం లేదు. ఆయనకు ఏ సిద్ధాంతమూ లేదు. ఆయన ఏ ఒక్కరికీ గురువు కాదు. ఆయన ఏ ఒక్కరికీ శిష్యుడు కాదు. ఆయన ఏ ఒక్కరినీ ప్రేమించలేదు. ఆయన ఏ ఒక్కరినీ ద్వేషించలేదు. ఆయన ఏ ఒక్కరినీ ఆదరించలేదు. ఆయన ఏ ఒక్కరినీ తిరస్కరించలేదు. ఆయన ఏ ఒక్కరినీ ఆకర్షించలేదు. ఆయన ఏ ఒక్కరినీ వికర్షించలేదు. ఆయన ఏ ఒక్కరినీ ఉద్ధరించలేదు. ఆయన ఏ ఒక్కరినీ అధఃపాతాళానికి తొక్కలేదు. ఆయన ఏ ఒక్కరినీ ఆకాశానికి ఎత్తలేదు. ఆయన ఏ ఒక్కరినీ ఆదుకోలేదు. ఆయన ఏ ఒక్కరినీ అణగదొక్కలేదు. ఆయన ఏ ఒక్కరినీ ఆదరించలేదు. ఆయన ఏ ఒక్కరినీ అసహ్యించుకోలేదు. ఆయన ఏ ఒక్కరినీ ప్రేమించలేదు. ఆయన ఏ ఒక్కరినీ ద్వేష

AWAKENINGS

In an age where hope is sought — and given — in a sprinkling of ashes, he offers none. Yet, the faithful flock to him. The remarkable life and times of the anti-guru



MAHESH BHATT

WE ARE flying over the Atlantic Ocean. The aircraft bumps. "Fasten your seatbelts," announces the hostess. "We are passing through some turbulence..." These bumps send a little shudder through the aircraft. They wake me up or rather, make me aware that I am awake.

UG is sleeping through all this. The flying time from London to San Francisco is 11 hours. The very thought of flying over these long stretches of water scares me. Wanting to get away from the scare, I hasten to pick up the threads of UG's life from the time he left London.

He still had an airline ticket to return to India. He turned it in at Paris and since it was paid for in dollars, he made 350 dollars. Now he had altogether about 250 pounds. For 90 days UG lived in Paris in some hotel, wandering in the streets as he had done before in London. The only difference was that now he had some money in his pocket.

While in Paris, UG heard of a comment which Charles de Gaulle had made: "It is difficult to rule a nation which makes 360 varieties of cheese." For those 90 days that UG stayed in Paris he ate a different variety of cheese each day. (Even today cheese is a favourite food of his.)

When UG found himself slipping into the old pattern of living he quit Paris. But he resisted returning to India because that involved seeing his family and children. The prospect of that frightened him. He left for Geneva with a 150 francs or so to spend. He continued to stay in a hotel even after he ran out of money to pay his bill. After two weeks the hotel management produced the bill. UG had no money. He threw up arms. The only recourse left to him was to go to the Indian Consulate.

"Send me to India. I am finished, you see," he said to the officials of the consulate. As he said this, UG's resistance to return to India dissolved. He took out his scrapbook and presented it to the vice-consul: "One of the most brilliant speakers that India has ever produced." It contained, among other things, the opinions of Norman Cousins and Radhakrishnan about his talents. The vice-consul was impressed but said, "We can't send you back at the expense of the Government of India. Try and get some money from India and in the meantime come and stay with me."

It was here that UG met Madame Valentine de Kerven who was witnessing the exchange between him and the vice-consul with great interest. Valentine was a translator at the Indian consulate. As destiny would have it, that day she happened to be there at the desk because the receptionist was absent.

She and UG started talking and soon became close friends. She said, "If you want I can arrange for you to stay in Switzerland. If you don't want to go to India, don't go." After a month the consulate turned UG away but he somehow managed to get by with the help of Valentine. It was Valentine who created a home for him in Switzerland. She eventually gave up her job. She was not a rich woman. But the little money she had along with her pension was enough for both of them to live on.

MADAME VALENTINE de Kerven was a remarkable woman in her own right. Born in Switzerland in August 1901, she was the daughter of a famous brain surgeon whose books have been [illegible] 20 languages. Her father is also cited in the medical textbooks for his discovery, named 'de Kerven Syndrome' after him.

Her grandfather was a clergyman. Valentine left Switzerland for Paris at the age of 18, to lead an independent life. She was never a believer in any religious doctrine and was a revolutionary in more ways than one. UG never saw her shed a tear in all their years together.

Valentine belonged to a group of artists and writers. She was interested in photography and modern art and was an active member of a French experimental theatre group. She became closely associated with the poet-philosopher, Antonin Artaud, an anarchist. With Dullin she gave a presentation of a play written by Artaud. She used to design costumes well. She was a trained nurse too and worked with the Red Cross in Switzerland during and after the War.

Valentine lived openly with a male friend, which in those days was considered a social offence. She and her friend were the first to cross the uncharted Sahara desert on motorcycles. She was also the first woman to wear pants in Paris. She made a documentary on gypsies and was the first female film producer in France. Her production company was called de Kerven Films. She also made documentary films on her father's medical research.

She made an unsuccessful attempt to join the fight against Franco and the Fascists in Spain. In the '50s, she drove from Switzerland to India, a trip which turned out to be the first of many she would make.

Since this chance meeting at the Indian consulate in Geneva, UG's and Valentine's lives melded. They remained 'travelling companions with no destination' till the sunset of her life.

At 85, Valentine was struck by Alzheimer's disease. She began to slow down; her memory began to fade. But somehow the glow in her eyes continued to twinkle till the very end. Toward the end of her life she lived with friends in Bangalore, a South Indian family, whom she had met in 1969.

On 20 January 1991, as the Allied forces persistently bombed and battered Iraq, a telephone call announced, "Valentine is dead... She passed away peacefully this evening." She was ninety. Her death was contrary to astrological predictions, which gave her a hundred years to live.

At the time of Valentine's death. UG was in California. When the news of her death was conveyed to him he gave the friends who had been looking after her, instructions for the last rites in a quiet and unemotional manner. "She is a foreigner. You need the permission of the police to cremate her body. The Swiss consulate in Bombay should also be informed of her death. Her body may be cremated without any ceremony since she had no religious belief of any kind. What will you do with the ashes?" he asked. "They will be placed in the waters of the sacr river, Kaveri," replied the friends.

Valentine, who had created the Fo for the Travels of UG Krishnamurti fi her inheritance, was often asked people all over the world why she ha dedicated her life and her entire fortun just to be with UG. She never responde

Q. **When I visited a place where people who are mentally different are kept...**

A. ***Mentally different or sick or ill or...***

* * *

Q. **I would prefer to call them mentally different because they think we are mentally different and vice versa.**

A. ***That is true.***

* * *

Q. **The dividing line is very thin. They may be looking at us as victims. Really we don't know who is different. But biologically both of us are functioning..**

A. ***Exactly the same way...***

* * *

Q. **...the same way. What could be the basis for calling them mentally different?**

A. ***Because we have established the so-called normal man.***

Quote
by Ken Taylor

One man that has a mind and knows it, can always beat ten men who haven't and don't.
George Bernard Shaw

to such queries.

A small paragraph from her diary, written in French (translated here) says it all: "Where can I find a man like him. I have at last met a man, a man the like of whom can be met very rarely."

IN 1953, while UG was travelling through the beautiful valley of Saanen in the Alps, something in him said, "Get off the train and spend some time here." He did exactly that. While he was there for a week he said to himself, "This is the place where I must spend the rest of my life."

He had plenty of money then but his wife did not share his inclination. She hated the climate. Ever since, living in Saanen had remained an unfulfilled dream for UG. And now, just like that, it had materialised. Valentine set up a house for UG in Saanen.

And then, one day, J Krishnamurti arrived there. He started holding talks and meetings in the Saanen Valley every summer. UG at that time was not interested in Krishnamurti, or for that matter, in anything. Not once, till his 49th year, did he ever discuss with Valentine his interest in truth or reality, etc. Though there was no trace of any search left in him, nor the desire to seek after anything, he felt that something strange was happening to him.

All kinds of strange things happened to me. I remember when I rubbed my body like this, there was a sparkle, like a phosphorus glow, on the body. Valentine used to run out of her bedroom to see — she thought there were cars going that way in the middle of the night. Every time I rolled in my bed there was a spark of light. It was so funny. It was electricity — that is why I say it is an electromagnetic field. At first I thought it was because of my nylon clothes and static electricity; but then I stopped wearing nylon. I was a very sceptical heretic, to the tips of my toes. I never believed in anything. Even if I saw some miracle happen before me, I didn't accept that at all — such was the make-up of this man. It never occurred to me that anything of that sort was in the making for me.

Since the whole 'spiritual business' was out of his system, UG did not relate whatever was happening to liberation or *moksha*. But somehow, at the back of his mind, the question about "What is that state called *moksha* or enlightenment?" persisted.

In the year 1963, it was impossible to walk on the streets of Gstaad without bumping into J Krishnamurti. UG always tried to avoid him, as he no longer saw any reason for both of them to meet. One day, when he was returning home, it started raining heavily. UG was soaking wet. At that moment, Krishnamurti's Mercedes came to a screeching halt. The door flung open and he shouted to UG. "Hop in, quick!" "Thanks," UG said "But I haven't insured my life. And I don't trust your driving." "Suit yourself," said Krishnamurti and drove away.

In April 1967, UG happened to be in Paris with Valentine. Some of his friends suggested, "Why don't you go and listen to your old friend, Krishnamurti? He is here giving talks." As Valentine had never heard Krishnamurti before, UG thought that they should go.

When they got there, they found they had to pay a two-franc admission charge to go in. UG was not ready for that. He said, "Let's do something foolish. Let's go to Casino de Paris." Even though it cost 20 francs they went there. While watching the show UG had a strange experience. "I didn't know whether the dancer was dancing on the stage or I was doing the dancing. There was a peculiar kind of movement inside me. There was no division. There was nobody who was looking at the dancer." This experience, which lasted till they came out of the theatre, puzzled UG.

THE LAST time he had a dream was a week after this incident. In the dream he was bitten by a cobra and died instantly. His body was carried on a bamboo stretcher to the cremation ground. It was placed on a funeral pyre. The flame from the fire awakened him with a start. He found that his electric blanket was on high. This dream was a prelude to his 'death.'

Even though UG no longer dreams, he continues to have what can be called 'death experiences'. To call them 'death experiences' is misleading because death cannot be experienced by him or anybody. As UG says, "It is not something poetic and romantic, like 'dying to all your yesyour yesterdays'. Death and birth are simultaneous processes. There is no space in between birth and death."

This death that UG undergoes occurs in all kinds of situations and places. Once in Rome he had gone to see a James Bond film along with some of his friends, including Dr F Leboyer, the wellknown authority on natural childbirth. In one scene, gun shots were fired. Leboyer found UG collapsing on the floor. He was alarmed. A few seconds later, UG revived.

Leboyer said, "The way you fell, UG, was exactly like a man who has been shot." Leboyer went on to say that as UG was recovering, his movements were similar to those of a newborn baby. UG said, "Those movements were the origin of yoga. The movements bring the body back to its natural rhythm. What is called *hatha yoga* today is nothing but acrobatics."

Each time, this 'death' happens to UG in a different way. It cannot be anticipated. There is no way of knowing how and when it will occur. It is one of those "strange, unexpected happenings." For UG, it is a renewal of the body. He says that once the body cannot renew itself through this process, what we call 'final death' will occur. UG describes the process in this way: "It is quite similar to actual death — cold feet and hands, stiffening of the body and gasping for breath."

An observer of this process said that UG appeared to him like a corpse. UG is unable to describe what actually happens during this condition. He says: "This is totally unrelated to what people call the 'near-death experiences'." He adds, "They are only useful for writing books, conducting seminars and making money." He says that the process is not something that happens only to him. It happens to every living organism on this planet including the planet itself. He says the reason people are not aware of this process is that they are blocked by their thought.

The events in the Casino de Paris followed by the dream in which UG saw his body burning, was just the beginning of a series of even stranger events that were to occur later.

Excerpted from ***U G Krishnamurti A Life****, by Mahesh Bhatt, Viking, 1992, Rs 195, with the publishers' permission.*

Q. **We want to know what truth is. We want to know what enlightenment is.**
A. ***You already know it. Don't tell me that you don't. There is no such thing as truth at all.***

* * *

Q. **So you say that the mind doesn't exist. What does exist?**
A. ***This (pointing to himself) is just a computer.***

Q. **Why does man get bored?**
A. ***Because man imagines that there is something more interesting, more purposeful to do than what he is actually doing. Anything you want above the basic needs creates this boredom. So we have varieties of religious experience. You are not satisifed with your own religious teachings; so you bring in others. You pick up a new langauge and try to speak it to feel more important.***

Valentine... a true friend

ಸಂಪ್ರದಾಯದ ಸಂಕೋಲೆ ಇಂದ 'ಮುಕ್ತ' ಯು. ಜಿ. ಕೆ.

ಬೆಂಗಳೂರು, ಮೇ ೮-ತತ್ವಜ್ಞಾನಿ-ದಾರ್ಶನಿಕ ಶ್ರೀ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಪೌರ್ವಾತ್ಯ ಹಾಗೂ ಪಾಶ್ಚಿಮಾತ್ಯ ದೇಶಗಳಲ್ಲಿ ಸಂಚರಿಸಿ ಜನರ ಮನಸ್ಸಿನ ಮೇಲೆ ವಿಶೇಷ ಪ್ರಭಾವ ಬೀರುತ್ತಿದ್ದಾರೆ. ಶ್ರೀಯುತರು ಆಂಧ್ರ ಪ್ರದೇಶದ ಮಚಲೀ ಪಟ್ಟಣದಲ್ಲಿ ಜನಿಸಿದರು. ಬಾಲ್ಯದಲ್ಲಿಯೇ ಮದರಾಸಿನ ಅಡ್ಯಾರ್ ಕ್ಷೇತ್ರಕ್ಕೆ ತೆರಳಿದರು. ಥಿಯಾಸಾಫಿಕಲ್ ಸೊಸೈಟಿಯ ಕೇಂದ್ರವಾಗಿದ್ದ ಅಡ್ಯಾರ್‌ನಲ್ಲಿ, ಪ್ರಮುಖರ ಒಟ್ಟಿಗೆ ಬೆರೆತು, ಥಿಯಾಸಫಿಕಲ್ ಮಾರ್ಗದಲ್ಲಿ ಹೆಚ್ಚಿನ ಆಸಕ್ತಿ ವಹಿಸಿದರು. ನಂತರ ಮದರಾಸು ವಿಶ್ವವಿದ್ಯಾನಿಲಯದಲ್ಲಿ ತತ್ವಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿದರು. ವಿದ್ಯಾಭ್ಯಾಸದನಂತರ ಅವರು, ಥಿಯಾಸಫಿಕಲ್ ಸೊಸೈಟಿಯ ಸಹ ಕಾರ್ಯದರ್ಶಿಯಾಗಿ ಆಯ್ಕೆಯಾದರು ತತ್ವಜ್ಞಾನಿ ಶ್ರೀ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಪ್ರಭಾವಕ್ಕೆ ಒಳಗಾದರು. ಅದರ ಫಲವಾಗಿ ಶ್ರೀಯುತರ ಜೀವನ ಧ್ಯೇಯ ಧೋರಣೆಗಳೇ ಬದಲಾದುವು. ನಂತರ ಥಿಯಾಸಾಫಿಕಲ್ ಸೊಸೈಟಿಯ ಸಂಬಂಧವನ್ನು ತ್ಯಜಿಸಿ ಸ್ವತಂತ್ರವಾಗಿ ವಿಶ್ವದ ನಾನಾ ಭಾಗಗಳನ್ನು ಸಂಚರಿಸಿ, ಅದರಲ್ಲೂ ಅಮೆರಿಕದಲ್ಲಿ ಹೆಚ್ಚಿನ ಸಮಯ ಪ್ರವಾಸದಲ್ಲಿದ್ದರು. ಅಂದಿನಿಂದ "ಸಂಪ್ರದಾಯದ ಸಂಕೋಲೆಯಿಂದ ಪೂರ್ಣವಾಗಿ ಕಳಚಿಕೊಂಡು" ಶ್ರೀ ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರಿದಲೂ ದೂರ ಸರಿದು, ತಮ್ಮದೇ ಆದ ತತ್ವಪ್ರಣಾಳಿಕೆಯ ಸಿದ್ಧಾಂತ ಪ್ರವರ್ತಕರಾದರು. ಅದನ್ನೇ ಅವರು "ರೂಪಾಂತರಗೊಂಡ ಆಧ್ಯಾತ್ಮಿಕ ಅನುಭವ" ಎಂದು ಕರೆಯುತ್ತಾರೆ ಅಂದಿನಿಂದ ಶ್ರೀಯುತರು ಸ್ವಿಟ್ಜರ್ಲಂಡಿನ, ಆಲ್ಪ್ಸ್ ಪ್ರಾಂತದ ಪ್ರಶಾಂತ ವಾತಾವರಣದಲ್ಲಿದ್ದುಕೊಂಡು ತಮ್ಮ ತತ್ವಗಳನ್ನು ನಾನಾ ರೀತಿಯಲ್ಲಿ ಪ್ರಪಂಚದಾದ್ಯಂತ ಜನಕೋಟಿಗೆ ಪರಿಚಯಿಸುತ್ತಿದ್ದಾರೆ.

ಪವಾಡವಿಲ್ಲ

ಅಮೇರಿಕಾನಾದಿ ಮೂಢನಂಬಿಕೆಗಳಿಂದ ಮನುಷ್ಯನನ್ನು ಎಚ್ಚರಿಸಿ, ಸಾಧನೆಯ ಮಾರ್ಗಕ್ಕೆ ಒಯ್ಯಲು ಸಹಕಾರಿಯಾದುದು ಅವರ ಪ್ರಣಾಳಿಕೆಯಂತೆ ಪವಾಡಗಳಿಗೆ, ಎಡೆಯಿಲ್ಲ. "ಮುಕ್ತಿ" ಯೆಂಬುದು ಸಾಧಾರಣವಾದ – ದೈಹಿಕ ಹಾಗೂ ಮಾನಸಿಕ ಬದಲಾವಣೆ" ಇದಾಗಬೇಕಾದರೆ ಮನುಷ್ಯನಲ್ಲಿ ಬದಲಾವಣೆಯಾಗಬೇಕು. ಈ ಬದಲಾವಣೆ ಮಾನವನ ಮಾನಸಿಕ ಅಭಿವ್ಯಕ್ತಿಯ ಪತನದಿಂದ ಸಾಧ್ಯವೆಂಬುದು ಅವರ ಮತ.

భయం - అభయం

"భయా దస్యాగ్నిస్తపతి భయాత్తపతి సూర్యః
భయాదింద్రశ్చ వాయుశ్చ మృత్యుర్ధావతి పంచమః"

(అతని భయం వల్ల అగ్ని మండుతుంది. సూర్యుడు ప్రకాశించడం భయం చేతనే. ఇంద్రుడు, వాయువు, మృత్యువు పరువులెత్తడం భయం మూలంగానే) అంటుంది కఠోపనిషత్తు.

మహా శక్తిసంపన్నులని వేదకాలం నించి ఎవర్నయితే పూజిస్తున్నామో ఆ దేవుళ్లు 'సైతం భయా ధీనులే' అని సూచిస్తోవుంది పై శ్లోకం.

ఇక మామూలు మనుషుల మాటే మిటి? సృష్టి ప్రారంభం నించి మనిషి ప్రకృతి శక్తుల్ని జయించి స్వతంత్రంగా, నిర్భయంగా జీవించాలని శత విధాలా పోరాడుతున్నాడు. ప్రకృతి బీభత్సాలు, వుత్పాతాలు లోగాలు అర్థం కావంత కాలం వాటికి, జడిపి ఆ శక్తుల్ని పూజించాడు. రుక్కుల్ని చదివి ఆరాధించాడు. క్రమేణా మానవ విజ్ఞానం విస్తరించిన కొద్దీ, మేధస్సు వికసించిన కొద్దీ ప్రకృతి శక్తుల్ని అవగాహన చేసుకోవడం, సాధ్యమైనంత వరకు తన ఆధీనంలో వుంచుకోవడం తనని తాను కాపాడుకోవడం చేతనయింది మానవుడికి.

ఎంత ఎదిగినా, ఇన్ని సాధించినా వ్యక్తి తన 'భయా'ల్నించి మాత్రం నిముక్తి పొందలేక పోతున్నాడు. పుట్టింది మొదలు చచ్చేదాకా 'భయా'లతో బానిస బ్రతుకు నుంచి తప్పించుకోలేక పోతున్నాడు. "భయం! భయం!" బ్రతుకు భయం...!" మూడ భయాలు అంతరించాయేమో గాని వాటి స్థానాల్లో నాగరిక భయాలు చాలా కులాసాగా పీఠం వేసుకు కూర్చున్నాయి. ఏ మేధో విజృంభణని చూసుకుని మానవుడు ఈ నాటి వరకు మురిసిపోతున్నాడో అదే యిప్పుడు మారణాయుధాలు ధరించి వికటాట్టహాసం చేస్తూ మానవ జాతినే బలి కోరుతూ హడలు కొడుతున్నది.

ఐనప్పటికీ తన భయాల్నించి రక్షణ కోసం పట్టు వదలని విక్రమార్కుడి వలె నిరంతరం విఫల ప్రయత్నాలు చేస్తున్నాడు. భయానికి లోబడని భయాతీత 'స్థితి' వుందా? అని అన్వేషిస్తున్నాడు.

ఉపనిషత్ ఋషులు ఈ అన్వేషణలో చాలా దూరాలు, చాలా లోతులు తరచి చూశారు!. బృహదారుణ్యకోపనిషత్తు' 'అభయం వై బ్రహ్మ' అని చాటుతోంది. 'ఏ కోశాపా భయమన్నది లేని నిర్భీత స్థితే బ్రహ్మ పదం' అంటోంది. ఏకమేవా ద్వితీయమైన ఆ 'స్థితి'నే మోక్షమన్నారు. సత్యమన్నారు. అదే జ్ఞానమన్నారు.

అటువంటి అనుభవాతీతమైన 'స్థితి'లో పదానిష్ఠులై వున్న వ్యక్తి యూజీ (కృష్ణమూర్తి). అందుకే ఆయన మాటలకి అంత అసామాన్యమైన బలం. గొప్ప స్వానుభవంతో కూడిన వారి ప్రసంగాలు వింటున్న కొద్దీ మనసులో గజిబిజిగా అల్లుకున్న చిక్కులన్నీ విడిపోయి స్పష్టత కలుగుతుంది. ప్రాక్ పాశ్చాత్య మత సంప్రదాయాలను జిడ్డు కృష్ణమూర్తి విప్లవ బోధలను త్రోసిరాజనే "యూజీ" భావనా ప్రభంజనం తాకిడికి మనసులోని అభ్యంతరాలన్నీ మబ్బు తునకల మల్లే పటా పంచలవుతాయి. చిత్రంగా మన మనో నేత్రం ముందు కొత్త ద్వారాలు తెరుచుకొని మన ప్రాచీన సంస్కృతి సంప్రదాయాల్లో దాగివున్న అసలు తత్వాలు సరికొత్త వెలుగులు విరజిమ్ముతూ దర్శనమిస్తాయి.!

అరవై మూడేళ్ల క్రితం ఆంధ్ర దేశం నడిగడ్డున జన్మించిన యూజీ, పాతికేళ్ల నుంచి పర దేశాల్లోనే సంచరిస్తోప్రతి ఏడాది మూడు, నాలుగు వెలల కాలం స్వదేశంలో గడుపుతుంటారు. వారిని యిటీవల బెంగుళూరులో కలుసుకోవడం తటస్థించింది.

ప్రసంగాల్లో 'దైవం' గురించి ప్రస్తావన వచ్చినప్పుడు యూజీ అన్నారు: "మానవుడు 'భయం' మూలంగా భగవంతున్ని కల్పించుకున్నాడు. కాబట్టి 'భయమే' అసలు సమస్య గాని 'దైవం' కాదు. ఆ సమస్యని అర్థం చేసుకుని, ముఖాముఖి ఎదుర్కొని, దాని అంతు తెల్చుకోకుండా దేవుళ్ళని పట్టుకుని దేవులాడినంత కాలం వ్యక్తికి ముక్తి లేదు. ఈ నాటి పరిస్థితుల్లో మనిషికి దేవుడు బొత్తిగా అనవసరం"!

ఐతే, యీ భయం స్వరూపమేమిటి? ఎట్లా కలుగుతోంది? ఎందువల్ల వ్యక్తి దీనికింతగా అమ్ముడు పోయాడు?

'భయం' నిరాధారంగా, శూన్యంలో నిలవదు. దేన్నో ఒకదాన్ని ఆలంబనం చేసుకుంటేనే గాని భయానికి అస్తిత్వం లేదు". "భయాల్ని విడివిడిగా చూస్తే లక్ష రకాలు. కాని వాటన్నిటినీ రెండు ముఖ్యమైన వర్గాలుగా వేర్పరచ వచ్చు.

"ఉన్నది సైతం పూడ్చుకు పోతుందేమో, ఉన్నదాన్ని పోగొట్టుకుంటామేమో' నన్న భయం మొదటిది.

రెండో రకం భయం— 'కావాలనుకున్నది, పొందాలనుకున్నది అందకుండా పోతుందేమో' నన్నది.

ఈ రెండు రకాల భయాలు— ఇహికం కావచ్చు. అధ్యాత్మికం కావచ్చు. ఉన్నది పోతుందేమోనన్న మొదటి రకం భయాల్లో కల్లా 'మరణ భయం' చాలా తీవ్రమైంది. వ్యక్తి తనది ఏది పోతుందన్నా, ఏది నశిస్తుందన్నా వోర్చుకుంటాడు. ఏదో వోదార్పు సంపాదించుకుంటాడు.

కాని తన అస్తిత్వం, తమ పూహించుకుంటున్న 'నేను' భావించుకుంటున్న 'నాది' ఏనాడో ఒకనాడు లేకుండా పోతుందనే భయం లోపల్నించి వణుకు పుట్టిస్తుంది. ఈ భయాన్నించి తప్పించుకునే మలువైన దారి 'పునర్జన్మ' సిద్ధాంతం! అదీ చాలక స్వర్గ, నరకాలు, ఊర్ధ్వ అధోలోకాలు కల్పించుకుని 'తాను' ఏదో విధంగా శాశ్వతంగా కొనసాగుతాడని వోదార్పు చెందుతాడు వ్యక్తి!

"అసలక్కడ ఏముంది పోగొట్టుకోడానికి?" అని అడుగుతారు యూజీ. "మీరు ఉందనుకునే 'నేను'— 'అహం' లేదా 'జీవుడు—ఆత్మ' ఏవీ అసలు లేవని ఎందుకు గ్రహించరు? దాపుని తలుచుకుని భయపడతారు కాని యీ దేహం చెక్కు చెదరకుండా ఉండగానే అక్షరాలా మరణిస్తేనేగాని భయం నించి నిముక్తి లేదు" అంటారు. "నేను' అనేది ఒకయోచన. 'నా దేహం' అనేది మరో యోచన. 'నావాళ్ళు' యింకో యోచన. ఇట్లా యోచనలు రావచ్చు. పోవచ్చు. యోచన రావటమే జననం. పోయినప్పుడు మరణం. కాని, యీ యోచనలకు 'పరస్పరం లంకెపడి అంతా గొలుసుకట్టుగా వున్నట్లు ఒక శాశ్వతమైన అస్తిత్వం వున్నట్లు భ్రాంతి కలుగుతున్నది ఆలోచించడం వల్ల. నిజానికి అక్కడేం లేదు" అంటారు యూజీ.

వ్యక్తికి—తనకి అతీతమైన దేదో, ఎక్కడో వుందనే అనివార్యమైన నమ్మకం వల్ల—కావాలనుకున్నది లభించదేమోనన్న భయం! ఈ నమ్మకాన్ని ఆధారం చేసుకుని ప్రపంచంలో ఎన్ని మతాలు, ఎన్ని బోధలు! ఎన్నెన్ని మోరాలు మనుషులు ఒకర్నొకరు నరుక్కోడాలు!

"నీ పొరుగువాన్ని నిన్నుగా ప్రేమించు' అన్న వాడి పేరు మీద జరిగినంత రక్తపాతం, యీ శతాబ్దపు రెండు ప్రపంచ యుద్ధాల మొత్తాన్ని మీరి పోయింది!

వ్యక్తి ఎందులోనూ నమ్మకం లేకుండా నిలవలేడు. దైవం, మతంలో కాకపోతే కమ్యూనిజంలో లేదా ఇంకేదో 'యిజం' వోదార్పుని పొందాలనే గుణాన్నించి తప్పించుకోలేడు.

"మానసాతీతమైన స్థితి' వుందనీ, దాన్ని సాధించడమే నర జన్మ లక్ష్యమనే నమ్మకం తరతరాలుగా వ్యక్తి నరనరాల్లోనూ అల్లుకు పోయింది. ఈ నమ్మకం పోయినప్పుడు భయం కూడా మాయం! భయపడేందు కేదీ వుండదు" అంటారు యూజీ. అదే నిర్భయత్వం, సమస్తాన్ని ఏదిరించి నిరాధారంగా, నిరాలంబంగా నిలువగల ధీరత్వం! 'మాటికి కోటికి ఎక్కడో ఒక ధీరుడు అమృతత్వాన్ని అందుకుంటారు" అని ఉపనిషత్తులు ఘోషిస్తున్నాయి.

ఆ ధీరత్వం శివరెస్టు శిఖరాన్ని అధిరోహించడం, అట్లాంటికే మహా సముద్రాన్ని ఏకాకిగా తెప్పపై దాటడం కాదు"!

అనాదిగా పాతుకుపోయిన భయాలు, అధికారాలు, అంధ విశ్వాసాలు లోపల్నించి సమూలంగా ధ్వంసమైనప్పుడు మహాత్ముల్ని అనుకరించడం అనుసరించడం అంతమై స్వతంత్రంగా నిలవినప్పుడు నిజమైన ధీరత్వం స్వయం ప్రమాణంగా ప్రకాశిస్తుంది. అదే సహజ స్థితి" అంటారు యూజీ.

— కొర్లిమర్ల చంద్రశేఖర్

సంచం

వెనక మటాలలో గంజాయి త్రాగే గోపాయాలు ఎక్కడో ఉండేవారు. ఇవాళ అమెరికన్ నాగరికతా ప్రభావం వల్ల హిప్పీ యిజం వచ్చి ఎక్కడ చూచినా హషిష్ మొదలైన గంజాయి మందులు వాడే వాళ్లే.

విశ్వవిద్యాలయాలలో యువతీ యువకులు వీటితో హరించుకు పోతున్నారు. మద్యపానమే ప్రమాదకర మనుకుంటే అంతకంటే భయంకరోపద్రవకరమైనది.

పరే తాంత్రిక ప్రక్రియలలో ఏకాగ్రతనూ, దర్శనానుభూతులను త్వరగా సాధించటానికి వీటిని ఉపయోగించే వాళ్లు. గంజాయిగాని, మద్యాన్ని గాని సేవించి జపం, ధ్యానం చేయటానికి కూర్చుంటే కదలకుండా ఒళ్లు తెప్పులు తెలియకుండా గంటల తరబడి దేవీమయమైన మనస్సుతో నిశ్చలంగా వీలు కలుగుతుందని నమ్మకం.

—డాక్టర్ ప్రసాదరాయ కులపతి

ತತ್ವಶಾಸ್ತ್ರಜ್ಞ ಕೃಷ್ಣಮೂರ್ತಿ ವಿಚಾರಧಾರೆ

ಮಣಿಪಾಲ, ಫೆ. 2: ವಿದೇಶಗಳನ್ನು ಸಂದರ್ಶಿಸಿದ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರು ಜೀವನದ ಅರ್ಥ ಮತ್ತು ಉದ್ದೇಶದ ಕುರಿತು ಇಂದು ಇಲ್ಲಿನ ರೋಟರಿ ಕ್ಲಬ್ಬಿನಲ್ಲಿ ಉಪನ್ಯಾಸ ನೀಡಿದರು.

ಜೀವನಕ್ಕೆ ಅರ್ಥ ಮತ್ತು ಉದ್ದೇಶ ಇದೆಯೆ ಎನ್ನುವುದು ಮೂಲಭೂತ ಪ್ರಶ್ನೆ. ಅರ್ಥ ಶೋಧಿಸುವುದಕ್ಕೆ ಹಲವು ಮಂದಿ ಪ್ರಯತ್ನಿಸಿದ್ದಾರೆ ಅವರ ಪ್ರಯತ್ನ ಕೊನೆಯಲ್ಲಿ ಸಂದೇಹದಲ್ಲಿಯೆ ಕೊನೆಗೊಂಡಿದೆ.

ಜೀವನವನ್ನು ಶೋಧಿಸುವುದಕ್ಕೆ ಸಾಧನ ಚಿಂತನೆಗಳು ಎಂದು ನಾವು ಅಂದುಕೊಂಡಿದ್ದೇವೆ. ಆಲೋಚನೆಗಳ ರಾಶಿರಾಶಿ ಬರೆಹಗಳ ರೂಪದಲ್ಲಿ ಯುಗಾಂತರದಿಂದ ರಾಶಿ ಬಿದ್ದಿದೆ. ಆಲೋಚನೆಯ ಚಲನೆ ಮತ್ತು ಜೀವ ಶಕ್ತಿಯ ಚಲನೆ ಎರಡೂ ಒಂದೆ. ಆಲೋಚನೆ ಎನ್ನುವುದು ಅನುಭವದಿಂದ ಹುಟ್ಟುವಂಥದು. ಆದರೆ ಈ ಅನುಭವಗಳೆಲ್ಲ ಪರಂಪರೆಯಾಗಿ ನಮಗೆ ಎಂಥ ವುಗಳು. ಹೊಸ ಅನುಭವ ಎನ್ನುವುದೇ ಇಲ್ಲ. ನಾಲ್ಕೂ ನಿಟ್ಟಿನಿಂದ ಹಳೆಯ ಅನುಭವಗಳೇ ನುಗ್ಗಿ ಬಂದು ವಸ್ತು ಅಥವ ಸಂಗತಿ ಒಂದನ್ನು ಕಂಡಾಗ ನಾವು ಹೊಸ ಅನುಭವ ಆಯಿತು ಅಂದುಕೊಳ್ಳುತ್ತೇವೆ. ಹಳೆಯ ಅನುಭವಗಳು ಬಾರದಿದ್ದಾಗ ಇದು ತನಗೆ ಅರ್ಥವಾಗದು ಅಂದುಕೊಳ್ಳುತ್ತೇವೆ. ಇಂಥ ಹಳೆಯ ಅನುಭವಗಳನ್ನೆ ಬದುಕುತ್ತಿರುವುದರಿಂದ ನಾವು ನಿಜವಾದ ಅರ್ಥದಲ್ಲಿ ಬದುಕುತ್ತಿದ್ದೇವೆ ಎನ್ನಲುಬಾರದು. ಸಮಾಜಕ್ಕೆ ಒಳ್ಳೆಯದನ್ನು ಮಾಡುತ್ತಿದ್ದೇವೆ ಎನ್ನಲೂ ಬರುವಂತಿಲ್ಲ.

ಹೊಸ ಚಿಂತನೆಗೆ, ಹೊಸ ಜೀವನಕ್ಕೆ, ಸಮಾಜದ ಸಮಸ್ಯೆಗಳ ನಿವಾರಣೆ ನಮ್ಮಿಂದ ಆಗಬೇಕಿದ್ದರೆ ಹಳೆಯ ಅನುಭವಗಳೇ ಪುನರಾವರ್ತನೆಯಾಗುವ ಆಲೋಚನೆಯನ್ನು ಕಡಿದು ಬಿಡಬೇಕು. ನಮ್ಮ ಅನುಭವಕ್ಕೆ ಅಳವಾಗದ್ದನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಳ್ಳುವುದಕ್ಕೆ ಮತ್ತು ಜೀವನವನ್ನು ಶೋಧಿಸುವುದಕ್ಕೆ ಇದೇ ದಾರಿ ಎಂದು ಶ್ರೀ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ನುಡಿದರು.

ಇಲ್ಲಿನ ವ್ಯಾಲಿವ್ಯೂ ಹೆಲ್ತ್ ಕ್ಲಬ್‌ನಲ್ಲಿ ನಡೆದ ಈ ಸಭೆಯ ಅಧ್ಯಕ್ಷತೆಯನ್ನು ರೋಟರಿ ಉಪಾಧ್ಯಕ್ಷ ಡಾ। ಶಾಂತಾರಾಂ ವಹಿಸಿದ್ದರು. ಡಾ। ಕೃಷ್ಣರಾವ್ ಕೃತಜ್ಞತೆ ಸಲ್ಲಿಸಿದರು.

ಶ್ರೀ ಟಿ. ಆರ್. ಎ. ಪೈ ಅವರು ಶ್ರೀ ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಪರಿಚಯ ಮಾಡಿಸಿದರು.

ఆర్టికల్

◆ ◆ ◆

పూర్వ కాలంలో ఆశ్రమాన్ని పుణ్యం పురుషార్థం కోసం దర్శించే వాళ్ళు. నేడు ప్రమోషన్లు పదవుల కోసం దర్శించవలసి వస్తోంది.

◆ ◆ ◆

నెలకొలిపి ప్రతి ఏటా రెండులక్షల మంది భక్తులను తన ప్రసంగాలతో సమ్మోహితం చేసే మురారి జన్మస్థలం మాత్రం హర్యానాలోని ఓ చిన్న పల్లె. పదవ తరగతి వాలుగవ ప్రయత్నంలో పాసైన

◆ ◆ ◆

బాబాల పేరు	రాష్ట్రం
సాయిబాబా	ఎ.పి (ప్రస్తుతం దేశావికి చెందినవారు.)
చంద్రస్వామి	ఢిల్లీ
చిన్మయానంద	బాంబే
మహేష్‌యోగి	యు.పి.
నిత్యానంద స్వామి	ప్రస్తుతం యు.ఎస్.ఏ
గురుమయి చిద్విలాసనంద	మహారాష్ట్ర
మురారి బాపు	గుజరాత్
పుప్పులూరి గోపాలకృష్ణమూర్తి	ప్రస్తుతం స్విట్జర్లాండ్
మాతా అనందమయి	కేరళ
బ్రహ్మకుమారి ప్రకాష్ మనీ	రాజస్థాన్
సర్దార్ గురిందర్ సింగ్	పంజాబ్
పాండురంగ శాస్త్రి అధావలె	బాంబే
దాదా వాస్వాని	పూనే
ఆచార్య శ్రద్దానంద్ అవదూర్	బెంగాల్
స్వామి సదాచారి ఒమేజీ	బాంబే

◆ ◆ ◆

బాపు భూమిలో వెలుగుతున్న మురారి బాపు

పేరు: మురారిదాస్ ప్రభుదాస్.
అలియాస్: మురారి బాపూ.
వయస్సు: 47.
విద్య: యస్.యస్.సి.
అడ్రస్: మహువా, భావనగర్, గుజరాత్.

గాంధీగారి జన్మ గడ్డ మీద తన ఆశ్రమాన్ని గా పాశ్చాత్య దేశాలలో నిరూపించబడటంతో ఈయన అంతులేని భక్తకోటి ఏర్పడింది. జబల్‌పూర్‌లో ఓ పేద కుటుంబంలో జన్మించిన ఈయన ప్రస్తుత ఆస్తి 4,000 కోట్లు.

క్రమ శిక్షణే ప్రధానంగా సాగుతున్న సర్దార్ గురిందార్ సింగ్; పంజాబ్‌కు చెందిన ఈయన 1990లో రాధాసోమి సత్‌సంగ్‌కు ఆధ్యాత్మిక గురువు నియమించబడ్డాడు. గత శతాబ్దంలో ప్రారంభించిన ఈ సంఘానికి మంచి పేరు ప్రపత్తులు క్రమశిక్షణ ముఖ్యంగా సాగే కార్యకర్తలున్నారు. పంజాబ్‌లో టెర్రరిజం తారాస్థాయిలో వున్నప్పుడు కూడ ఎవరూ ఈ ఆశ్రమంవైపు రాలేదు.

పూర్వ కాలంలో ఆశ్రమాన్ని పుణ్యం పురుషార్థం కోసం దర్శించే వాళ్లు. నేడు ప్రమోషన్ల, పదవుల కోసం దర్శించవలసి వస్తోంది. కొంత మంది గురువులు ఇప్పటికీ ఆశ్రమ ప్రమాణాలను అనుసరిస్తున్నప్పటికీ కొందరి గురువులు ఓటా రాజకీయనాయకుల్లా పార్టీల పరంగా విడిపోయారు. ఆ ఆశ్రమాల్లో ఆధ్యాత్మికత, పవిత్రత, దైవత్వం స్థానాల్లో రాజకీయాలు, హత్యలు ఓటు చేసుకొంటున్నాయి. సమయం సందర్భం లేకుండా గురువులు తమ పార్టీలకు అనుకూలంగా యజ్ఞాలు చేసి హిందూమత సిద్ధాంతాలకు, ఆచారాలకు చెడ్డపేరు తెస్తున్నాయి.

ఈ పరిస్థితి ఇలాగే కొనసాగితే ప్రజలు 'గాడ్ మైన్' పై ఖచ్చితంగా తిరుగుబాటు చేయడం ఖాయం.

బాపు భూమిలో వెలుగుతున్న మురారి బాపు

పేరు: మురారిదాస్ ప్రభుదాస్.
అలియాస్: మురారి బాపూ.
వయస్సు: 47.
విద్య: యస్.యస్.సి.
అడ్రస్: మహువా, భావనగర్, గుజరాత్.

గాంధీగారి జన్మ గడ్డ మీద తన ఆశ్రమాన్ని మురారి ప్రసంగం ఎక్కువగా తులసీరామాయణం మీదనే కాన్‌సన్‌ట్రేట్ అయి వుంటుంది. పేరు చివర "బాపు" అన్న రెండక్షరాలు చేర్చుకొని లక్షలాది మంది భక్తులను ప్రపంచ వ్యాప్తంగా కలిగి వున్నాడీయన. మొదటి ప్రసంగం మాత్రం పది మంది మిత్రుల సమక్షంలో జరిగింది. తనకు ఎవో అద్భుత శక్తులున్నాయని ఈయన ఏనాడు ప్రకటించలేదు. చాలా మంది ఆయన ప్రసంగాలు విన్న తరువాత తమ జీవితంలో కొత్త మలుపు వచ్చిందని అంటుంటారు.

ప్రభుత్వంతో పోరాడున్న ఆచార్య శ్రద్ధానంద అవధూత

ఆనంద్‌మార్గ్‌కు బెంగాల్లో ఎంత భక్తకోటి వుందో అంతే సంఖ్యలో వ్యతిరేకులు కూడా వున్నారు. ఇంత వరకు ఎంతో మంది ఆనంద్ మార్గీయులు కమ్యూనిస్ట్ పార్టీ కార్యకర్తల చేతుల్లోనూ బెంగాల్ చేతుల్లోనూ మరణించారు. బెంగాల్ ప్రభుత్వానికి చెందిన ఓ అధపార్టీనాయకుడు వీళ్లను చెర్రరిస్టులుగా వ్యాఖ్యానించాడు.

ఎప్పుడూ వివాదాల్లో మునిగివుండే "ఆనంద్ మార్గ్" సిద్ధాంతం ఓ కొత్త ప్రపంచం సృష్టి కోసం శారీరకమైన అవసరాలకంటే ఆధ్యాత్మికతకు ఎక్కువ ప్రాధాన్యత లభించే ఓ కొత్త సమాజాన్ని సృష్టించాలన్నదే వీరి సంకల్పం. కీర్తి శేషులు ఆనంద్ మూర్తిజీచే స్థాపించబడిన ఈ సమాజానికి ప్రస్తుతం 45 లక్షల మంది భక్తులున్నారు. రెండవ గురువు ఆచార్య శ్రద్దానంద అవధూత ఆధ్వర్యంలో ప్రస్తుతం నడుస్తోంది. వీరి భక్తులు ప్రపంచం అంతా వ్యాపించి వున్నారు. ◆

తుమ్మితే...

సౌత్ ఆఫ్రికాలోని నీగ్రో జాతి ప్రజలలో ఒక వింత ఆచారం ఉంది. యింటికి అతిధులెవరైనా వచ్చిన సమయంలో ఇంట్లో వున్న వారెవరైన తుమ్మితే వచ్చిన వారిని బయటనే నిల్చోబెట్టి మాటాడి వంపించేస్తారు. అలా చేయకుండా వారిని ఇంట్లోకి రానిస్తే వారికి, తమకు గొడవలు, తగాదాలు వస్తాయని వీరి నమ్మకం. ఈ నమ్మకం ఈ రోజుకీ వీరిలో ఉంది.

వివాహాలు

జిపాన్‌లో పెళ్ళి చేసుకోవడానికి ఉండాల్సిన మొదటి అర్హత ధనికులై వుండటం. నగటున ప్రతి సాంప్రదాయపు పెళ్ళికి సుమారు 8 లక్షల రూపాయలు ఖర్చు అవుతున్నాయి.

అక్కడ మన దేశంలో లాగా పెళ్ళికి వచ్చే అతిధులు బహుమతులు వట్టుకురారు. ఆహ్వానిత అతిధులు, స్నేహితులకు పెళ్ళివారే బహుమతులు ఇస్తారు. ఈ మధ్యనే విమానయాన సంస్థలో స్టీవార్ట్‌గా వనిచేసే ఒక యువతి వివాహం చేసుకోగా వివాహ విందుకు సుమారు 3 లక్షల రూపాయలు, ఆశీర్వదించడానికి వచ్చిన 250 మంది అతిధులకు అందచేసిన బహుమతులకు 30 వేల రూపాయలు ఖర్చయ్యాయి.

అక్కా తమ్ముళ్ల మధ్య నలిగిన ఆశ్రమం

ఫారిన్ స్వామి "స్వామి నిత్యానంద"

అసలు పేరు: సుభాష్ షెట్టీ.
అలియాస్: స్వామి నిత్యానంద.
వయస్సు: 30 సంవత్సరాలు.
విద్య: పదవ తరగతి.

ధానే జిల్లాలోని "గురుదేవ్ సిద్ధిపీఠం" అంతు లేని ధన సంపదకు నిలయం. అధినేత స్వామి ముక్తానంద 1982లో చనిపోతూ తన వారసులు గా తన ఆశ్రమాన్ని తనకు సన్నిహితంగా వున్న కుటుంబానికి చెందిన సుభాష్ షెట్టి, మాలతీ షెట్టీ (గురుమయి విద్యిలాసనంద, వయస్సు 35)లకు అప్పచెప్పాడు. కాని మూడేళ్లలోనే ఇద్దరి మధ్య తీవ్ర అభిప్రాయా బేధాలొచ్చి స్వామి నిత్యా నంద అమెరికా వెళ్లి అక్కడ స్థిరపడ్డాడు. ఎప్పు డూ యూరప్ పర్యటిస్తూ వుండే ఈయన అప్పు డప్పుడూ భారత్ కూడ వస్తుంటారు. వీరిద్దరి మధ్య జరిగిన వివాదం మహారాష్ట్రలోని పత్రికల్లో ప్రముఖంగా ప్రచురించబడ్డాయి.

ప్రస్తుతం ఆశ్రమం, ఆశ్రమానికి సంబంధించి న యావదాస్తి విద్యిలాసనంద అధీనంలో వున్నా యి. గురుమాయి దర్శనం కోసం ప్రపంచం నలు మూలల నుండీ భక్తులు వస్తు వుంటారు.

బాబాలపై ధ్వజమెత్తిన సరికొత్త ఆధ్యాత్మిక గురువు

అసలు పేరు: పుప్పుబారి గోపాలక్రిష్ణమూర్తి
అలియాస్: —
వయస్సు: 75 సంవత్సరాలు.
విద్య: బి.ఏ.

ఆధ్యాత్మిక చరిత్రలో రెబెల్ ఈయన. ప్రపం చంలో కొంతమంది ఇంటలెక్చువల్స్‌ను ఈయన బాగా ప్రభావితుల్ని చేయగలిగారు. వ్యక్తి గొప్పను

ఒప్పుకొని ఈయనకు ఓ అనుచరగణం లేదు, ఓ సంస్థా లేదు. ఈయన ప్రసంగాల్లో ఎక్కువగా బాబాలను, మాతాలను విపరీతంగా విమర్శిస్తుం టాడు. ఈ బూటకపు మోసగాళ్లను బయటకు లాగడానికే తాను బాబాగా మారానని చెబుతుం టాడు. వాలా మంది బాబాలకు శత్రువుతో సమానం.

ఇందిరా గాంధీకి ధీరేంద్ర బ్రహ్మచారి అనే ఆధ్యాత్మిక గురువు యోగ నేర్పుతుండేవాడు. ప్రతి రోజూ ఉదయం కాశ్మీర్‌లోనున్న తన ఆశ్ర మం నుండి ఢిల్లీకి ఫ్లైట్‌లో వచ్చి ఆమెకు యోగా నేర్పేవాడు. అందుకు గురుదక్షిణగా ఆమె నుండి ఈ ధవళవస్త్ర సన్యాసి ఆయుధాల కర్మాగారానికి లైసెన్సు పొందాడు. సంజయ్‌కి సన్నిహితంగా వు న్నప్పటికి రాజీవ్ అనుగ్రహాన్ని పొందలేక పోయా డు. వాలా కేసుల్లో వాలామార్లు అరెస్ట్ అయ్యాడు.

తమకు మంత్ర తంత్రాలున్నాయని ప్రజల్ని నమ్మించక గీతను, వేదాంతాన్ని బోధించేవారిలో స్వామి చిన్మయానంద ప్రముఖులు. హిందూయి జాన్ని, వేదాలను ప్రబోధిస్తూ తన ప్రసంగాలను కొనసాగించే చిన్మయకు మంచి రెప్యుటేషన్ వుం ది. యం.ఎ.ఎల్.ఎల్.బి. చదివిన చిన్మయ అసలు పేరు బాలక్రిష్ణ మీనన్. ఈయన ఆశ్రయం సందీ పనీ సాధనాలయ, పావాయి, బాంబే. ఇటీవలే అమెరికాలో ఈయన మరణించారు. ఈయనను తన ఆశ్రమ జన్మస్థలమైన హిమాచల్ ప్రదేశ్‌లో ఖననం చేశారు.

ప్రపంచాన్ని ట్రాన్స్‌లోకి తీసు కెళు తున్న మహర్షి మహేష్ యోగి

అసలు పేరు: మహేష్ ప్రసాద్ వర్మ.
అలియాస్: మహర్షి మహేష్ యోగి.
వయస్సు. 80 సంవత్సరాలు.
విద్య: ప్రాధమిక దశలోనే ఆపేశాడు.
అడ్రస్: మహర్షి కాపిటల్ ఆఫ్ హెవెన్ ఆన్ ఎర్త్ (ప్రస్తుతం అమెరికాలో వున్నారు), మహర్షి నగర్, ఉత్తరప్రదేశ్—201 304

ఒకప్పుడు భాతదేశంలోని స్వాములందరికీ గాడ్‌ఫాదర్‌గా పిలువబడ్డాడు. ఈయన కని పెట్టిన ట్రాన్స్ డెంట్‌లో మెడిటేషన్‌కు ప్రపంచ వ్యా ప్తంగా మంచి గుర్తింపు వుంది. టి.యమ్‌గా పిలువ బడే ట్రాన్స్‌డెంటల్ మెడిటేషన్ విజయవంతం

◆ ◆ ◆

ఇందిరాగాంధీకి ధరేంద్ర బ్రహ్మచారి అనే అధ్యాత్మిక గురువు యోగ నేర్పుతుండేవారు.

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పదేళ్ల క్రితం ఓ విదేశీయుడు ఈయనను విమర్శిస్తూ 'దిగాడ్ ఆఫ్ యూష్' పేరుతో పుస్తకం వ్రాశాడు.

◆ ◆ ◆

ప్రస్తుతం దేశంలో అత్యంత పేరు ప్రఖ్యాతులున్న వ్యక్తి. ఇటీవల ప్రశాంతి నిలయంలో జరిగిన మర్డర్ల వెనుకున్నదెవరో ఢిల్లీ పెద్దల నుండి హైద్రాబాద్ పెద్దల వరకూ అందరకీ తెలిసినా కామెంట్ చేయడం లేదంటే ఆయనేమిటో చెప్పనవసరం లేదు.

పుట్టపర్తి దగ్గర ఒక పల్లెలో సాధారణ కుటుంబంలో 1926 నవంబర్ 23న జన్మించిన బాబా గత పాతికేళ్లుగా అత్యంత వైభవంతో వెలిగిపోతున్నాడు. ఏదో మహిమ చేశాడని ఒక రూమర్ వ్యాపించడంతో ఈయన దశ తిరిగింది.

విమర్శ: గతంలో చాలామంది నాస్తికవాదులు డాక్టర్ కొవ్వూర్ ఆధ్వర్యంలో ఈయన మహత్యాల మీద ఛాలెంజ్ చేశారు. అప్పుడు ఏమీ మాట్లాడకుండా మౌనం వహించాడు సాయిబాబా. పదేళ్ల క్రితం ఓ విదేశీయుడు ఈయనను విమర్శిస్తూ "ది గాడ్ ఆఫ్ యూష్ (విభూతి దేవుడు) పేరుతో పుస్తకం వ్రాశాడు.

రాజకీయ స్వామి "చంద్రస్వామి"

అసలు పేరు: నేమిచంద్ గాంధీ
అలియాస్: చంద్రస్వామి.
వయస్సు: 43 ఏళ్ళు.
విద్య: ప్రాదమిక దశలోనే విద్యను ఆపేశాడు.
అడ్రస్: c4/41,సఫ్దర్ జంగ్ రోడ్, డెవెలప్ మెంట్ ఏరియా, న్యూఢిల్లీ–110 016.

విఫలమయిన సోమయజ్ఞంతో మరొక్కమారు వార్తకెక్కిన చంద్రస్వామి స్వంత రాష్ట్రం ఆంధ్రప్రదేశ్. పదహారేళ్ల క్రితం ఢిల్లీ పెద్దల మట్టూ తిరుగుతుండే చంద్రస్వామి ఈ రోజు వాళ్లనే తనమట్టూ తిప్పుకొంటున్నాడు. ఓ చిన్న సైజు తాంత్రికునిగా జీవితాన్ని ప్రారంభించిన చంద్ర స్వామి దశ ఒకప్పటి రైల్వే మంత్రి లలిత్ నారాయణ్ మిశ్రాతో పరిచయం కావటంతో తిరిగింది. చిన్న సైజు తాంత్రికుని సైతం అమితంగా అభిమానించే మిశ్రా ద్వారా స్వామి రాజ్ నారాయణతో స్నేహం (పరిచయం) పెంచుకొన్నాడు. రాజ్ నారాయణ్ ను, చరణ్ సింగ్ ను ఎగ్రోసి జనతా పార్టీని చీల్చే బాధ్యత సంజయ్ గాంధీ చంద్రస్వామికి అప్పగించడం, స్వామి దాన్ని విజయవంతంగా నిర్వహించడంలో ఢిల్లీలో స్వామి ప్రతిష్ట ఇనుమడించింది.

చంద్రస్వామి మిత్రవర్గంలో రాజకీయ వాయకులే కాక, అద్నాన్ ఖషోగి లాంటి ఆయుధాల వ్యాపారులు, ఎలిజబెత్ టేలర్ లాంటి నటీమణులు, పామెల్లా లాంటి మోడల్స్ కూడ వున్నారు. ఒకప్పుడు సుల్తాన్ ఆఫ్ బ్రూనేయిలోనూ, బ్రిటన్‌లోని హ్రాడ్స్ కంపెనీ అధినేత మెహమ్మద్ ఫయిలో, ధాచర్ కుమారునితోనూ వున్న స్నేహం బెడిసికొట్టినట్టు తెలుస్తోంది.

పి.వి. అండదండలు పుష్కలంగా వున్న ఈయనకు బోఫోర్స్ కుంభకోణం, సెయింట్ కిట్స్ ఫోర్జరీ లాంటి జాతీయ కుంభకోణాలలోనే కాక ఇరావ్–కాంట్రా లాంటి అంతర్జాతీయ కుంభకోణాలలో కూడ ప్రమేయం వుంది.

కపట వేషధారి "స్వామి ఓమ్ సదాచారి"

అసలు పేరు: వినోదాచారి.
అలియాస్: సదాచారి సాయిబాబా బమ్‌జీ, రామ్ కుమార్ శర్మ.
విద్య: పదవ తరగతి.
అడ్రస్: (ప్రస్తుతం పరారీలో వున్నాడు) మలాద్ షాపింగ్ సెంటర్, యస్.వి.రోడ్, మలాద్, బాంబే.

బాబాలలో అతిహీన ప్రతిష్ట కలిగినవాడు. బీహార్‌లోని మధుబాని నుంచి జీవితాన్ని ప్రారంభించిన ఈయనకు 1980–84లోని ఇందిరా గాంధీ కేబినెట్‌లో చాలా మంది మంత్రులు మిత్రులుగా వుండేవారు. ఎప్పుడు తన వెంబడి ప్రముఖులతో తను తీయించుకొన్న ఫోటోలుండే ఆల్బమ్ తీసుకెళుతుండేవాడు. చాలా మంది ఈయన తమను మోసం చేశాడని కేసులు పెట్టడంతో చాలా మార్లు అరెస్ట్ అయ్యాడు.

బొంబాయిలోని "స్పిరిటువల్ సెంటర్" పేరుతో ఓ కేంద్రాన్ని ప్రారంభించి తన భవనంలోని ఫర్నిచర్ పన్నటి లోవోల్టేజి కరెంట్ తీగలు భూమిలోపల నుండి రహస్యంగా పెట్టి భక్తులు ధ్యానంలో వుండేటప్పుడు చిన్న షాక్ ఇచ్చి ఇది ఆధ్యాత్మిక శక్తి అని చెప్పి మోసగించాడు. ఇతని మీద రేప్ కేసులు కూడ ఉన్నాయి.

ప్రస్తుతం పోగొట్టుకున్న ఇమేజ్ ను తిరిగి పొందడానికి ప్రయత్నిస్తున్నాడన్న వినికిడి.

ఇప్పుడిప్పుడే వెలుగులోకి వస్తున్న "మాతా అమృతానందమయి"

అసలు పేరు: సుధామణి.
అలియాస్: మాతా అమృతానందమయి.
వయస్సు: 40 సంవత్సరాలు.
విద్య: నాలుగవ తరగతి.
అడ్రస్: అమృతాపురి, కుజిల్‌పురా, కివిలాన్ జిల్లా కేరళ.

ఓ సాధారణ బెస్తకుటుంబంలో పుట్టిన ఈమె తను ఆధ్యాత్మిక జీవితం ప్రారంభించిన ఏడేళ్లలోపే బాగా పేరు గడించింది. ఓ అజ్ఞాత పిలుపుతో ఆధ్యాత్మిక జీవితాన్ని ప్రారంభించానని చెబుతున్న ఈవిడ "భక్తే" మూలంగా ఓ స్పిరిటువల్ మూవ్‌మెంట్‌ను కూడ చేపట్టింది. భక్తులు ప్రేమతో ఈమెను "అమ్మా" అని పిలుస్తారు. కరుణించిన భక్తులను ఈమె వీపు మీద చరుస్తుంది. భారతదేశంలోనే కాక ఈమెకు యు.ఎస్.ఎ, ఫ్రాన్స్, గ్రేట్ బ్రిటన్, సిట్జర్లాండ్, మారిషస్ దేశాల్లో కూడ శాఖలున్నాయి.

ఆర్టికల్

బాబాల మయమవుతున్న దేశం

◆ జి.యల్ .నరసింహారెడ్డి ◆

ఇటీవల కాలంలో బాబాలకు సంబంధించిన వార్తలు వార్తాపత్రికల్లో పతాక శీర్షికల్లో వస్తున్నాయి.

అందులో ఏ ఒక్కటీ వారి ఆధ్యాత్మిక బోధనల గురించి కాని, వారి తత్వాల గురించి కాని, వారి మంత్రాల వలన రోగులు నయమయ్యాయనే వార్తల గురించి కాని కాదు. దాదాపు అన్ని వార్తలు బాబాల రహస్య జీవితాలను బట్టబయలు చేసేవే. ఉదాహరణకు: చంద్ర స్వామి ఢిల్లీ రాజకీయాలు, సోమయజ్ఞాలు, కలకత్తా దగ్గర మరణించిన బాలక్ బ్రహ్మచారి శవదహనమై ఏర్పడిన వివాదం, ధీరేంద్ర బ్రహ్మచారి ఆశ్రమం నుండి స్వాధీనం చేసుకొన్న వీడియో టేపులు ఇలాంటి వార్తలే ఎక్కువగా వస్తున్నాయి.

చాలా మంది బాబాలు కూడ తాము కొన్ని రాజకీయ పార్టీలకు సంబంధించినట్లు ప్రవర్తిస్తున్నారు. చంద్రస్వామి దర్శనం కోసం పోయే ఏ ఒక్కరు భక్తి ప్రపత్తులతో పోరు. ప్రమోషన్ల కోసమో, పదవికి తమని రికమెండ్ చేయమని ఫలానా మంత్రికి చెప్పమనో లాంటి కోర్కెలతోనే పోతారు. తానొక ఆధ్యాత్మిక వాదిననే చెప్పుకొనే ఈయన పూర్తిగా ఒక రాజకీయవాదని అందరికీ తెలుసు. అయినా ఆయన వేషధారణ మాత్రం బాబాలాగే వుంటుంది. ఇలాంటి బాబాలే నేడు పరోక్షంగా పాలిస్తున్నారు. దేశాధ్యక్షులు సైతం వీళ్ల పాదాల చెంత పారవశ్యంతో కూచుంటారు. ఈ కర్మ భూమిలో బాబాలకు, సన్నాసినులకు అంతులేని అనుచరగణం వుండటం మూలంగా వీరి గురించి వచ్చే ప్రతివార్తా లక్షలాది మందిని ప్రభావితం చేస్తుంది.

అమాయకపు నిరక్షరాసులకంటే అత్యున్నత స్థాయిలో వున్న రాజకీయ నాయకులు, బ్యూరోక్రాట్స్, సైనికాధికారులు, జడ్జీలు, పోలీసాధికారులాంటి ప్రముఖులే శిష్యులుగా వుండటం గమనించ వలసిన విషయం.

కొందరు నిజమైన స్వాములు లేకపోలేదు. వీరి పరిధి చాలా స్వల్పం. వీరు పూర్తిగా తమ బోధనలకు మాత్రమే పరిమితం. రామజన్మ భూమి—బాబరీ మసీదు వివాదం ఇలాంటి వారిని కూడ ప్రభావితం చేసింది. కొందరు అనుకూలంగా, మరికొందరు ప్రతికూలంగా వీలిపోయారు.

◆ ◆ ◆

దేశాధ్యక్షులు సైతం వీళ్ల పాదాల చెంత పారవశ్యంతో కూచుంటారు.

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అ, లలు రాని అమాయకులు ఈ బాబాల చెంత చేరితే తమ కష్టాలు తీరిపోతాయని, వీరు సాక్షాత్ దేవాత్మసంభూతులని, వీరికి అంతులేని మహిమలున్నాయని వీర్ని నమ్ముతుంటే నిత్యం సమస్యలతో కొట్టుకులాడే మధ్య తరగతి వాళ్లు వీళ్లని ఆశ్రయిస్తే తమ కష్టాలు పోతాయనే భ్రమతో వస్తారు. మిగతా వున్నత వర్గాలు మాత్రం రాజకీయ దర్శనాలు చేసుకొంటారు.

ఇప్పటికి ఎన్నో మార్లు చాలా మంది బాబాలు మర్డర్ల కేసుల్లో, పోర్జరీ కేసుల్లో, దొంగతనం నేరం మీద అరెస్ట్ అయ్యారు. పత్రికలు కొంత మందిని బయటకు లాగాయి. అయినా వీరి సంఖ్యతో బాటు, వీరి భక్తుల సంఖ్య తగ్గడం లేదు.

అలాగని అందరు బాబాలు అదేబాటలో పయనిస్తున్నారనడం పొరబాటు. తమ జీవితాల్ని ఆధ్యాత్మికత బోధనలకు మాత్రం పరిమితం చేసిన వాళ్ళున్నారు. కాని వారి గురించి చాలా తక్కువ మందికే తెలుసు. ప్రస్తుతం వారు అజ్ఞాత వాసంలో గడుపుతున్నారు. అలాంటివారిని కూడ రాజకీయ నాయకులు ఈ మధ్య వివాదంలోకి లాగుతున్నారు. ప్రస్తుతం మనదేశంలోని ప్రముఖమైన బాబాల గురించి ఓ పరిశీలనే ఈ వ్యాసం.

బాబాలలో తిరుగులేని బాబా "సత్య సాయిబాబా"

అసలు పేరు: పెద్ది సత్యనారాయణ వెంకప్పరాజు.
అలియాస్: సత్యసాయిబాబా.
వయస్సు: 66 సంవత్సరాలు.
విద్య: ప్రాథమిక పాఠశాలకు కూడ హాజరుకాలేదు
అడ్రస్: సత్యసాయిబాబా, ప్రశాంతి నిలయం, పుట్టపర్తి, అనంతపురం.

In retrospect

'Meeting UG is my death-wish'

UG Krishnamurti, a philosopher of sorts, has been a newsmaker of sorts too. The image of film actress Parveen Babi and film director Mahesh Bhatt comes to their mind who have cared to note his name in the media. It may be news to many that former Prime Minister Chandra Shekhar, during one of his election jaunts, met the philosopher when he was in Bangalore. UG is reported to have described the former premier as a tough-cookie and a no-nonsense chap. UG is now in Delhi. **Frank Noronha,** *a self-confessed UG "freak" describes here what UG means to him.*

"He's a tough cookie," said UG of former Prime Minister Chandra Shekhar when the latter went to meet him in Bangalore.

OUR relationships are a means of pleasure and pain. From cradle to grave we spend our time looking for some kind of permanent pleasure. It was during one of those pleasure-seeking adventures that I happened to meet a man called UG Krishnamurti, twenty years ago. Since then he has become my pulse and my beat. I owe everything to him. I love to talk about him to anyone who cares to listen. I have thus become a bore to some, an intellectual to others and a source of irritation to still others. I have also acquired a long list of labels after me — UG-slave, madman, hero worshiper, brain-washed fellow and an intellectual.

But everytime I try to sing the song of UG I find a note missing. When someone asks me," Who is UG and what does he say?" I blurt out something which I know is not correct representation of this unique man. On the other hand, I am afraid, that I misrepresent the man more. But I take refuge into what UG once said to someone who wanted his opinion on a book he was going to write on him.

"What I have stumbled into is something that cannot be shared with anybody. It has no copyright. You are free to reproduce, distribute, interpret, mis-interpret, distort, garble, do what you like, even claim authorship without my consent or the permission of anybody." The words uttered by UG belong to everybody. It is like a river. You can drink it, pollute it, wash your clothes or bulls or throw dead bodies in it, do anything you like."

My little daughter, Sneha, had an extraordinary experience one day which she shared with everybody around her. She had seen two pigeon's eggs in a little nest on the terrace of my house. The child jumped with joy on seeing something that she had never seen before. She called out to everyone around her to share her new excitement. UG Krishnamurti, who happened to be there, said, "Your godmen and religious teachers are no different from your little child. They call out to everyone and say come ye all and listen to me to share some petty little experience of their own with the world.

It was Emerson who said that if you want your neighbour to believe in god, show him what your god has made you look like. By this standard I am sure I will not inspire any curiosity in anyone to meet this unparalleled person. In fact, my daughter had something concrete — pigeon's eggs — to show to all of us. I do not have anything that will make people come to UG. All that I can do is to say, "Go and meet this man for whatever it is worth. Try your luck. Maybe something or nothing may happen to you."

We have a compulsion to label everything that we perceive. We feel uncertain and challenged if we cannot figure out that which crosses our minds. To avoid this uncertainty and to feel a sense of having conquered something, we beat a hasty retreat to our habit of labeling things. But it tells more about ourselves than what is told upon. "It is a reflection of your intelligence to call me a godman when I say god is irrelevant and redundant," said UG when I was insisting that I could understand him. It is with the same spirit that many labels have been stuck on UG. To name a few sensational ones — godman, sex-guru of the film world, Mahesh Bhatt's mentor, Parveen Babi's destroyer, a hoax, a fraud and other fancy titles.

But to subject UG to the limitations of our habit of naming everything is to project ourselves and miss this unique person. It is like spitting at the sky. It will only fall on you. If you want sunshine you cannot remain indoors. Similarly, if you want to meet this person you must go without any of your old habits and prejudices.

At the age of 49 UG stumbled into something which shattered everything he had known about himself. This experience was something like an earthquake which freed him from the stranglehold of the machination of thought, blasting every cell, every nerve and every gland of his body. He says, "Everything that every man ever said, felt, thought, or experienced, the whole heritage of mankind was thrown out of my system." What remained is the simple functioning of the physical body — its pulse, its beat and its throb. What sustains him now is life itself. The artificial dams that we build around ourselves to control the river of life has been washed out in UG. UG is like the flowing river. But to write or to talk about your experiences you have to relive again what has already been gone through. But you cannot do this with UG. Our experiencing-structures cannot hold him, contain him and give expression to him. On the other hand he is a threat to everything that we know about ourselves. I have a feeling that my wanting to meet UG everytime is a kind of death-wish. To avoid being maimed or destroyed completely, it is better to stick a label on him, howsoever lacking and then feel "Yes I know this man."

All elements of nature meet in UG. He is like the sun that provides warmth. He is like the storm in which you can be swept off. He is like an earthquake that can uproot you. He is like the rain that waters the soil in you. He can also be like the cool breeze after the sweltering heat of living. UG in himself is like a rare flower who can be victim of a farmer's sickle. Naturally, the doubt comes to your mind, "Does a man like UG exist?"

When I had known UG twenty years ago he was small flame in the far hills. Some years later he started burning brighter — he came to be known here and there. Books were written on him. There were television and radio talk shows of UG in some parts of the globe. The way now the UG-flame is spreading, it seems, it is going to engulf the world soon. Mankind will not be able to ignore this man.

But a man is remembered for his achievements. "What are UG's?" One may ask. None whatsoever. He has written no classic literature. He has not built a romantic monument. He has not discovered a scientific principle. On the other hand he has turned his back on the whole of the culture that we have created. What can such a man leave behind? Perhaps he would leave behind individuals who will have a sparkle of their own.

Perhaps, a sense of deep fulfillment of living a life of your own will be felt by those who come in contact with him. Nothing much to brag about by the standards of society. He is like a vast canvas on which you can paint yourself. The design, the shape, the structure that appears on the canvas are your own.

END OF THE SEARCH

Conversations with a man who looked into the heart of nothing

RAVI BALASUBRAMANIAM talks to U.G. Krishnamurti.

LOOKING TO UPPALURI Gopala Krishnamurti for solace can be like journeying to the Sahara to escape summer. It doesn't help. He offers no real advise, no philosophy, no easy way out. He extends nothing.

Instead, UG, as everyone calls this 73-year-old man, throws the awful burden of life back at you.

An airhostess discovered this during one of his travels around the world. She had seen UG on television the previous night and thought of him as the great redeemer. In between sobs, she told him about a difficult relationship and asked for help.

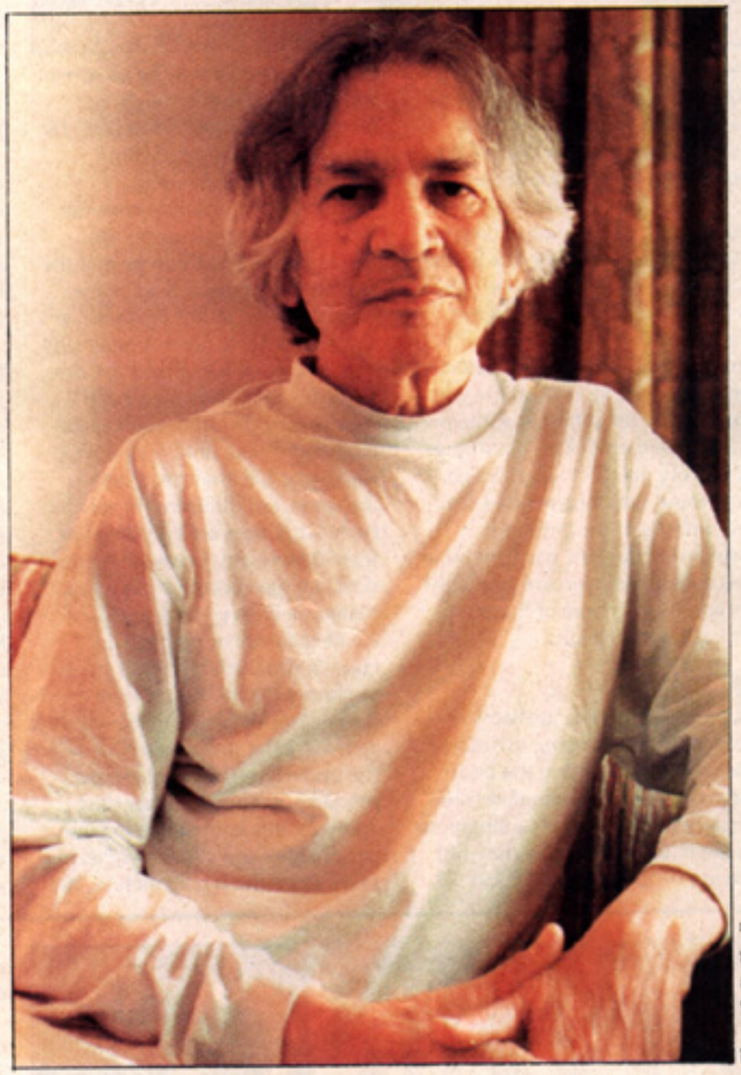
UG replied that he could do nothing. She insisted on some advise - should she love her boyfriend, or should she leave him? "Why don't you," said UG looking at her with his steady, hooded eyes, "why don't you open that door and just jump out?"

Krishnamurti laughs when he recalls the incident but there is no ring of triumph. His laugh is like his life. There is nothing in it which resembles joy, distress, relief or malice. It is simply there, till it disappears. You notice the sparkling white teeth, and the health and colour of his skin. Then, his handsome face assumes its brooding majesty, a sort of Marlon Brando look in *The Godfather*.

"We are not really interested in getting rid of our problems," says UG to no one in particular. A group of his admirers sits quietly by his side. "Because by getting rid of our problem we will also lose ourselves as we know and experience it."

UG's ruthlessness flows from an incredible honesty but coupled with his good looks and peripatetic ways it has, often, resulted in his being misunderstood. The fact that he has been quoted out of all context ("Sex is violence," "Love is fascist.") has also not helped. As for his followers - he hates the word - they have tended to see him as a spiritual hero who can blast their troubles away like an enlightened Rambo.

Krishnamurti constantly points out that he is as naked and defenceless as anyone else. For years now, he has refused to arrogate to himself the role of a guru. "What I have to say is of extraordinary importance to *me*," says UG. "I am not interested in winning anyone over to my point of view. Nor is there a chance of anyone winning me over to their's."



A journalist once asked him what he would do if she tried to seduce him. "Try it," he replied. It wasn't an invitation, nor was it a warning. "She thought I would give some kind of holy, fancy answer," says UG. "I explained to her that I am the most vulnerable man. I don't know what I would do. What would I do if somebody came with a gun? I would probably kill him, I don't know This body has to protect itself. The survival mechanism is there."

The body as a living organism that is interested solely in survival and the mind as an entity that has no questions, no answers, nothing, are two of UG's central truths. When he discovered them, he had spent exactly 49 years of his life in pursuit of conventional goals like domestic bliss, a rewarding career and "enlightenment" as his orthodox Brahmin background defined it.

"I was born with a silver spoon in my mouth," confesses UG. "My grandparents, who were lawyers, sweated it out to make their grandchildren comfortable." He inherited 120,000 dollars from them in the 40s at a time when the dollar was about three and a half rupees. Later, he married a beautiful Brahmin girl, sired four children, earned fame as a lecturer for the Theosophical Society *(The New York Times* called him brilliant) and continued to believe that the *Upanishads*, yoga, *sadhana*, *slokas*, meditation, gurus, godmen, mystics, philosophers, abstinence, self-torture and much else would lead to salvation.

In 1955, he and his wife and four children moved to the United States. "Most people go to America to earn money, I went there to spend it," remembers UG. They went in search of treatment for his eldest son's polio. Six years later, the money was finished. And, as he says in his book *The Mystique of Enlightenment* (which he later called *The Mistake of Enlightenment)* "he felt beginning within him a tremendous upheaval which he could not and did not wish to control". His marriage broke up, he put his family on a plane to India and went on penniless to London.

All through, he had searched for that elusive state called enlightenment. Living virtually on the streets of London and Paris, the search didn't stop. His wanderings took him to Zurich where he met a kindly old woman called Valentine de Kerven who allowed him to stay in her chalet in the Swiss village of Saanen.

Saanen was to UG what the bathtub was to Archimedes. It just happened. A state of being expressed itself as a law of life. In UG's case, it was to become an intensely personal science whose equations even he could never fully express. Unlike with water, though, there was nothing buoyant about the feeling. Indeed, UG refers to it as the "calamity", as "an atomic explosion" that makes you feel the way you do "when there is an earthquake inside you and realignments are taking place"

He was sitting on a bench under a chestnut tree looking at the green valley and rugged peaks of the Saanenland, when it occured to him. As he says in the book *Mind is a Myth:*

"It occurred to me that I have searched everywhere to find an answer to my question, "Is there enlightenment?" but have never questioned the search itself. Because I have assumed that goal, enlightenment, exists, I have had to search, and it is the search itself which has been choking me and keeping me out of my natural state. There is no such thing as spiritual or psychological enlightenment because there is no such thing as spirit or psyche at all. I have been a damn fool all my life, searching for something which does not exist. My search is at an end."

Krishnamurti became truly free. It was a freedom that came from the definite knowledge that there is no self to discover, there is nothing to be transformed, there is no identity constantly demanding its continuity. There is only the body and memory which is stored in the neurons. The individual uses memory to maintain his nonexisting identity. There is no thought, only response to stimuli. The use of such thought to achieve goals produces thinking — and all the ills we see around us.

"Whether it is an American, German, Italian or Indian, the only thing everyone wants is happiness without one moment of unhappiness," points out UG. "Everybody wants permanent pleasure without pain. And yet, the neurological system can't take it. When your goals and needs are the same, it all becomes very simple. Then, you have enough energy to devote to living problems."

This mismatch between goals and needs, according to UG, is one of human kind's biggest failures. "This planet can feed 12 billion people even without the use of high-tech," he says, and asks: "Why are three-fourths of the present five billion underfed?"

Equally disastrous, in his view, has been religion with its automatic belief that the human species was created for a grander and nobler purpose than other creatures. "See what we do when we destroy rain forests in Brazil. We kill thousands of creatures with it. Look at what we are doing to the environment. Pollution, not overpopulation is our biggest problem."

"I have opinions on everything," admits Krishnamurti. "I have met so many people around the world, I know what is happening. Naturally, one question they throw at me is why do I talk? I say why not? I am part of this world. This is the only world there is for me. It has no value for me. I am only interested in focussing or spotlighting what really is the problem. If you are interested in a value system, there is not much that I can offer."

Although he offers so little, UG gives so much away - literally, as money. His legendary fortune isn't so mythical. There is the 120,000 dollars that Valentine set up as his travel fund and he receives the interest on it every year: 4,000 dollars for his air tickets and 1,000 dollars a month as out-of-pocket expenses. His friends and admirers around the world give him a lot of money. He gives it all away.

In a couple of years, half the fund will go to a kindly Indian family that looked after Valentine in her later years. "Then I will have to go and sit in some cave," laughs UG. "I don't know what I am going to do." You search his face for a trace of worry, for some show of concern. The search ends immediately. There is nothing.

'ಜಿಯೂ, ಯು.ಜಿ, ...ಜಪಾ

ಜಿಯೂ

ಹದಿನೈದು ವರ್ಷಗಳ ಹಿಂದಿನ ಹಿಂದಿ ಚಿತ್ರರಂಗದಲ್ಲಿ ಇದೊಂದು ದೊಡ್ಡ ಹೆಸರು.

"ಹಮ್ ಲೋಗ್" ಮತ್ತು "ಫುಟ್ ಪಾತ್" ನಂತಹ ಅಮಿಸ್ಮರಣೀಯ ಚಿತ್ರಗಳನ್ನು ತೆರೆಗಿತ್ತವನೆಂದು ಮಾತ್ರವಲ್ಲ. ಬಲರಾಜ್ ಸಾಹ್ನಿ, ಸಜ್ಜನ್, ನೂತನ್, ರೋಷನ್, ಖಯ್ಯಾಂ ಮುಂತಾದ ಅಗ್ರ ಮಾನ್ಯ ಕಲಾವಿದರನ್ನು ರಜತರಂಗಕ್ಕೆ ಪರಿಚಯ ಮಾಡಿಸಿಕೊಟ್ಟವನೂ ಈತನೇ.

ತನಗೆ ಮಾರ್ಕ್ಸ್‌ವಾದದತ್ತ ಒಲವೆಂದು ಅದು ದಿಟ್ಟತನದಿಂದ ಹೇಳಿದ ಕೆಲವೇ ಮುಂಬಿ ಚಿತ್ರೋದ್ಯಮಿಗಳಲ್ಲಿ ಒಬ್ಬನಾದ ಜಿಯೂ ಸರ್ಹಾದಿ 1959 ರಲ್ಲಿ ಪಾಕಿಸ್ತಾನಕ್ಕೆ ವಲಸೆ ಹೋದ.

ಕಳೆದ ವಾರ ಮುಂಬೈಗೆ ಸವಿನೆನಪಿನ ಭೇಟಿ. ತಾನು ಹಿಂದೆ ವಾಸಿಸುತ್ತಿದ್ದ ಪರೇಲ್‌ನ ಗಲ್ಲಿ, ಒಳಗಲ್ಲಿಗಳಲ್ಲೆಲ್ಲಾ ಸ್ವಚ್ಛಂದವಾಗಿ ಸುತ್ತಾಡಿದ.

ಈ ಇಪ್ಪತ್ತು ವರ್ಷಗಳಲ್ಲಿ ಮುಂಬೈನಲ್ಲಿ ಸಾಕಷ್ಟು ಬದಲಾವಣೆಯಾಗಿದೆ. ಅದು ಜಿಯೂ ಸಾಮಾನ್ಯವಾಗಿ ಕುಳಿತಿರುತ್ತಿದ್ದ ಚಹಾ ಅಂಗಡಿ ಇಂದು ಇಲ್ಲ.

ಹಾಗೆಯೇ, ಮೆಹಬೂಬ್ ಖಾನ್, ಬಲರಾಜ್ ಸಾಹ್ನಿ, ದತ್ತಾ ಮುಂತಾದ ಹಿಟ್ಟಿನ ಸ್ನೇಹಿತರೂ ಇಲ್ಲ.

ಆದರೆ ಮುಂಬೈ ಮಹಾ ನಗರದ ಬಡ ಕಾರ್ಮಿಕ ವರ್ಗ ಮಾತ್ರ ಇಪ್ಪತ್ತು ವರ್ಷಗಳ ಹಿಂದಿನ ದಾರುಣ ಸ್ಥಿತಿಯಲ್ಲೇ ಇದೆ.

ಇದು ತಾವಾವಾದಿ ಜಿಯೂ ಹೇಳಿದ ಮಾತು.

"ಭಾರತ ಬಿಟ್ಟದ್ದೇಕೆ?" ಪತ್ರಕರ್ತ ಕೊಬ್ಬರ ಪ್ರಶ್ನೆ.

"ಹಲವಾರು ಕಾರಣಗಳು. ಮೆಹಬೂಬ್ ಜತೆ ಮನಸ್ತಾಪವಿತ್ತು. ಮುಸ್ಲೀ ದೌರ್ಬಲ್ಯ ಕಾಡಿಸುತ್ತಿತ್ತು. ಪಾಕಿಸ್ತಾನದಲ್ಲಿನ ಸೋದರ ಮತ್ತು ಸೋದರಿ ಕಾಯುತ್ತಿದ್ದರು. ಅದಕ್ಕಾಗಿ ಹೋದೆ. ಅಲ್ಲೇ ನಿಂತೆ".

"ಭಾರತ ಬಿಟ್ಟದ್ದು ಬೇಸರವೆನಿಸುತ್ತದೆಯೇ?"

"ಇದೊಂದು ಗಂಭೀರ ಪ್ರಶ್ನೆ. ದಾರ್ಶನಿಕ ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಮಾತಿನಲ್ಲಿ ಹೇಳುವುದಾದರೆ "ಗಂಭೀರ ಪ್ರಶ್ನೆಗಳಿಗೆ ಎಂದೂ ಉತ್ತರವಿರುವುದಿಲ್ಲ"

ಜಿಯೂ ಭಾರತದಲ್ಲಿ ನಿರ್ದೇಶಕರಾಗಿ, ಬರಹಗಾರರಾಗಿ, ನೀತಿಕಾರನಾಗಿ ಪ್ರತಿಭೆ ಚಿಮ್ಮಿದ್ದವ. ಯಶಸ್ವಿ ಚಿತ್ರ "ಮಾನಮೋಹನ್" ಆತನ ಪ್ರಥಮ ಯತ್ನ. ಮೆಹಬೂಬ್ ಖಾನ್ ಅವರ "ಅಮರ್" ಚಿತ್ರದಲ್ಲಿ ಆತ ಸಣ್ಣ ಪಾತ್ರವೊಂದನ್ನೂ ನಿರ್ವಹಿಸಿದ್ದ.

ಆತ ಪಾಕಿಸ್ತಾನದಲ್ಲಿ "ರೆಹೆ ಗುಜಾರ್" ಎಂಬ ಒಂದು ಚಿತ್ರವನ್ನು ಮಾತ್ರ ನಿರ್ಮಿಸಿ ಅನಂತರ ಸಾಕ್ಷ್ಯ ಚಿತ್ರಗಳಿಗೆ ಶರಣಾದ. ಹಲವಾರು ನಾಟಕಗಳನ್ನೂ ಬರೆದು ದಿಗ್ದರ್ಶಿಸಿದ. ಇಂದು ಆತನ ಮನೆ ಕರಾಚಿಯಲ್ಲಿ. ಮಧ್ಯೇಮಧ್ಯೇ ಆತ ಸ್ಪೇನ್‌ನಲ್ಲಿನ ತನ್ನ ಮಗಳ ಹಾಗೂ ಅಮೆರಿಕದಲ್ಲಿನ ಇಬ್ಬರು ಪುತ್ರರ ಮನೆಗಳಿಗೆ ಹೋಗುತ್ತಿರುತ್ತಾನೆ.

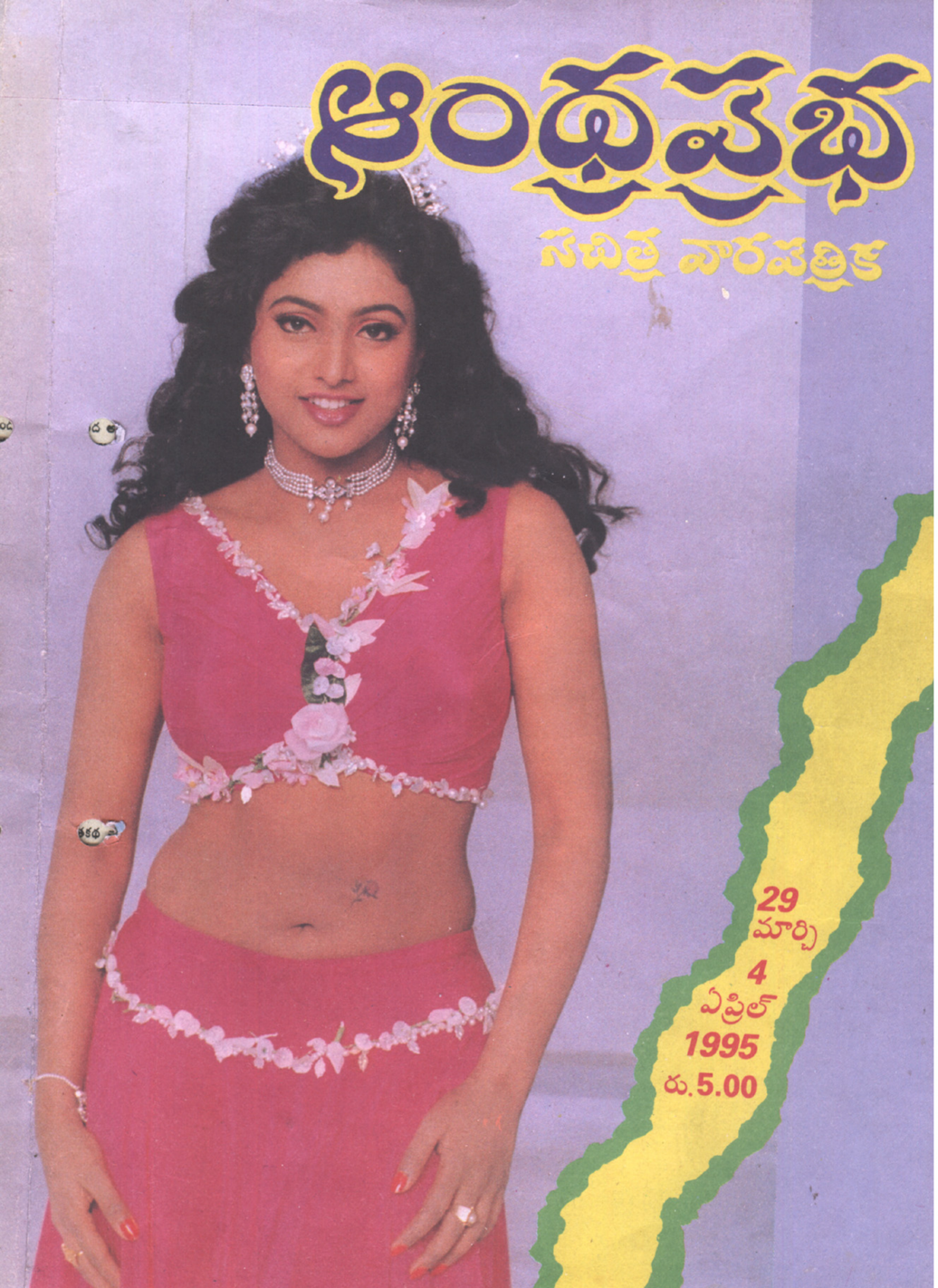
ಆತ ಮುಂಗೇಶ್ಕರ್ ಹಾಗೂ ಆಶಾ ಭೋಸ್ಲೆ ಪಾಕಿಸ್ತಾನದಲ್ಲೂ ಭಾರತದಲ್ಲಿ ನಷ್ಟೇ ಜನಪ್ರಿಯರು ಎಂದು ಹೇಳುವ ಜಿಯೂ, ಅಲ್ಲಿನ ಶ್ರೀಸಾಮಾನ್ಯನಿಗೆ ಭಾರತದ ಬಗ್ಗೆ ದ್ವೇಷ ಇಲ್ಲ ಎನ್ನುತ್ತಾನೆ.

"ಇನ್ನೊಂದು ವಿಷಯ. ನಿಮಗೆ ನಿಮ್ಮ ರಾಜಕಾರಣಿಗಳ ಬಗ್ಗೆ ಇರುವಷ್ಟೇ ತಿರಸ್ಕಾರ, ಪಾಕಿಸ್ತಾನದವರಿಗೆ ಅವರ ರಾಜಕಾರಣಿಗಳ ಬಗ್ಗೆ ಇದೆ."

ಜಿಯೂ ಪ್ರಕಾರ ಪಾಕಿಸ್ತಾನದ ಅತ್ಯಂತ ಶ್ರೀಮಂತ ತಾರೆಯೆಂದರೆ ನೂರ್‌ಜಹಾನ್. "ಆಕೆಯ ಬಳಿ ಕನಿಷ್ಠ ಪಕ್ಷ ಒಂದು ಕೋಟಿ ರೂ.ಗಳಿವೆ" ಎನ್ನುತ್ತಾನೆ.

'ಜನ-ಮನ' ಅಂತ್ಯ

ಸೂರ್ಯಗ್ರಹಣದ ದಿನದಂದು ಆರಂಭವಾದ ವಿಕಾಸ್ ಫಿಲಂಸ್ ಅವರ ಪ್ರಥಮ ಸಾರಸ್ವತ ಕೊಂಕಣಿ ಚಿತ್ರ "ಜನಮನ" ದ ಚಿತ್ರೀಕರಣ ಮುಕ್ತಾಯವಾಗಿ ಇದೀಗ ಪೋಸ್ಟ್‌ಪ್ರೊಡಕ್ಷನ್ ಸ್ಟುಡಿಯೋದಲ್ಲಿ ಸಂಕಲನ ಕಾರ್ಯ ನಡೆಯುತ್ತಿದೆ. 15 ದಿನಗಳಲ್ಲೇ ಪೂರ್ಣವಾಗಿ ಮೈಸೂರಿನಲ್ಲಿ ಹೊರಾಂಗಣದಲ್ಲಿ ಚಿತ್ರೀಕರಿಸಲ್ಪಟ್ಟಿರುವ ಈ ಚಿತ್ರದ ನಿರ್ದೇಶಕರು ಪಿ. ಲಂಕೇಶರ ಬಳಿ ಸಹಾಯಕರಾಗಿದ್ದ ಕೆ. ರವೀಶ್ ಕಾಮತ್.


ఆంధ్రప్రభ
సచిత్ర వారపత్రిక
29 మార్చి
4 ఏప్రిల్
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పుస్తక సమీక్ష

యూజీ కృష్ణమూర్తి - ఒక జీవిత కథ

[ఆంగ్లమూలం - మహేష్‌భట్; తెలుగు సేత : కొల్లిమర్ల చంద్రశేఖర్. సోల్ డిస్ట్రిబ్యూటర్స్. విశాలాంధ్ర పబ్లిషింగ్ హౌస్, అబిడ్స్, హైదరాబాదు - 500 001. వెల : సాదా ప్రతి రు. 80.00లు. విశేష ప్రతి రు. 108.00లు. ఇంగ్లీమ పుస్తక ముద్రణ 1992. తెలుగు సేత ముద్రణ ఏప్రిల్ 1994]

ఇది ఒక అసామాన్య మహాపురుషుడి [యూజీ తాను మహాపురుషుణ్ణి అనిగాని, అసామాన్యుణ్ణి అనిగాని ఒప్పుకోరనుకోండి !] జీవిత కథ. భారతదేశంలోను, పాశ్చాత్య దేశాల్లోను ఈయన్ని ఎరుగున్న వాళ్లందరూ యూజీ అంటారు. అసలు పేరు ఉప్పులూరి గోపాల కృష్ణమూర్తి. ఇంగ్లీమలోని యూ.జీ. అనే పొడి అక్షరాలతో ప్రఖ్యాతి పొందారు. ఈయన మచిలీపట్టణంలో జూలై 9వ తేదీన 1918లో పుట్టారు. పుట్టిన ఏడో రోజే "పిల్లవాడు కారణజన్ముడు" అని చెప్పి తల్లి మరణించింది. తండ్రి మళ్లీ పెళ్లి చేసుకున్నాడు. ఏ బాధ్యతా స్వీకరించలేదు. యూజీయే చెప్పినట్లు, తండ్రి జన్మకు కారణంగాని ఇంక దేనికీ కాదు. అమ్మమ్మ తాతగార్లు పెంచి పెద్ద చేశారు.

సంపన్నుడైన మాతామహుడు తుమ్మలపల్లి గోపాలకృష్ణమూర్తి గారు ఆ రోజుల్లో పేరుమోసిన లాయరు. పెద్ద థియోసఫిస్టు. దివ్యజ్ఞాన సమాజం వాడైనా ఛాందనుడైన బ్రాహ్మణుడు అనాలి. ఇందువల్ల యూజీ మీద అటు సనాతనాచారాల ప్రభావం, ఇటు దివ్యజ్ఞాన సమాజ ప్రభావం సమాసంగానే పడ్డాయి. ఆనాడు దివ్యజ్ఞాన సమాజంలోని పెద్దలైన ఏనిబిసెంటు, జినరాజుదాస మొదలైన వాళ్ల అందరి పరిచయం కలిగింది. జె.కృష్ణమూర్తిగారిని కూడా చిన్నప్పటి నుంచి ఎరుగుండడం జరిగింది. యూజీ భవిష్య జీవితాన్ని బట్టి చూస్తే ఈ ప్రభావాలన్నీ అనంతర జీవితంలో ఆయన వీటి కన్నింటికి దూరం కావడానికి సాయపడ్డాయేమో అనిపిస్తుంది.

అప్పటికే - అంటే యూజీ చిన్నవాటికే - విఖ్యాతి పొందిన జె.కృష్ణమూర్తిగారు, తరువాత క్రమక్రమంగా ప్రఖ్యాతికి వచ్చిన యు.జీ. కృష్ణమూర్తిగారు ఇద్దరూ తెలుగువాళ్లు కావడం విశేషం. అయితే, ఇది మనకు గర్వకారణం కావచ్చునేమోగాని వాళ్లిద్దరూ అలాకొనేవాళ్లు కారు. విశ్వమానవులు వాళ్లు. యూజీ వివాహితుడై భార్య పిల్లలతో సంసారిగా ఉన్నప్పటి నుంచి, జె.కృష్ణమూర్తిగారు ఆయన్ని, ఆయన కుటుంబాన్ని సన్నిహితంగా ఎరుగుదురు. ఈ దేశంలోనేగాక, విదేశాల్లోను వాళ్లని కలిశారు. యూజీ సంసారాన్ని త్యజించిన తరువాత కూడా, కృష్ణమూర్తు లిద్దరూ మన దేశంలోనూ, పాశ్చాత్య దేశాల్లోను చాలాసార్లు కలిశారుగాని, వాళ్ల మనస్సులు ఎప్పుడూ కలియలేదు. ఇద్దరికీ పోలికల కంటే తేడాలు ఎక్కువ. ఇద్దరూ చెరో మార్గాన్ని తొక్కారు. తమ మార్గాలు కలియాలని వాళ్లెప్పుడూ ప్రయత్నించలేదు కూడా.

ఈ పుస్తకాన్ని ఇంగ్లీమలో వ్రాసిన మహేష్ భట్ సినిమా రంగంలో సతమత మవుతూ చిత్తశాంతి కోసం రజనీష్ శిష్యులై అక్కడా శాంతి దొరక్క, ఒక స్నేహితుడి ద్వారా యూజీని కలుసుకుని "గురువనేవాడు నిజంగా ఉంటే ముందు తన నించి నిన్ను ముక్తుణ్ణి చేస్తాడు." "... నీ పూత కర్రల్ని ఏకంగా విసిరి పుచ్చుకుపారేయ మనేవాడే నద్గురువు. నిన్ను నిరాధారంగా నడవమని ప్రోత్సహిస్తాడు. ఒకవేళ కిందపడినా నీ అంతట నువ్వే లేచి నడవగలవని అభయ మిస్తాడు." "మానవ కోటికి నా సందేశం ఏమీ లేదు" మొదలైన యూజీ అభిప్రాయాల వల్ల ప్రభావితుడై, యూజీని ఇండియాలోనే గాక, ప్రపంచంలో ఇతర దేశాల్లో కూడా చాలాసార్లు కలుసుకుని "తనను గురించి రాయడానికి తనలో ఏమీ లేదు" అని యూజీ అంటున్నా వినక మహేష్‌భట్ ఈ జీవితకథ వ్రాశారు.

1992లో ఇంగ్లీమలో వెలువడిన కొన్ని నెలలకే దీన్ని నేను 'సికందరాబాదు క్లబ్బు' నుండి తెచ్చుకుని చదివి చకితుణ్ణి అయ్యాను. నేను యూజీని కలుసుకోకపోయినా, నా పూర్వ విద్యార్థి అయిన యూజీ అల్లుణ్ణి, ఆయన కూతుర్ని ఎరుగుండడం వల్ల యూజీని గురించి నాకు కొంత తెలుసును. కాని మహేష్‌భట్ మనోహరంగా వ్రాసిన ఈ పుస్తకం చదివిన తరువాత నాకు యూజీ వ్యక్తిత్వ వైశిష్ట్యం ఇంకా బాగా అవగతం అయింది. ఈ మంచి పుస్తకాన్ని ఎవరైనా తెలుగు చేస్తే బాగుండును అనుకొన్నాను. ఇంతట్లో 1994 ఏప్రిల్‌లో శ్రీ కొల్లిమర్ల చంద్రశేఖర్‌గారి ఈ అనువాదం వచ్చింది. చదివే అవకాశం కలిగింది. చంద్రశేఖర్‌గారి తెలుగు వలుకుబడి నచ్చింది. అనువాదం బాగుం దనిపించింది. ఇది ఏ పండితుల చేతుల్లోనేనా పడితే ఈ అందం వచ్చేది కాదు. అవసరంలేని తత్సమ శబ్దాలతో ఆడంబరంగా అసలు విషయం అర్థం చేసుకోవడానికి సాయపడకుండా అనువాదం సాగిపోయి ఉండేది. ఈ పుస్తకాన్ని ఇంగ్లీమలోను, తెలుగులోను కూడా చదివిన నేను మంచి అనువాదం చేసినందులకు చంద్రశేఖర్‌గారిని అభినందిస్తున్నాను. పుస్తకం 'గెటప్' కూడా విషయానికి తగినట్లుగా అందంగా ఉంది.

యూజీని ప్రేమించడం మాట అలా ఉంచి అసలు అభిమానించడమే చాలా మందికి కష్టం అవుతుంది. ఉన్నత భావాలు అనుకొని మనం భద్రపరచుకొన్న అనేక విషయాలను యూజీ నిర్దాక్షిణ్యంగా భగ్నం చేస్తారు. ఆయన దేహంలో వచ్చిన మార్పులు, చైతన్యంలో కలిగిన అనుభూతులు పాతకాలంనాటి యోగ గ్రంథాలను బట్టి సిద్ధుల వంటివని నమ్మాలనుకొనే వాళ్ల అభిప్రాయాలను పమ్ము చేస్తూ "అవేవీ కావు" అంటారు యూ.జీ. లోక మంతా మెచ్చుకునే జె.కృష్ణమూర్తిగారిని దుయ్యబడతారు. ఆయన దంతా 'నటన' అంటారు. ఇదే విధంగా భగవాన్ రమణ మహర్షిని యూజీ కలిసినప్పటి సన్నివేశం, యూజీ భగవాన్‌ను గురించి అనుకున్న "ఇంత పొగరా?" అనే భావం చాలా మందిని బాధిస్తాయి. దేవుడి విషయంలో యూజీ భావాలు సరేసరి ! వీటి సన్నింటిని తట్టుకుని ఆయన్ని అర్థం చేసుకుని గౌరవించే వాళ్లు సహజంగానే తక్కువగా ఉంటారు కదా! ఈ పుస్తకం చదివితే యూజీ కల రూపు కొంత తెలియడానికి అవకాశం ఉంది. పూర్తిగా అర్థంకావడం అనే ప్రసక్తి లేదేమో! తాను అందరికీ అర్థం కావాలని ఆయనకూ లేదో లేదా ప్రపంచంలో ఎన్నో మార్పులు వస్తేనేగాని ఆయన అర్థంకారో ఊహించడం కష్టం.

"కృతజ్ఞతలు, పరిచయం" అనేవి తీసేస్తే మిగిలిన పుస్తకంలో రెండు భాగా లున్నాయి. పదకొండు అధ్యాయాలుగా విభక్తమైన మొదటి భాగంలో యూజీ జీవిత విశేషాలన్నీ వివరణాత్మకంగా రచయిత ప్రదర్శించారు. ఎన్నో లేఖలు, ఇతరుల అభిప్రాయాలు మొదలైనవి, తమకు, తమ వంటి వాళ్లకు యూజీ ఏ విధంగా ఆర్భాటం లేకుండా సాయపడ్డారో వివరణలు మహేష్‌భట్ గారి పుస్తకంలో కనబడతాయి. యూజీ కుటుంబ వ్యవహారాలు; ఆయన్ని అకస్మాత్తుగా కలుసుకుని తన జీవితాంతం ఆయన్ని పోషిస్తూ రావడమే కాకుండా, ఆయన పర్యటనలకు ఆర్థిక సహాయాన్ని ఇచ్చే ట్రస్టు ఏర్పాటు చేసిన వాలంటైన్ డికెర్వెన్‌తో ఆయన కున్న అనుబంధం; "గమ్యంలేని సహ ప్రయాణీకులు" అయిన ఈ ఇద్దరి సహజీవితాలు, పండు మునలిగా ఆమె భారతదేశంలో - యూజీ కేలిఫోర్నియాలో ఉండగా - మరణించడం; యూజీ దేహాన్ని చేతనాన్ని మార్చివేసిన 'విపత్తు' పరిస్థితులు ఎంతో ప్రస్ఫుటంగా, వర్ణనాత్మకంగా, కళ్లకు కట్టేటట్లు మహేష్‌భట్ తమ పుస్తకంలో వివరించారు.

తెలుగు అనువాదంలో ఆ వైశిష్ట్యం అంతా వచ్చిందని నా అభిప్రాయం. యుజీ భార్య, పిల్లల ఫోటోలు, యూజీ వాలంటైన్ ఫోటోలు, ఇతర మిత్రులతో ఆయన ఫోటోలు పుస్తకంలో ఉండి దాన్ని ఉపయోగాన్ని పెంచాయి రెండో భాగంలో - మహేష్‌భట్, ఇతరులు చాలా మంది, యుజీతో చేసిన చర్చల రికార్డింగుల నుండి గ్రహించిన సంభాషణలు ఉన్నాయి. ఇవన్నీ ముఖ్యమైనవే. వివిధ విషయాల మీద యుజీ అభిప్రాయాలకు అద్దంపట్టేవి అవి. ఈ భాగం పుస్తకం తాలూకు సమగ్రతకు పూర్తిగా సాయపడింది. నలుగురూ చదువవలసిన పుస్తకం ఇది.

డా. కొత్తపల్లి వీరభద్రరావు

స్వీకారం

శ్రీ రాజేశ శతకం:

రచయిత: పరికిబండ్ల వేంకట నరసయ్య, ప్రాప్తిస్థానం: రచయిత, ఇం.నం. 5-6-36 / 7 ఎఫ్, ఎన్‌జివోస్ కాలనీ, కామారెడ్డి - 503 111, పేజీలు: 24, వెల : పేర్కొనలేదు.

హరిహరనుత శతకం:

రచయిత: అల్పీ రామకృష్ణ, ప్రాప్తిస్థానం: ఏ.లోకేశ్ మణికంఠ, క్రాస్ రోడ్, కలికిరి - 517 234. పేజీలు : 42, వెల : రు. 12.00లు.

తిరుప్పావై ధనుర్మాస వ్రతం: గీత గోపాలం:

రచయిత: అచ్చి వేణుగోపాలాచార్యులు. ప్రాప్తిస్థానం: రచయిత, 1-1-336 / 64, చిక్కడపల్లి, హైదరాబాదు - 500 020. పేజీలు : 66; వెల రు. 12.00 లు.

ఆకలి పంజరం:

రచయిత: దేరెడ్డి జగదీశ్వర్.ప్రతులకు: సుదర్శణీ ప్రచురణలు, 16-11-310 / 10, సలీమ్ నగర్ కాలనీ, మలక్‌పేట, హైదరాబాద్ - 36. వెల: రు. 20.00లు.

తత్త్వ సారామృతము:

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భక్తి గేయమాలిక:

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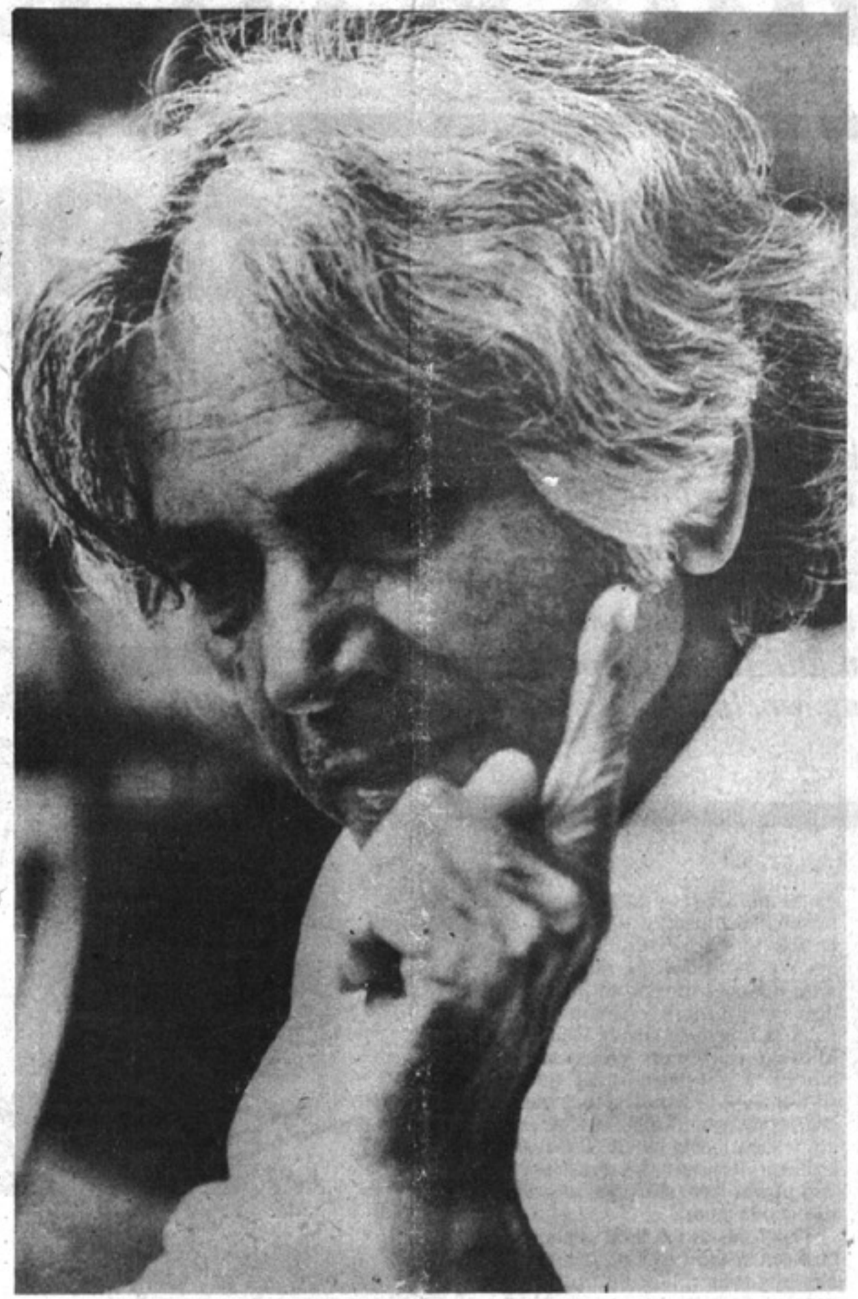
రచన: నందికొటుకూరి శంకరయోగి. ప్రతులకు: వి.రాజగోపాలాచార్యులు, 50 / 348, ఎం 21, అరోరానగర్, కర్నూలు - 518 002; పేజీలు: 30. వెల: రు. 5.00 లు.

యశశ్రీ:

రచన: డి.సి.కేశవరావు. ప్రతులకు: రచయిత, ఇం.నం. 91-3-52, చిత్రకూట ఆశ్రమము, బియ్యపుకొట్ల బజారు, కృష్ణలంక, విజయవాడ - 13. పేజీలు: 64, వెల: రు. 6.00 లు.

'The body and not the soul is immortal'

— says U.G. Krishnamurti



THE disarming, charming and alarming "anti-philosopher" U.G. Krishnamurti has an air of unconventionality about him. His views are enigmatic and if heard or read without his presence can be construed either as a product of a supreme intellect or a madman's litany.

U.G., as he is called his friends, always talks in contradictions and riddles, often leaving you wondering whether he is deliberately being shocking. Here are a few examples:

"Making love is war. The cause and effect theory is fallacious and operates within the religious framework. Yoga and health foods destroy the body; the body and not the soul is immortal. Gorbachev has surrendered to America. There is no freedom in the U.S.A. and no spirituality in India. Service to mankind is utter selfishness. Mutual terror and not love will save mankind. Attending church and going to the bar are identical. There is nothing inside you but fear. Communication is impossible between humanbeings. Buddha was a crackpot, Jesus was another misguided Jew. Freud is the fraud of 20th century while J. Krishnamurti is its greatest phoney and Rajneesh and other self styled gods are conmen".

The story of this young septuagenarian is no less than a thriller. He was born to a middle-class Brahmin family in Andhra Pradesh, his mother died soon after giving birth to him and on her deathbed said her child was cut out for something "immesurably high."

On his 49th birthday, many physical changes took place within him which bewildered the medical men and friends around him. His life thereafter became one in which there was no thought for the morrow nor grief over the past. U.G. describes this as the "natural state."

It occured to him — "I have searched everywhere to find an answer to my question, 'is there enlightenment' but I have never questioned the search itself. Because I have assumed that enlightenment exists, I have had to search and it is the search itself which has been choking me and keeping me out of my natural state. There is no such thing as spirit or psyche at all. I have been a fool all my life, searching for something which does not exist. My search is at an end."

U.G. nowadays is in Delhi, staying with his friend, Frank Noronoha. An American photographer Julie Thayer, is also accompanying him. Charan Singh Verma went to see him to discuss many of his beliefs, disbeliefs, myths realities and the questions related to philosophy, religion, culture and of course the questions about this Thinker who shuns thoughts.

While the conversation mainly centred around the philosophy of life, religion, culture, enlightenment, etc., the questions on other national and international events also figured. U.G. began a long oration condemning all the religious teachers, calling them frauds, and then proceeded to tell about the physical changes that took place within him in a distinct style of putting across his views.

On the question on faeminist movement he appreciated India and criticised Switzerland and some other Western countries. He praised Indira Gandhi for her firmness but said he abhores Maggie Thatcher. While condemning Gorbachev for selling Russia to the Americans, he was equally critical of Bush and the Americans saying, "for the Americans, the tragedies of other nations are a source of entertainment." The conversation concluded on a pessimistic note.

Interview excerpts:

On Nihilism

Q: You say there is no such thing as mind, sould, psyche and individuality. How do you explain this ?

A: There is nothing. Our thoughts are not self-generated. They simply respond to stimuli. What we call mind is simply the totality of thoughts, feeling and experiences. The search for peace and mind or the meaning of life is useless because there is neither mind nor meaning. All mythical experiences, transcendental states and spiritual experiences are simply neurological glitches in the brain.

Q: But everything today is the creation of mind ?

A: A creativity you are talking about is totally unrelated to the creativity of life. Life is creative it does not use any model. Everything that we call creative is an imitation, copy of something that is already there.

On "Enlightenment" and the "Natural State"

Q: What is this 'Natural State ?' Is it a synonym for enlightenment ?

A: When the living organism is freed from the stranglehold of culture, what you are left with is the Natural State. It has nothing to do with enlightenment or 'God realisation.'

Q: How can one be free from its stranglehold ?

A: See, what you call culture is responsible for the battle that is going on within everybody. However, living organism is not interested in the perfect man or the good man or the virtuous man that your concept of culture places before us. The whole foundation of our culture, civilization is built on the foundation to kill and to be killed, first in the name of God symbolised by the Church and all the other religious institutions and in the name of political ideologies, symbolised by the State.

Q: What is your approach towards religion ?

A: Religion began somewhere along the evolutionary process when humans began feeling self-conscious and separate from nature. That is what is responsible for this feeling of fear, of feeling lost and all alone.

Q: We hear about enlightenment, the search for peace of mind. What do you feel about these ?

A: All talk of enlightenment, search for the truth and the search for the peace of mind is a hoax practised by spiritual conmen. There is already peace in man. You need not search. The living organism is functioning in an extraordinarily peaceful way. Man's search for truth ends up disturbing and violating the peace that is already there in the body.

On Emotions and Relationships

Q: What about relationships - love ?

A: It is not possible to establish any relationship with anything around including the near and dear ones - except on the level of what you get out of this relationship. The whole thing springs from isolation. You see we are isolated from rest of the creation, from the rest of life around us. So we use others to fill this void. All relationships are based on mutual gratification. As long as they can be directed to serve my personal happiness, there is no conflict, and we also demand that our happiness be permanent. In the very nature of things this is impossible. There is no such thing as permanence at all. Everything is constantly changing. Everything is in a flux. Because you cannot face the impermanence of all relationships, you invent sentiments, romance and dramatic emotions to give them continuity. Therefore, you are always in conflict and yet society demands not just relationships but permanent relationships. For love there must be two. I love somebody and somebody else loves me. Wherever there is a division there cannot be any love. We are trying to bridge this gap which we find horrible, with this fancy idea that there must be love between two individuals. I love my life. I love my country.... What is the difference ? Love thy neighbour as thyself, and in that name how many millions of people have been killed. When love fails to establish the perfect ideal relationship between two individuals what we are left with is hate. Love is fascist in its birth, in its content, in its essence, in its expression and in its action.

Q: What one is to do without purpose, relationships, love ?

A: Unfortunately, humanity has placed before itself the model of a perfect man. The perfect man is born out of the value system that we have created, and that value system is born out of the behavious patterns of our great teachers of mankind. Nature is not interested in creating a perfect being but its interest is to create a perfect species.

Q: What is your approach towards death ?

A: It is simply a condition of human body. There is no such thing as death. The death of you or the death of your near and dear ones is not something you can experience. What you experience is the void created by the unsatisfied demand to maintain the continuity of your relationship with that person.

On National and International Affairs

Q: What are your views on the upliftment of women ?

A: That fifty per cent of the human race can be an important asset. I have been some of them govern. Indira Gandhi was so firm. I liked her for her firmness and understanding of the system but I hate that Maggie Thatcher.

Q: You were in the U.S. when the Gulf War was going on. How did you feel there ?

A: Americans get entertainment out of everything. They were watching destruction sitting in their drawing rooms. There is no freedom in America, the press was banned all these months of war. And that Gorby (Gorbachev) has sold Russia to the Americans. He has forced the Russians to beg. In fact this whole world is progressing in the direction of total destruction.

Before taking leave of this charming all-rounder I asked him "What do we with our lives then"? U.G. said with his mysteriously infeftious smile: "The answer is to stop looking for answers."

PRAJA VANI

DECEMBER 8,1980

ಯೂಜಿ

ರಂಗನತಿಟ್ಟಿಗೆ ದೇಶವಿದೇಶಗಳಿಂದ ವಿಶಿಷ್ಟ ಜಾತಿಯ ಹಕ್ಕಿಪಕ್ಷಿಗಳು ಚಳಿಗಾಲದಲ್ಲಿ ವಲಸೆಗೆ ಬಂದು ಮತ್ತೆ ಮರಳುವಂತೆ ವಿದೇಶದ ಕಟು ಶೀತದಿಂದ ಬಚಾವಾಗಿ ಬೆಚ್ಚಗೆ ಮೂರು ತಿಂಗಳು ಕಳೆದು ಹೋಗಲು ಹಲವು ವಿಶಿಷ್ಟ ವ್ಯಕ್ತಿಗಳು ಬೆಂಗಳೂರಿಗೆ ವಲಸೆ ಬರುತ್ತಾರೆ. ಯೂ.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಇಂಥ ವಲಸೆಬ್ಬರು. ಆಂಧ್ರದಲ್ಲಿ ಹುಟ್ಟಿ, ಎಳೆತನದಲ್ಲಿ ಹಿಮಾಲಯದ ಪರ್ವತ ತಪಸ್ಸುಮಾಡಿ, ಮದ್ರಾಸಿನಲ್ಲಿ ಫಿಲಾಸಫಿ ಡಿಗ್ರಿ ಪಡೆದು, ಮಾಯೆಯ ಶೋಧಕ್ಕಾಗಿ ಜಗವೆಲ್ಲ ಅಲೆದು, ಗುರುಗಳ ಶಿಷ್ಯರಾಗಿ, ಶಿಷ್ಯರ ಗುರುವಾಗಿ ಈಗ ಇಡೀ ಮಾನವ ಕುಲವೇ ಕಪಟ ಕುಲ ಎಂಬ ತೀರ್ಮಾ

ನಕ್ಕೆ ಬಂದು ಎಲ್ಲ ತ್ಯಜಿಸಿ ಸ್ವಿಜರ್ಲಂಡಿನಲ್ಲಿ ನೆಲೆ ನಿಂತವರು. ಇವರು ತೊಡುವುದು ಖಾದಿಯೂ ಅಲ್ಲ, ಕಾವಿಯೂ ಅಲ್ಲ. ಆದರೂ ಬೆಂಗಳೂರಿನ ಜನ ಇವರ ದರ್ಶನಕ್ಕೆ ಬರುತ್ತಾರೆ. ಬೇಡವೆಂದರೂ ಕೈಮುಗಿಯುತ್ತಾರೆ. ಇವರ ತತ್ವಯುಕ್ತ ಮಾತುಗಳಿಗೆ ಮೂಕರಾಗಿ ಹೊಸ ಚಿಂತನೆ ಹುಟ್ಟುಕುತ್ತ ಹೊರಬೀಳುತ್ತಾರೆ. "ದೇವರನ್ನು ನಂಬಿ ಕೆಟ್ಟಿದ್ದೇವೆ, ಸಿದ್ಧಾಂತಗಳಿಗೆ ಶರಣು ಹೋಗಿ ಇದ್ದುದನ್ನೂ ಹರಣ ಮಾಡಿಕೊಂಡಿದ್ದೇವೆ" ಎನ್ನುವ ಇವರಿಗೆ ದೈವತತ್ವದಲ್ಲೂ ವಿಶ್ವಾಸವಿಲ್ಲ, "ಗರೀಬಿ ಹಟಾವ್" ಘೋಷಣೆಯಲ್ಲೂ ನಂಬಿಕೆಯಿಲ್ಲ. ಧಾರ್ಮಿಕ ದಬ್ಬಾಳಿಕೆ, ರಾಜಕೀಯ ಶೋಷಣೆಗೆ ಸಿಲುಕಿಕೊಳ್ಳದೇ ನಮ್ಮತನವನ್ನು ನಾವು ಉಳಿಸಿಕೊಂಡು ಹೋದರೆ ಸಾಕೆನ್ನುವ ಇವರ ಮಾತುಗಳಲ್ಲಿ ತೂಕವಿದೆ. ಭೌತಿಕ ಶಕ್ತಿಯನ್ನು ಮೀರಿ ಬೇರೆ ಶಕ್ತಿಯಿಲ್ಲವೆನ್ನುವ ಇವರ ವಾದ ಸರಣಿ ಕೇಳಿದರೆ ಅಲ್ಲವೆನ್ನುವ ತಾಕತ್ತು ನಮ್ಮಲ್ಲಿಯುವುದಿಲ್ಲ.

ಕೊನೆ ಪುಟ

వనిత - జూన్ '94

ఇండియా టుడే
జూలై 6-20, '94

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(సంపాదకుడు: పురాణ పండ రాధాకృష్ణమూర్తి; ప్రతులకు: సంపాదకుడు, జయశ్రీ టాకీస్ రోడ్, రాజమండ్రి - 4; పేజీలు: 220; వెల: రూ. 20/-)

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యూజీ కృష్ణమూర్తి

ఒక జీవిత కథ

(ఆంగ్లమూలం: మహేష్‌భట్; తెలుగు సేత: కొర్లిమర్ల చంద్రశేఖర్, సోల్ డిస్ట్రిబ్యూటర్స్: విశాలాంధ్ర పబ్లిషింగ్ హౌస్, అబిడ్స్, హైద్రాబాద్ - 500 001. పేజీలు: 212; వెల: సాదా ప్రతి రూ. 80/- విశేష ప్రతి రూ. 108/-)

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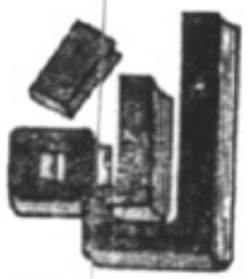
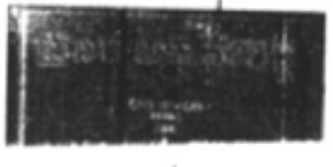
"మనసు లేదు, సత్యం లేదు, మోక్షం లేదు" అనే తన జీవన వేదాంతాన్ని వినిపించిన యూ.జి. కృష్ణమూర్తి జీవితాన్ని ప్రఖ్యాత సినీ దర్శకుడు మహేష్ భట్ ఆంగ్లంలో చిత్రిస్తే, అనువాదం అనిపించని ప్రతిభతో తెలుగువారికి అంత చక్కగానూ కొర్లిమర్ల చంద్రశేఖర్ అందించారు.



స్తకాలు

యూజీ కృష్ణమూర్తి - ఒక జీవిత కథ: ఆంగ్లమూలం: మహేష్ భట్ (విశాలాంధ్ర బుక్ హౌస్; వెల: రూ. 80/-). ప్రసిద్ధ హిందీ చలనచిత్ర దర్శకుడు మహేష్ భట్ తానెంతగానో అభిమానించే ఆధ్యాత్మిక పురుషుడు యూజీ కృష్ణమూర్తి జీవితం గురించి రాసిన ఈ పుస్తకాన్ని కొర్లిమర్ల చంద్రశేఖర్ ప్రతిభావంతంగా తెలుగులోకి అనువదించారు. తత్వవేత్త జిడ్డు కృష్ణమూర్తితో కొన్నేళ్ళు సాహచర్యం చేసి, ఆయనతో విభేదించి చూరంగా తొలగిన యూజీ కృష్ణమూర్తి "నాదంటూ ఒక బోధనలేదు" అంటారు. అస్తిత్వ వేదన నుంచి బయటపడే మార్గం లేదు. ఈ విషయం ఒప్పుకోగానే అన్ని రకాల అన్వేషణలూ ఆగిపోతాయి. ఇజాలు, మతాలు, మహాపురుషుల ప్రవచనాల అవసరం తీరిపోతుందని చెబుతారు. ఆ తర్వాత జరిగే రూపాంతరం - మాటలకూ, మనసుకూ అందనిదంటారు.



THE SUNDAY TIMES OF INDIA
REVIEW
3
21 JULY 1991

RESPONSE

LIBELOUS AND UNTRUE

PLEASE refer to the review, 'The God with Feet of Clay' by Mahesh Bhatt (June 30) on the book *Lives In The Shadow With J. Krishnamurti* by Radha Rajagopal Sloss, published by Bloomsbury. I tried to get a copy of the book before I wrote this letter but have failed so far to trace one; so this letter is written without reading the book and is based on the review.

J. Krishnamurti does not need Pupul Jayakar to defend him. His life and teachings are his testimony. It is unfortunate, however, that such a book was not published in his life time — he died at the age of 90 on February 17, 1986 — as he would have responded to it as he considered right.

In my biography on J. Krishnamurti I have dealt with the mystical events that changed the course of J. Krishnamurti's life. These took place in Ojai between August 1922 and the death of his brother in late 1925. It was Krishnamurti's brother Nitya who was present while his experiences were taking place, along with Rosalind Rajagopal and, on many occasions, with Mr Warrington (general secretary of the Theosophical Society in the United States). All reports of these events were sent by Nitya to Dr Annie Besant and are available in the archives of the Theosophical Society at Adyar.

There is in the said review, however, a mention of my sister Nandini Mehta which refers to "intense romantic intimacies" with Nandini Mehta and also to certain mystical events at Ootacamund. Nandini Mehta had gone to Ootacamund along with her father-in-law Sir Chunilal B. Mehta and her three children. I was there with my daughter Radhika Herzberger. We were all staying together in a hotel while Krishnamurti was staying in a house "Sedgmour" as a guest of Mrs Hilla Petit and Maurice Frydman. Certain mystic experiences did take place where both Nandini Mehta and I were present. I have given a detailed account of the events in my biography on Krishnamurti — page 124 to 130. This is from a day to day record I maintained during the period. I quote from the book:

> "Most of the time we were in the room with Krishnaji, we had no part to play; yet our presence seemed necessary. There was nothing personal in him during the incidents — no emotion, no relationship to us. The ordeal appeared physical, and yet the next day left no trace on his face or body. He was aflame with energy — joyous, eager and youthful. Not a word he said had psychological overtones. A weight, depth, and strength was present in the silence that permeated the room and the atmosphere on every occasion. When Nandini and I compared notes later, we found that we had both had identical experiences."

I was present the whole time with Nandini in Ootacamund and was witness to the mystic events. The linking of Nandini Mehta's name with J. Krishnamurti as participating in "romantic intimacies" at any period during the time she knew him between 1947 and 1986 is libelous and totally untrue. It is difficult to tell whether the statement of "romantic intimacies" actually connected with Nandini Mehta is part of the book or is a comment of the reviewer. In either case I maintain the statement as totally false and libelous. I am nearly 76 years old, my sister is 74 — an age when we do not wish to take more serious action. I am surprised, however, that eminent paper like the Sunday Review should have published the above remarks without ascertaining the facts from me as it is clearly mentioned in the review that I was in Ootacamund.

MRS PUPUL JAYAKAR
Bombay

BIASED APPROACH

THE biased approach of the writer is apparent in the consistent defamatory tone of this scurrilous piece, which can hardly claim the status of a book-review, because a string of deliberately chosen quotations is a puerile substitute for a deep, objective, critical, analysis of the contents of a book. The dubious authority of U.G., with his well-known animus against J. Krishnamurti, has been invoked to no effect.

How easy to spit at the moon and yet how difficult to hit it! J. Krishnamurti, the spiritual colossus of the 20th century, who has made a tremendous salutary impact on the human consciousness, whose key-phrases have been adopted by serious religious teachers of all denominations (and surreptitiously even by U.G.), who has provided light and solace to millions over the globe, needs no defence.

J.P. GOEL
Delhi

ಯೂಜಿಯವರೊಂದಿಗೆ... ಕೆಲವು ಕ್ಷಣಗಳು

UDAYAVANI 21.9.1980

ಯಾವುದೇ ವಿಷಯದ ಬಗ್ಗೆಯಾಗಲಿ ತಮ್ಮ ಅಭಿಪ್ರಾಯಗಳನ್ನು ನಿರ್ಭಯವಾಗಿ ನಿಷ್ಪಕ್ಷಪಾತವಾಗಿ ವ್ಯಕ್ತಪಡಿಸುವ ಈತನಿಗೀಗ (ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ) ಅರವತ್ತೆರಡು ವರ್ಷ. ಸಂಖ್ಯೆಯಲ್ಲಿ ಒಬ್ಬರಿಬ್ಬರೆನ್ನಬೇಡಿ, ತಾತ್ವಿಕರು, ದಾರ್ಶನಿಕರು, ಮನಶ್ಶಾಸ್ತ್ರಜ್ಞರು, ಪ್ರಾಧ್ಯಾಪಕರು, ಸಿನಿಮಾ ನಟನಟಿಯರು– ಹೀಗೆ ಎಲ್ಲರನ್ನು ಸಮವಾಗಿ ಆಕರ್ಷಿಸಿರುವ ಈತನನ್ನು ಒಂದೆರಡು ಪದಗಳಲ್ಲಿ ಹಿಡಿದಿಡುವುದು ಮೂಢ ತನವಾದೀತೇನೊ.

ಆತನನ್ನು ಸಂದರ್ಶಿಸುವ ಅಭಿಪ್ರಾಯವನ್ನು ವ್ಯಕ್ತಪಡಿಸಿದಾಗ ಆತನಿಗು ಚಿತವಾದ ನಿರ್ಲಿಪ್ತತೆಯಿಂದ "ನಾನು ಹೇಳುವುದು ನಿಮಗೆ 'ಮುಖ್ಯ'ವೆನ್ನಿಸಿದ ಪಕ್ಷದಲ್ಲಿ ಅದನ್ನು ಪ್ರಕಟಿಸಲಾಗಲಿ, ವಿಶ್ಲೇಷಿಸಲಾಗಲಿ ನನ್ನದು ಏನೇನೂ ಆಭ್ಯಂತರವಿಲ್ಲ... ಅದನ್ನು ನೀವೇನು ಬೇಕಾದರೂ ಮಾಡಿಕೊಳ್ಳಬಹುದು..." ಎಂದು ಅನುಮತಿಸಿದಾಗ ಇಂತಹ ವ್ಯಕ್ತಿಯೆ ಬಳಿ ಏನು ಪ್ರಶ್ನಿಸುವುದು ಏನು ಬಾರದು ಎಂಬ ಸಮಸ್ಯೆಯಲ್ಲಿ ನಾನು ಸಿಲುಕಿಕೊಂಡರೂ ಕೇಳಿದ ಮೊದಲ ಪ್ರಶ್ನೆಯೆಂದರೆ:

"ಭಾರತದಲ್ಲಿ ಗತಕಾಲವು ಕಲೆ–ಧರ್ಮ, ಮತ–ಸಂಸ್ಕೃತಿಗಳ ರೂಪದಲ್ಲಿ ಪುನರಾವರ್ತಿತಗೊಂಡು ಬಹುಮುಖ ಪ್ರಗತಿಗೆ ಬೃಹತ್ ಅಡಚಣೆಯಾಗಿದೆ ಎಂಬ ಅಪವಾದ ಉಂಟಲ್ಲ. ನೀವೇನೆನ್ನುತ್ತೀರಿ?"

ಚೀನಾವನ್ನು ಬಿಟ್ಟು ಎಲ್ಲಾ ಕಮ್ಯೂನಿಸ್ಟ್ ರಾಷ್ಟ್ರಗಳೂ ಸೇರಿದಂತೆ ವಿಶ್ವದಾದ್ಯಂತ ಪ್ರಯಾಣ ಮಾಡಿ ಅಸಂಖ್ಯಾತ ಪ್ರತಿಷ್ಠಿತ ವ್ಯಕ್ತಿಗಳನ್ನು ಆಕರ್ಷಿಸಿರುವ ಬಳಿ ಜುಬ್ಬ ಪೈಜಾಮದ ಯೂಜಿ: (ಹಾಗೆಂದೆ ಅಭಿಮಾನಿಗಳೆಲ್ಲ ಕರೆಯುವುದು). "ಈ ಅಪವಾದಕ್ಕೆ ಯಾವುದೆ ರಾಷ್ಟ್ರ ಹೊರತಾಗಿಲ್ಲ. ಭಾರತದಲ್ಲಿ ಅದು ಕೊಂಚ ಅತಿಯಾಗಿದೆ ಯಾದರೂ ಕಾರಣವನ್ನು ಜನರಲ್ಲಿ 'ಸಾಮಾಜಿಕ ಪ್ರಜ್ಞೆ' ಇಲ್ಲವೆಂಬುದರಲ್ಲಿ ಕಾಣಬಹುದು. ಭಾರತದ ಗುರೂಜಿಗಳು ಪಾಶ್ಚಾತ್ಯರ ಸೀಮಿತ ವೃತ್ತಗಳಲ್ಲಿ ಪ್ರತಿಷ್ಠಾಪಿತ ವ್ಯಕ್ತಿಗಳಾಗಿದ್ದರೂ ಭಾರತದ ಬಗ್ಗೆ ಆ ವೃತ್ತಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ವ್ಯಕ್ತಿಗಳ ಭಾವನೆಗಳ ಮೂಲದಲ್ಲಿ ಯಾವುದೇ ಬದಲಾವಣೆ ಇಲ್ಲವಾಗಿದೆ. ನಮ್ಮ ಭಾರತವು ಇಂದು ಬಹುತೇಕ ವಿಶ್ವದ ವಿಧಿಯನ್ನೇ ನಿರ್ಣಯಿಸುತ್ತಿರುವ ಪಾಶ್ಚಾತ್ಯ ರಾಷ್ಟ್ರಗಳನ್ನು ಯಾವುದೇ ಮಟ್ಟಕ್ಕೂ ಪ್ರಭಾವಿತಗೊಳಿಸಿಲ್ಲ... ಈಗ ಭಾರತ ವಿಶ್ವಕ್ಕೆ ಯಾವುದೇ ಸಂದೇಶವನ್ನು ಕೊಡಲು ಸಾಧ್ಯವಿಲ್ಲದಂತಾಗಿದೆ... ಅದು ಸತ್ತ ರಾಷ್ಟ್ರವಾಗಿದೆ..."

—ಎಂದೆಲ್ಲಾ ಮಾತನಾಡುವ ಈತ ಜನಿಸಿದ್ದು ಭಾರತದಲ್ಲಿನ ಆಂಧ್ರದ ಮಚಲಿಪಟ್ಟಿಮ್‌ನಲ್ಲಿ 1918ರಲ್ಲಿ. ತತ್ವಶಾಸ್ತ್ರದಲ್ಲಿ ಆನರ್ಸ್‌ನ ಅಪೂರ್ಣ ಪದವೀಧರ. ಓದಿದ್ದು ಮದರಾಸು ವಿಶ್ವವಿದ್ಯಾಲಯದಲ್ಲಿ.

ನಮಗರಿವಿಲ್ಲದಂತೆ ಸಂದರ್ಶನ ಸಂಭಾಷಣೆ ಮಟ್ಟಕ್ಕಿಳಿದು ಬರ್ಕ್‌ಗೆ ರೂಪಾಂತರಗೊಳ್ಳುತ್ತಿದ್ದಂತೆ ಅಮೆರಿಕದ ಅಭಿವೃದ್ಧಿಯ ಕಡೆ ಹೊರಳಿ "ಅಮೆರಿಕ ಔದ್ಯೋಗೀಕರಣದಿಂದ ಮುಂದುವರಿದ ರಾಷ್ಟ್ರವಾದರೂ ಅದು ಒಂದು ರೀತಿಯಲ್ಲಿ ವಸಾಹತುಗಳ ವಿಸ್ತರಣೆಯೇ ಆದುದರಿಂದ ಬೇರೆ ರಾಷ್ಟ್ರಗಳನ್ನು ತನ್ನ ಪ್ರಗತಿಗಾಗಿ ಸ್ವಪ್ರಯೋಜನಕ್ಕೆ ಉಪಯೋಗಿಸಿಕೊಂಡು ಬೆಳೆದ ರಾಷ್ಟ್ರ. ಅದು ಇನ್ನೂ ತನ್ನ ಆ ನೀತಿಯನ್ನು ಬದಲಿಸಿಲ್ಲ..." ಎಂಬ ಅವರ ವಿಚಾರವನ್ನು ಸರಿಸಿ ನಾನು:

"ಅಮೆರಿಕ ಈಗ ಮೂಲತಃ ಬುದ್ಧವಾಳಶಾಹಿ ಹಾಗೂ ಪ್ರವಿಧಶಾಹಿ (Technocracy) ಎನ್ನುತ್ತಾರೆ. ಭಾರತ ತನ್ನ ಪ್ರಗತಿಗೆ ಆ ರಾಷ್ಟ್ರವನ್ನು ಅನುಸರಿಸಬೇಕೆ?"

ಯೂಜಿ: "ಭಾರತದಲ್ಲಿ ಔದ್ಯೋಗೀಕರಣ ಇನ್ನೂ ಹೆಚ್ಚಿನ ಮಟ್ಟದಲ್ಲಿ ಆಗಬೇಕಾದರೂ ಅಮೆರಿಕ ಬ್ಲೂಪ್ರಿಂಟ್ ಆಗಬೇಕಾದ್ದಿಲ್ಲ..."

—ಎಂದೆ ಅಭಿಪ್ರಾಯಪಟ್ಟರು. ಆಗ ಈಗ ತನ್ನ ಸಮಯವನ್ನು ಸ್ವಿಟ್ಜರ್ಲೆಂಡ್ ಹಾಗೂ ಭಾರತದ ನಡುವೆ ಹಂಚಿಕೊಂಡಿದ್ದು ಸ್ವಿಟ್ಜರ್ಲೆಂಡಿನಲ್ಲಿರುವ ಶ್ರೀಮಂತ ಮಹಿಳೆಯೊಬ್ಬಳ ವಾಲುಟ್ಟೈನ್ ಡಿ ಕರೇನ್‌ರ ಆಶ್ರಯದಲ್ಲಿರುತ್ತಾರೆ.

ಶೇಖರ್ ಪೂರ್ಣ

ನಮ್ಮ ಮಾತುಕತೆ ರಾಜಕೀಯದ ಕಡೆ ಹೊರಳಿದಾಗ ಆತ... "ಭಾರತಕ್ಕೆ ಸ್ವಾತಂತ್ರ್ಯ ಬಂದುದು ಸಂಪೂರ್ಣವಾಗಿ ಗಾಂಧಿಯಿಂದಲೇ ಎನ್ನುವುದು ಮೂಢತನ. ಆಗ ಬ್ರಿಟಿಷರಿಗೆ ವಿಶ್ವದಾದ್ಯಂತ ಬಲವಂತದ ಪರಿಸ್ಥಿತಿ ಒದಗಿ ಬಂದು ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಚಿನ್ನದ ತಟ್ಟೆಯಲ್ಲಿಟ್ಟು ಅರ್ಪಿಸಿದರು. ಅದರೆ ಗಾಂಧಿಜನರಿಗೆ ರಾಜಕೀಯ ಪ್ರಜ್ಞೆ ತಂದು ಕೊಟ್ಟರೆಂಬುದರಲ್ಲಿ ಎರಡಿಲ್ಲ. ಹಾಗೆ ಹೇಳಬೇಕಾದರೆ ಬ್ರಿಟಿಷರೆ ಭಾರತೀಯರಿಗೆ ರಾಷ್ಟ್ರೀಯ ಐಕಮತ್ಯ ಭಾವನೆಗಳ ಪ್ರತ್ಯಯಗಳನ್ನು ರೂಪಿಸಿಕೊಟ್ಟು 'ಭಾರತವೂ ಒಂದು ರಾಷ್ಟ್ರ' ಎಂದು ಘನವಾಗಿಸಿದರು" ಎಂದು ಮುಂದುವರೆದು "ಈಗೇಕೆ ಜನರು ಇಂದಿರಾ ಗಾಂಧಿಯನ್ನು ಪುನಃ ಗದ್ದುಗೆಗೆ ತರಬೇಕೆನ್ನುತ್ತಾರೆ? ನೆಹರೂ ಸ್ವಾತಂತ್ರ್ಯಕ್ಕೆ ಹದಿನಾಲ್ಕು ವರ್ಷ ಜೈಲು ವಾಸ ಮಾಡಿದರು. ನೆಹರೂ ಸೇರಿದಂತೆ ಅವರ ಪರಂಪರೆ ಇಪ್ಪತ್ತೈದು ವರ್ಷಗಳ ಕಾಲ ಆಳಿದ್ದಾರೆ. ಸಾಲದೆ?" ಎಂದು ಪ್ರಶ್ನಿಸಿದ ಯೂಜಿಯವರು 1943ರಲ್ಲಿ ಹಿರಿಯರಿಂದ ನಿಶ್ಚಯಿಸಲ್ಪಟ್ಟ ಕನ್ಯೆಯನ್ನು ಮದುವೆಯಾಗಿ 1961ರಲ್ಲಿ ಸಂಸಾರವನ್ನು ತ್ಯಜಿಸಿದರು. (1962ರಲ್ಲಿ ಭಾರತದಲ್ಲೇ ಆತನ ಪತ್ನಿಯ ನಿಧನ.)

ಟೀವಿ ಒಂದು ಶಕ್ತಿಶಾಲಿ ಮಾಧ್ಯಮ. ಭಾರತ ಅದರ ಮೇಲೆ ಸಾಕಷ್ಟು ಖರ್ಚು ಮಾಡಿದರೆ ಒಳಿತು. ಇಂಗ್ಲಿಷ್ ಭಾಷೆ ಜಗತ್ತಿನ ಪ್ರಗತಿ ಹೊಂದಿದ ರಾಷ್ಟ್ರಗಳ ಆಧುನಿಕ ವಿಚಾರಗಳೊಂದಿಗೆ ಸಂಬಂಧ ಹೊಂದಲು ಅನುಕೂಲಕರ. ಆದರೆ ನಮ್ಮ ಭಾರತದಲ್ಲಿನ ರಾಜ್ಯಗಳು ಪ್ರಾಂತೀಯ ಭಾವೆಗಳನ್ನು ಉದ್ಧರಿಸುವಂಥ ಸಣ್ಣ ವಿಷಯಗಳ ಮೇಲೆ ತನ್ನ ಶಕ್ತಿಯನ್ನು ವ್ಯಯಗೊಳಿಸುತ್ತಿವೆಯೊ... ಎಂದು ಉದ್ಗರಿಸುವ ಅವರು ಮಾನವನ ಯಾವುದೇ ಸಮಸ್ಯೆಗಳಿಗಾದರೂ ಪರಿಷ್ಕಾರ ಬೇಕಾದರೆ 'ದೈಹಿಕ ಬದಲಾವಣೆ'(Biological Mutation) ಆಗತ್ಯವೆನ್ನುತ್ತಾರೆ. ಆವರ ನಲವತ್ತೊಂಬತ್ತನೆ ಹುಟ್ಟುಹಬ್ಬದಂದು ಅಂತಹ ಬದಲಾವಣೆಗೊಳಗಾಗಿದ್ದಾರೆಂದೆ ಹೇಳುತ್ತಾರೆ. ಆ ಅನುಭವದ ಅವರ ವಿವರಣೆ ಯೆಂದರೆ: "ಏಳು ದಿನಗಳು ಏಳು ವಿಭಿನ್ನತೆಗಳೊಂದಿಗೆ ದೇಹದ ಅಣು ಅಣುಗಳು, ನರಗಳು ರಸಗ್ರಂಥಿಗಳು ಯಾವುದೋ ಒತ್ತಡಕ್ಕೆ ಸಿಲುಕಿದಂತೆ. ಏನೋ ಒಳಗಡೆಯೇ ಆಸ್ಫೋಟನಗೊಂಡಂತೆ. ಆ ಅನುಭವದ ನಂತರ ನನ್ನ ಇಡಿ ಜೀವಮಾನದ ದೃಕ್ಪಥದಲ್ಲೇ ಮಹತ್ತರವಾದ ಬದಲಾವಣೆಯಾಯಿತು ಎನ್ನುತ್ತಾರೆ.

ವಾಸ್ತವವಾಗಿ ಮಾನಸಿಕ ರಚನಾ ವಿಧಾನದಲ್ಲೇ ಮೂಲಭೂತ ಬದಲಾವಣೆ (Psychological Mutation) ಆಗತ್ಯವೆನ್ನುವ ಜೇಕೆ (ಜಿದ್ದು ಕೃಷ್ಣಮೂರ್ತಿ)ಯವರ ಮಾತಿಗೂ ದೈಹಿಕ ಬದಲಾವಣೆಗೆ ಹೆಚ್ಚಿನ ಒತ್ತಡವನ್ನು ತರುವ ಯೂಜಿಯವರ ವಾದಕ್ಕೂ ವ್ಯತ್ಯಾಸವಿದ್ದರೂ ಅವರಿಬ್ಬರೂ ಆಡುವ ಮಾತುಗಳಲ್ಲಾಗಲಿ, ಶೈಲಿಯಲ್ಲಾಗಲಿ, ವಿಷಯ ಮಂಡನಾ ವಿಧಾನದಲ್ಲಿಯಾಗಲೀ ಅಥವಾ ಅಲಂಕಾರಿಕವೆನ್ನಿಸುವ (Rhetorical) ಭಾಷೆಯಲ್ಲಾಗಲೀ ಅಜ್ಞೇನೂ ವ್ಯತ್ಯಾಸವಿಲ್ಲ.

THE GOD WITH FEET OF CLAY?

By Mahesh Bhatt

The daughter of Rajagopal, J.Krishnamurti's earliest believer who later got disenchanted by him, lays bare his little-known secrets. The noted film maker presents portions from her recent book on the double life of the great philosopher-seer

ONE night, almost a decade ago in the beautiful mountains of Kodai, near a fireplace in our living room, U.G. made an epoch-making statement on J. Krishnamurti. "The world has not seen nor will ever see such a stupendous hoax of that magnitude."

How true! Now, 11 years later, the truth of that statement is dawning on the readers of the book *Lives In The Shadow With J. Krishnamurti* by Radha Rajagopal Sloss, a Bloomsbury publication just hitting the market.

Being an insider and an eyewitness as no one has been, Radha, daughter of Rosalind and Rajagopal, replays to the readers the memories of her life. The effect is shocking.

"She has dumped a keg of dynamite! The story of the sex, lies, and flippancy of Krishnamurti is more absorbing than his teachings. The picture that emerges from that book tells us that Krishnamurti has successfully remained undetected hoax of the 20th century. My hat's off!" said U.G. when I asked him on my arrival at the Leonardo da Vinci Airport in Rome if he had read the book. I was there to look for a black *pantera*, (the Italian word for panther) for my next movie.

The time on the dashboard of the car showed 8.24 in the morning. Rome was waking up to another day. The chimes of the Vatican filled the air of the city.

All through the car ride thoughts of U.G. reading the book intrigued me. I recalled what U.G. had always said over the years no matter how vehemently he had attacked Krishnamurti in his conversations: "I will tear apart every word, every phrase that he ever uttered. But if any slur is ever made on his character, I will be the first person to defend him. And this I will do till the last."

Now alas, there is not much left of his character to defend. The book no doubt reveals the 'truth' of his sexual misdemeanours in embarrassing detail. But I wonder if the ultimate accolade that he gave himself as the one and only man through whom the light shines is going to be swept away by a book like this. His reputation will no doubt be tarnished. Who knows whether the enchanting teachings of Krishnamurti will continue to be believed. When a man wants to believe, he can keep myths alive forever.

Quotes from the dramatic book will tell their own story:

For starters, Lady Emily, mother of Mary Lutyens, author of three biographies of J. Krishnamurti, wrote to Rajagopal before she died. "She said she knew Krishna was a congenital liar ..." (p. 249)

"Fear was central to much of his teachings, as it was central to him. It drove him to the childish solution of lying rather than confronting a difficult issue. Sometimes his lies were transparent and without guile, sometimes they were accompanied by the self-delusion that makes a lie believable. What made both Raja and Rosalind a threat was that they knew he lied. He had admitted this to them both. With a long-range view, he proceeded to discredit Raja in order to remove him from his life." (p. 317).

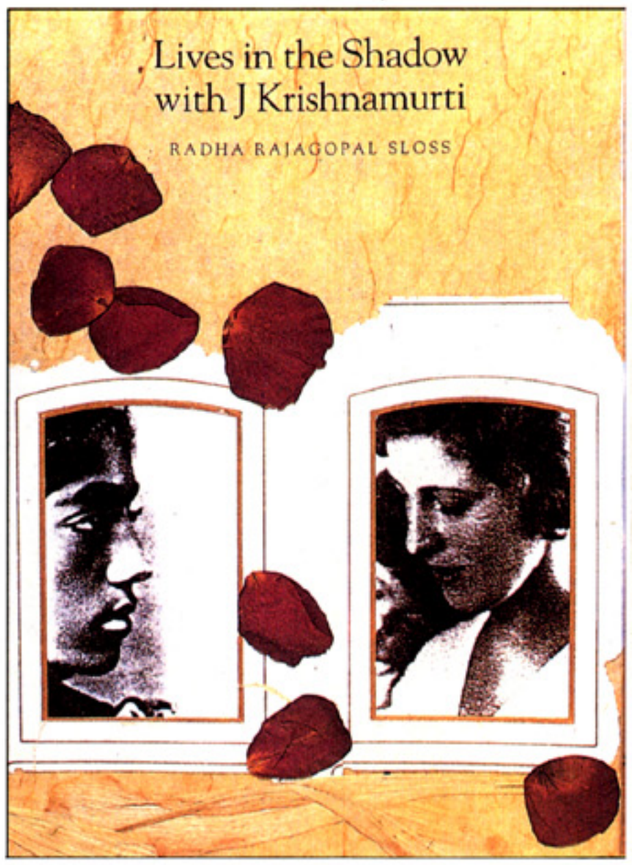
"... The new and joyful exuberance that he often expressed in those years was naturally taken by his followers to reflect his transcendent spiritual condition, an expression of the enlightened mystic, rather than that of the happy lover." (p. 118)

"Rosalind could not have known when she wrote this letter (re Carmel visit) that Krishna's and her rooms would be adjacent, each with its own little balcony, and that Krishna would take the tremendous risk of jumping Errol Flynn style between the two to come into her room at night." (p. 147)

"Nor did I ever mention to anyone those frequent early mornings when from my bedroom window I saw Krishna, in the white raw silk nightshirts that my mother had made for him, creeping up the stairs with a flower in his hand." (p. 147)

"He refused to go to romantic films, but enjoyed Westerns. Whenever there was a kissing scene he covered his eyes in horror and said, 'What rot!'

While this attitude may have been perfectly understandable to his devotees, it seemed somewhat inconsistent to me and probably even more so to my mother." (p. 197)



"Yet I also knew of his secret yen for the world of actors and popular renown. He had a peculiar affinity for it and had once told me, 'I would like to write just one big Broadway hit, just to see how it feels,' or sometimes it would be 'Just one best-selling detective novel.' " (p. 198)

"What followed then assumed all the force of the inevitable, though at the time it took her by surprise. Yet she came to realise that he had been playing the role of her own child's father for some months and had lavished on her all the care and solicitude of a passionate and fond husband — a role from which Raja appeared to have withdrawn, enabling Rosalind to slip into a love affair that would last for more than 25 years.

... Nor were they excusable in the context of the chaste image he continued to project and was careful not to tarnish, although it meant living a sub-rosa life...." (p. 117)

This love affair resulted in three pregnancies, two ending in abortion and one in miscarriage. "In early 1935, Rosalind discovered she was pregnant ... To Krishna's obvious relief, she decided not to have his child — for reasons of health rather than discretion. She went to an osteopathic friend in a town east of Los Angeles. Only Krishna knew about this. He was very compassionate and comforting, getting her on and off the bus, but not offering to accompany her ... If Krishna felt any compunction for his responsibility in her ordeal, he did not show it beyond being kind and loving; not even by taking more care in the precautions he assured Rosalind he was using." (p. 132)

" ... After his arrival in Bombay, Krishna met a very beautiful, young woman, Nandini Mehta, who was married to a Bombay businessman, and her sister Pupul. In May, he went with these two sisters to Ootacamund. In their presence, for the first time in 20 years, the 'process' recurred. Except for one time in Ojai when he had wanted no one, Krishna had always wanted a woman to help him through the 'process'. Nandini would not be the last. This recurrence was very similar to those of the past; weeping and calling for his mother, the pain in the head, the strange voice, widened eyes, different face and a general plea for care of the body. And as in his Theosophical days, there was evidently no question raised by those present of a psychological or physical disorder." (p. 215)

"Krishna, moaning about a swelling in his neck, back pains and an upset stomach, would put his head in her lap for comfort." (p. 60)

"Then she (Vanda Scaravelli) witnessed the 'process'. Her experience, though recorded with utmost sincerity and conviction on her part, struck us as another probable performance by Krishna. In this as in the others, he had attempted to attach to himself the devotion of a particular woman who was important to him at the moment..." (p. 307-308)

As for the 'process', personal interpretations and assumptions may differ, "but there is no doubt that it proved highly successful in gaining the devotion and love of a series of women."

There is no point in this review being too weighted with quotes.

This indeed is a moment of truth for Krishnamurtites. Like it or not, the revelations of Krishnamurti's "intense romantic intimacies" with Rosalind, wife of Rajagopal, and Nandini will certainly destroy the veneer of his chaste image.

Naturally, the reaction of the hypersensitive and committed devotees of Krishnamurti is bound to be negative . But in the long run it will have a devastating effect on the image and validity of all his utterances. Posterity will most probably remember him as "just another wordsmith who peddled fake jewellery in the spiritual market."

Lives In The Shadow With J.Krishnamurti, by Radha Rajagopal Sloss, published by Bloomsbury, £ 17.99.

...STABILITY

CONTINUED FROM PAGE 1

few things are more indestructible than that. This means that rather then destroy it which will be difficult to do the "traditionalists" now staging a return can be expected to preserve the coterie to serve their own ends. All of which is another way of saying that when the dust finally settles the new centrist Congress that emerges will be a carbon copy of the old.

If this is rather deflating for the voter it is also reassuring because the alternative vision of nationalism the BJP offers has all the mystery, and the insecurity of the unknown. Hindu militancy has a way of subsiding soon after it has been aroused which is why Vajpayee has argued that the Ayodhya issue alone is not enough. It has paid dividends for the BJP in Uttar Pradesh but in few other places. The Indian political psyche, as it is now, has an inbuilt distaste for the extreme and strident, which is the note unwisely struck too often by the BJP. Yet what can be expected of this party is that it will promptly learn the lessons which the election has invited it to note. It must define itself with greater skill and credibility. It must demonstrate that it can control, if need be, the RSS and keep the VHP and Bajrang Dal at bay. Note that at one time A. B. Vajpayee recommended cutting off the BJP's ties with the RSS, and though this might have been premature and was opposed by L. K. Advani it is indicative of the lines along which the BJP will now be thinking.

Thus we have a situation in which on the one side there is the so - called' new centrism, united only in its antipathy to the BJP and burdened with the responsibility of making yet another attempt at a coalition. On the other there is the BJP, the victim of premature expectations but unshaken by its isolation and patiently restructuring its image in time for the next round. Is the capacity of the BJP to adjust greater than the capacity of the centrist parties to hold together in a coalition? On balance the answer must be an unqualified yes. All the evidence of the past which has not been wiped away by the assassination is that, given the system and Congress culture, the talent for forming and running a coalition is non-existent. The two experiments in coalition governments have had the inestimable value of underlining this incapacity and impressing it on the electorate.

If it is nevertheless giving the centrists a last try it is because the search for stability, however temporary, is the other side of the coin of a deep fear of the instability the BJP version of extremism seems to spell. Not too long in the future the voter will again have to choose between the two alternatives polarisation will have on offer, but with the difference that the issues will be sharper than they are now. The centrists will represent the status quo and a system that is near collapse and the BJP will represent the opportunity of a restructured system more responsive to the potential of the Indian people. This is a people who can take a great deal of disillusionment but a point will perhaps be reached when they will have the courage as they do not have now to give the BJP experiment a try.

నగ్నలం

గౌతమబుద్ధ: (రవీంద్రభారతి, హైదరాబాద్). గౌతముని జననంతో మొదలై, ఆయన ఇల్లు వదలి వెళ్ళి బుద్ధుడుగా మారడం, ఆమ్రపాళిని, అంగుళీ మాలుడిని సన్మార్గంలోకి మరల్చడం, జ్ఞాన ప్రచారం చేస్తూ చివరగా తండ్రికి, భార్యకు ఉపదేశం చేయడంతో నాటకం ముగుస్తుంది. శారదారెడ్డి నేపథ్యగానం, యశోధర పాత్ర ధారిణి జ్యోతిరెడ్డి నృత్యం ప్రత్యేక ఆకర్షణలు. గౌతమ బుద్ధుడిగా వై.కె. నాగేశ్వరరావు,

అంగుళీ మాలుడిగా కె.ఆర్.కె. మూర్తి ప్రేక్షకులను మెప్పించారు. బ్రహ్మానందం సంగీతం వీనులవిందు చేసింది. రసవత్తరమైన సంభాషణలు రాసిన నాటక రచయిత పి.వి. కృష్ణమూర్తి విశేష ప్రశంసలు అందుకున్నారు.

నృత్యం

ఆంధ్రుల నృత్యరీతిలో అభినయ నీరాజనం

కూచిపూడి నృత్యవిభావరి: (మ్యూజిక్ అకాడమీ మినీ హాల్, మద్రాసు). కూచిపూడి నృత్యశిక్షణ సంస్థ 'నర్తనశాల' ప్రథమ వార్షికోత్సవం సందర్భంగా విఘ్నేశ్వర స్తుతి, 'రాధికాకృష్ణ' అష్టపది, 'పరులన్నమాట నమ్మవద్దు' లను నత్యప్రియ చక్కగా అభినయించారు. ఆమె శిష్యులు హిమబిందు, ప్రవన్న లక్ష్మి, జ్యోత్స్నా మాధురి, ప్రియాశర్మ, రమేష్, లలితలు జతిస్వరం, అన్నమాచార్య కృత 'పరమ పురుషుడు'లకు నర్తించారు. సీతాలక్ష్మి కమ్మటి గాత్రం, వక్క వాద్యాల చక్కటి సహకారం ప్రదర్శనకు వన్నె తెచ్చాయి.

అవీ ఇవీ

ఫ్యాషన్ ప్రదర్శన: (కౌన్సిల్ ఫర్ ఉమెన్ ఎంట్రప్రెన్యూర్స్ అండ్ చైల్డ్ డెవలప్ మెంట్, హైదరాబాద్). 'గ్రీష్మరంగ్ - '94 పేరిట ఇటీవల జరిగిన ఫ్యాషన్ షో భారతీయ, పాశ్చాత్య స్త్రీ పురుషుల వస్త్ర వైవిధ్యాన్ని వినూత్నంగా ప్రదర్శించింది. ఫ్యాషన్ ప్రదర్శన మధ్య మధ్యలో సంతోష్ షెట్టి రాక్ ఎన్ రోల్ సంగీతంతోపాటు సందర్భోచితంగా తెలుగు సినిమా పాటలు వినిపించి అదనపు ఆకర్షణను సమకూర్చారు. ఈ ప్రదర్శనలో ప్రభాత మాడల్స్ నమ్రతా శిరోడ్కర్, మెహర్ జెసియా పాల్గొన్నారు. సప్నా సేథీ, సోనియా సేథీ, షర్మిలా తనేజాలు ఈ ప్రదర్శనకు ఫ్యాషన్ డిజైనర్లు.

గీతం

గాత్ర కచ్చేరీ: (రవీంద్ర భారతి, హైదరాబాద్). హైదరాబాద్ సోదరులుగా ప్రసిద్ధికెక్కిన రాఘవాచారి, శేషాచారుల గాత్ర కచ్చేరీ ఆద్యంతం రసవత్తరంగా సాగింది. 'దొరకునా ఇటువంటి సేవ' కీర్తనను పాడుతున్నప్పుడు వారు ప్రదర్శించిన గాత్ర విన్యాసం ఆకట్టుకొంది. పేరి శ్రీరామమూర్తి అద్భుత మృదంగ విన్యాసం, ఇతర వక్క వాద్యాల చక్కటి సహకారం కచ్చేరీని మరింత రక్తి కట్టించాయి. సౌత్ ఇండియన్ కల్చరల్ అసోసియేషన్ స్థాపక దినోత్సవం సందర్భంగా ఈ కార్యక్రమం ఏర్పాటైంది.

డియో

దొరగారికి దొంగపెళ్ళాం: (సుప్రీమ్; వెల: రూ. 32/-). రాజ్ - కోటి స్వరపరచిన మొత్తం అయిదు పాటలు ఈ గీత [illegible]లికలో ఉన్నాయి. సీతారామ శాస్త్రి రాసిన 'విశాఖపట్నం బీచి' ఎస్.పి. బాలసుబ్రహ్మణ్యం, చిత్రల గళాల్లో కుర్రకారును పట్టేస్తుంది. భువన చంద్ర రాయగా, బాలూ, చిత్ర, బృందం పాడిన 'కొండపల్లి జాతర్లోనా' చక్కటి బీట్‌తో శ్రోతలను ఆకట్టుకుంటుంది. పాట ప్రారంభంలో వచ్చే సంగీతం రోజాలో 'నాగ మణీ..... నందెకాడ ఏంది నద్దు' గీతాన్ని స్మరణకు తెస్తుంది. క్యాసెట్‌లోని మిగిలిన మూడు పాటలూ వేటూరి సుందర రామమూర్తి రాసినవే. ఒకవక్క వాద్యాల హోరు శ్రుతి మించకుండా జాగ్రత్త వహిస్తూనే, మరోవక్క క్యాచీగా ఉండేలా రూపొందించిన ఈ గీతాల క్యాసెట్ రికార్డింగ్ నాణ్యంగా ఉంది.

నవలలు

యూజీ కృష్ణమూర్తి - ఒక జీవిత కథ: ఆంగ్ల మూలం: మహేష్ భట్ (విశాలాంధ్ర బుక్ హౌస్; వెల: రూ. 80/-). ప్రసిద్ధ హిందీ చలనచిత్ర దర్శకుడు మహేష్ భట్ తానెంతగానో అభిమానించే ఆధ్యాత్మిక పురుషుడు యూజీ కృష్ణ మూర్తి జీవితం గురించి రాసిన ఈ పుస్తకాన్ని కొర్లిమర్ల చంద్రశేఖర్ ప్రతిభావంతంగా తెలుగు లోకి అనువదించారు. తత్వవేత్త జిడ్డు కృష్ణ మూర్తితో కొన్నేళ్ళు సాహచర్యం చేసి, ఆయనతో విభేదించి దూరంగా తొలగిన యూజీ కృష్ణమూర్తి "నాదంటూ ఒక బోధనలేదు" అంటారు. అస్తిత్వ వేదన నుంచి బయటపడే మార్గం లేదు. ఈ విషయం ఒప్పుకోగానే అన్ని రకాల అన్వేషణలూ ఆగిపోతాయి. ఇజాలు, మతాలు, మహాపురుషుల ప్రవచనాల అవసరం తీరిపోతుందని చెబుతారు. ఆ తర్వాత జరిగే రూపాంతరం - మాటలకూ, మననుకూ అందని దంటారు.

ట్రెజరీ ఆఫ్ నాలెడ్జ్: ఎస్. నాగేంధర్‌నాథ్ రావు (వల్లవి పబ్లికేషన్స్; వెల: రూ. 75/-). సివిల్ సర్వీసెస్, ఎ.పి.పి.ఎస్.సి, బి.ఎస్.ఆర్.బి తదితర పోటీ పరీక్షలన్నింటికీ వనికి వచ్చే విజ్ఞాన గ్రంథమిది. ఇంత భారీ స్థాయిలో, అన్ని వివరాలతో గ్రంథం వెలువరించిన రచయిత అభినందనీయుడు. మారుతున్న కాలానికి, విద్యారంగానికి తగినట్లు కంప్యూటర్ సైన్స్, హెల్త్ సైన్స్, మానసిక శాస్త్రాలపై కూడా ప్రత్యేకంగా ప్రశ్నలు - జవాబుల ప్రకరణాలను ఇందులో పొందు పరిచారు. పదకొండు వేలకుపైగా ప్రశ్నలతో కూడిన ఈ పుస్తకం పోటీ పరీక్షల్లో పాల్గొనే విద్యార్థులకు బాగా ఉపకరిస్తుంది.

వాణీ నిలయం: నేరెళ్ళ రామలక్ష్మి (విశాలాంధ్ర బుక్ హౌస్; వెల: రూ. 15/-). ఒక తెలుగు దినపత్రికలో ధారావాహికంగా వెలువడిన రచన ఇది. ఓ సంగీత విద్వాంసురాలి జీవితం ఇందులో ఇతివృత్తం. సంగీత స్వరాలతో పాటు గొప్పింటి బాగోతాలు, అసలు సినలు ప్రేమాభిమానాలు ఈ నవలలో ద్యోతకమవుతాయి.

Philosophy/Frank Noronha

It's not love but terror that keeps us together

U. G. Krishnamurthy does not like to be called "self- realised", or an enlightened soul or a guru. Says, he, "to call me a god-man is to insult both God and religion". Nevertheless, there is something about this individual that is strikingly different than other mortals.

'UG' could have easily set up a roaring 'holy' business. But as he says, "this is something that I cannot do because what has happened to me is such that it cannot be shared with anybody. There is no question of I want to share or I don't want to. But it is something that cannot be a self-fulfilling activity".

The following excerpts of my conversations with UG have been put together from several talks with him spread over several days.

Q. UG. I feel that you use the term 'natural state' for what others call enlightenment. Why are you so much opposed to the latter term?

A. When I use the term 'natural state' it is not a synonym for 'enlightenment', 'freedom', or 'God realisation', and so forth. Not at all. When once, through some miracle or strange chance, the living organism is freed from the stranglehold of culture, what you are left with is the 'natural state' - the natural functioning of the human body without the interference of thought.

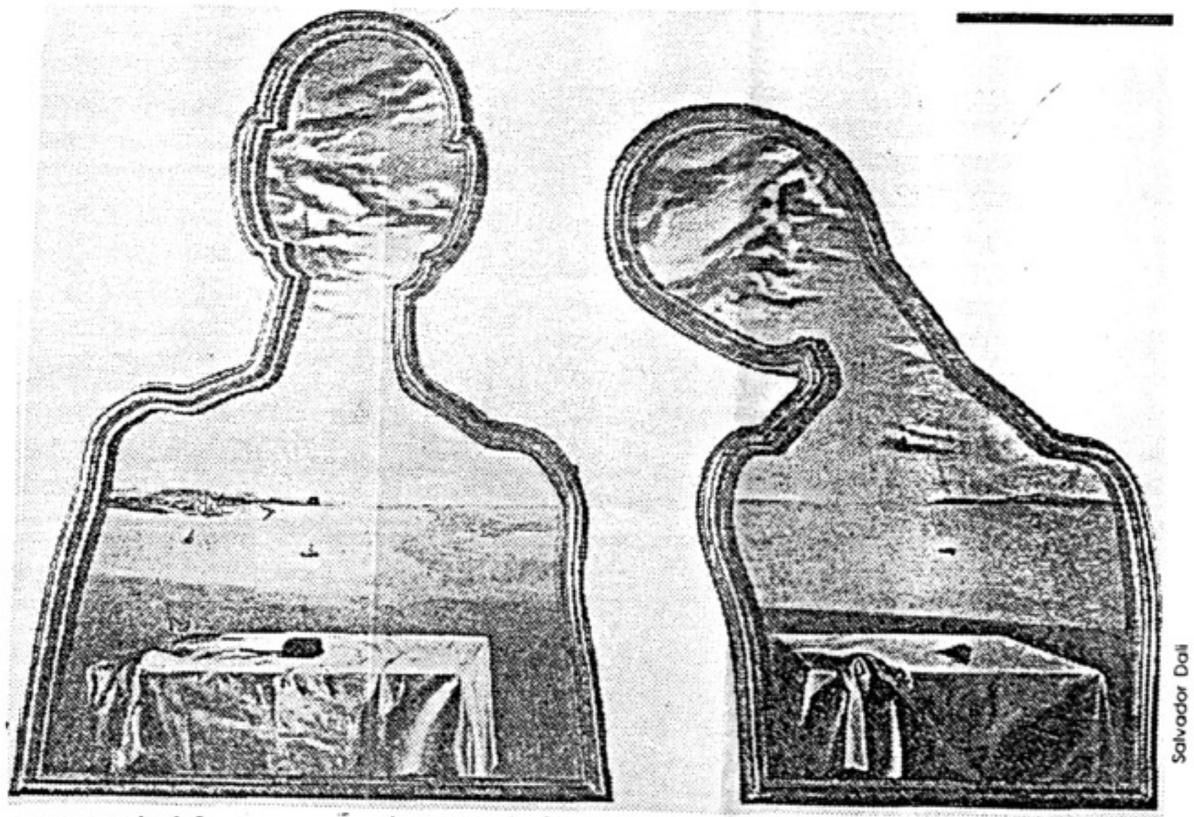
Q. People of a particular culture look up to it as a source of inspiration. How can you dismiss and discount the whole thing?

A. It is like this. What you call culture is responsible for the battle that is going on within everybody. However, living organism is not interested in the perfect man or the good man or the virtuous man that your concept of culture places before us. The body is not concerned about values.

Q. If that is so, has existence no purpose at all?

A. I don't see any plan or scheme there at all! In fact I can't even definitely say if there is such a thing as evolution. But whatever it is, when the process slows down then a 'revolution' takes place. It tries to put together something and start all over again, just for the sake of creating. This is the only true creativity. Our creativity-creative thinking, creative ideas, creative business and so on - is valid and works within its own particular framework. But the creativity of life uses no model.

Q. What is the big deal about being in the natural state when you constantly emphasise that it is of no use to anybody?



Salvador Dali

A. It is of no use to me because I cannot set up any holy business and make money. I am not interested in freeing anyone or taking anybody away from anyone else. They can get what they are interested in from their gurus.

The demand for permanence, to maintain something forever, is not going to succeed. So in your attempt to create permanence for yourself you talk of the family, the nation, the world and mankind. These are mere projections of your mind and are merely its creation. Indeed your talk of permanence of mankind is really no different from the permanence you demand for yourself. You ignore the knowledge in you that you are not going to succeed because everything is constantly changing - is in flux.

Q. What is your approach towards death?

A. What is death? It is simply a condition of the human body. There is no such thing as death. The death of you or the death of your near and dear ones is not something you can experience. What you experience is the void created by the unsatisfied demand to maintain the continuity of your relationship with that person. So we have invented the life after death, reincarnation, and so on.

Q. Is there nothing which lives after the body is dead? Soul or self?

A. There is no beginning and end to life. But what happens after you are dead? The body no longer responds to stimuli the way in which we know it to respond now. But the dead body provides a feast for all other living things. They live on that. Through your death you are giving continuity to life, or whatever you call it.

Q. Don't you feel that you have an obligation towards mankind?

A. Who has given me the mandate to save mankind? Mankind, in the sense in which we normally think, and its continuity or its permanence and so on -- has no meaning to me.

'ಸ್ವಾರ್ಥವೇ ಸತ್ಯ ಉಳಿದುದೆಲ್ಲ ಮಿಥ್ಯ': ಯು.ಜಿ.

ಪ್ರೀತಿಯನ್ನು, ಸ್ವಾರ್ಥವನ್ನು ಬಿಡ ಬೇಕು ಎಂಬ ಧರ್ಮೋಪದೇಶವೇ ಮಾನವ ಜನ ಎಲ್ಲ ಮಾನಸಿಕ ದ್ವಂದ್ವಕ್ಕೆ ಮೂಲ. ನಮ್ಮ ದೇಹದ ಕಣಕಣವೂ ಜೀವಿಸಲು ವುದು ಸ್ವಾರ್ಥ ದಿಂದಲೇ. ! ಮೊದಲು ನಾವು ಈ ಸತ್ಯ ವನ್ನು ಅರಿತುಕೊಳ್ಳಬೇಕು. ಇದನ್ನೇ ತಿಳಿ ಯಲಾರದವರಿಗೆ ಇನ್ನು ಪರಮಾರ್ಥದ ಚಿಂತ ನೆಯೇಕೆ?

ಹೀಗೆಂದು ಹೇಳುವಾತ ತನ್ನನ್ನು ಆಧು ನಿಕ ಚಾರ್ವಾಕನೆಂದೇನೂ ಕರೆದುಕೊಳ್ಳುವ ದಿಲ್ಲ. "ನಾನು ಆಸ್ತಿಕನೂ ಅಲ್ಲ. ನಾಸ್ತಿ ಕನೂ ಅಲ್ಲ. ನಾನೆಂಬುದೇ ಇಲ್ಲದ ಸ್ಥಿತಿ ಯನ್ನು ನಾನು ಏನೆಂದು ಬಣ್ಣಿಸಲಿ?" ಎನ್ನು ತ್ತಾರೆ.

ಅಲ್ಲೂ ನಾನು ಬಂತಲ್ಲಾ? ಎಂದರೆ, "ಅದೊಂದು ದಾಡಿಕೆಯ ಮಾತು. ಭಾಷೆ ಯನ್ನು ಬಳಸುವ ಬಗೆ. ಹಾಗೂ ವ್ಯಾವ ಹಾರಿಕ ಪಾಸ್ಪತೆ"

ತತ್ವಜ್ಞಾನಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯ ಮಾತೇ ಹಾಗೆ. ಮೊದಲ ಬಾರಿ ಕೇಳಿದಾಗ ಆಘಾತವೆನಿಸಬಹುದು. ಮತ್ತೊಮ್ಮೆ ವಿಸೋ ದವೆನ್ನಿಸಬಹುದು. ಅರ್ಥಗೊತ್ತು ಗುರಿ ಯಿಲ್ಲದೆ ಸಾಗುತ್ತಿದೆಯೆನಿಸಬಹುದು ಆದರೆ ತಾರ್ಕಿಗಿಲ ಸಡಿಲೆ ಮಿಂಚು ಹೊಳೆದಂತೆ ನಾವು ಅದುವರೆಗೆ ಕಂಡರಿಯದ ಸತ್ಯ ಥಟ್ಟನೆ ಗೋಚರವಾಗಬಹುದು.

ಉದಾಹರಣೆ.. .

"ಯು.ಜಿ." ಎಂದೇ ಜನಪ್ರಿಯರಾದ ಅವರನ್ನು ಬ್ರಹ್ಮಚಾರಿ ಶಿವರಾಮು ಲಲಿತ ಅವರು ಇತ್ತೀಚೆಗೊಮ್ಮೆ ಮೈಸೂರಿನಲ್ಲಿ ಚೊಚ್ಚಲಸಲಿಗೊಬ್ಬನಿಗೆ ಫೋನು ಮಾಡಿಸಿ "ಈತ ಮಾನಸಿಕನೋ ಶಕ್ಯನೋ ಹೇಳಿ" ಎಂದರು.

"ಆಪ ಒಮ್ಮೆ ಅವರನ್ನು ನೋಡಿದ ಕೂಡಲೇ "ರಾಮ ಕೃಷ್ಣ ಇಬ್ಬರೂ ಒಟ್ಟಿಗೇ ಅವತರಿಸಿದ್ದಾರೆ" ಎಂದು ಕೈಮುಗಿದ.

ಇತ್ತ "ಯು.ಜಿ" ಪ್ರತಿಕ್ರಿಯಿಸಿ: "ನನಗೆ ಅವಮಾನವಾದಂತಾಯಿತು. ಕೃಷ್ಣನೊಬ್ಬ ದೊಣ್ಣೆಖಿ. ತನ್ನವರನ್ನೆ ನಾಶಗೊಳಿಸಿದ ಇನ್ನು ರಾಮನಿಗಿಂತ ರಾವಣನೇ ದಾಸಿ. ಸೀತೆ ಯನ್ನು ಎಷ್ಟೋ ಮರ್ಯಾದೆಯಿಂದ ನೋಡಿಕೊಂಡ"

ಸಂಪ್ರದಾಯಬದ್ಧರು ಸಿಡಿದೇಳುವಂತಾಗ ಬಹುದು. ಆದರೆ ನೆನಪಿನಲ್ಲಿಡಬೇಕು. "ಯು.ಜಿ."ಯಂತಹವರು ಹೇಳುವ ಮಾತು ಗಳು ದಲಿತ, ಬಂಡಾಯ, ಪ್ರಗತಿಪರ, ದಾಮು ಇತ್ಯಾದಿ ಹಣೆಪಟ್ಟಿ ಹಚ್ಚಿಕೊಂಡ ರಾಜಕೀಯ ನಾಯಕರುಗಳ ಮಾತಿನಂತಲ್ಲ. ಅಥವಾ ಜಗದ್ಗುರುವಾಗಲೊಪ್ಪಿ ಎಂದು ಹೇಳ ಸೂಪರ್‌ಗುರು ಆದ ಜೆ. ಕೃಷ್ಣಮೂ ರ್ತಿಯ ಮಾತುಗಳಂತೆಯೂ ಅಲ್ಲ. ಮನ ವನ್ನೆ ಮಿಥ್ಯೆ ಎಂದು ಕರೆಯುವಾತನ ಮಾತಿ ಗಲ್ಲದೆ ತನ್ನದೇ ಆಯಾವರು.

ದೀರ್ಘಕಾಲ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯ ಸಹಬಾರ್ಸಿಯಲ್ಲಿದ್ದು ನಂತರ ತನ್ನದೇ ಮಾರ್ಗ ಕಂಡುಕೊಂಡ "ಯು.ಜಿ" ಜೆ.ಕೃಷ್ಣಮೂರ್ತಿ ಯನ್ನು ಬಣ್ಣಿಸುವುದು ಹೊಕರ್ ಕೃಷ್ಣ ಮೂರ್ತಿ ಎಂದು "ಜಿಡ್ಡು ಕೃಷ್ಣಮೂರ್ತಿ ಯೂ ಇತರರಂತೆಯೇ ಪಂಥ ಕಟ್ಟಿದರು ತಾವು ಏನಾಗುವುದಿಲ್ಲವೆಂದು ಹೇಳಿದರೋ ಅದೇ ಆದರು. ಮಾನಸಿಕ ಪರಿವರ್ತನೆ ಇತ್ಯಾದಿ ಮಿಥ್ಯೆಯನ್ನು ಬೋಧಿಸಿದರು" ಎಂದು.

ಹಾಗಾದರೆ "ಯು.ಜಿ" ಪಂಥ ಕಟ್ಟುತ್ತಿ ಲ್ಲವೆ? ಜನರನ್ನು ಬೋಧಿಸುತ್ತಿಲ್ಲವೆ?

ಅವರ ಮಾತುಗಳಲ್ಲಿಯೇ ಉತ್ತರವಿದೆ. "ನನ್ನ ಬಳಿಗೆ ಯಾರೂ ಯಾವ ನಿರೀಕ್ಷೆಯಿಂ ದಲೂ ಬರಬೇಡಿ. ನಾನು ನಿಮಗೆ ಸಹಾಯ ಮಾಡಲಾರೆ. ಅಥವಾ ನೀವೇ ನಿಮಗೆ ಸಹಾಯ ಮಾಡಿಕೊಳ್ಳುವುದೂ ಆಗದು"

"ಯು.ಜಿ" ಈ ಮಾತುಗಳನ್ನು ಹೇಳು ವುದು ತದ್ವಿರುದ್ಧವಾಗಿರುವ "ಸಹಜ ಸ್ಥಿತಿ"ಯ ಹಿನ್ನೆಲೆಯಲ್ಲಿ. ಈ "ಸಹಜ ಸ್ಥಿತಿ"ಯೆಂದರೆ ಏನು? ಅದು ಅವರ 49ನೆಯ ವರ್ಷದಲ್ಲಿ ಒಂದು ಆಂತರಿಕ ಆಸ್ಫೋಟನೆಯ ರೀತಿಯಲ್ಲಿ ಆದ ಆದೂಲಾಗ್ರ ಪರಿವರ್ತನೆ. ಅವರು ಅದನ್ನು ನಾವು ಜ್ಞಾನೋದಯ ಎಂದು ಕರೆಯುವ ಮಾನಸಿಕ ಪರಿವರ್ತನೆಯೆಂದು ಭಾವಿಸುವುದಿಲ್ಲ. ಅವರ ದೃಷ್ಟಿಯಲ್ಲಿ ಅದೊಂದು ಜೈವಿಕ-ರಾಸಾಯನಿಕ ಪರಿವ ರ್ತನೆ.

ಆಂಧ್ರ ಪ್ರದೇಶದ ಸಾಂಪ್ರದಾಯಿಕ ಬ್ರಾಹ್ಮಣ ಕುಟುಂಬವೊಂದರಲ್ಲಿ ಜನಿಸಿ ಥಿಯಾಸಫಿ, ರಾಮಕೃಷ್ಣಾಶ್ರಮದ ಗುರು ಗಳು ಮುಂತಾದ ದಾತಾವರಣದಲ್ಲಿ ಬೆಳೆದು ಉಚ್ಚ ಶಿಕ್ಷಣದ ನಂತರ ವಿದೇಶಗಳಲ್ಲಿ ತತ್ವ ಶಾಸ್ತ್ರದ ಬಗ್ಗೆ ಆಕರ್ಷಕ ಭಾಷಣಗಳನ್ನು ನೀಡುತ್ತಿದ್ದ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಬಾಲ್ಯದಿಂದ ಜಿಜ್ಞಾಸು. "ಬುದ್ಧ, ಏಸು, ರಾಮಕೃಷ್ಣ, ರಮಣ ಮುಂತಾದವರು ಪಡೆದಿದ್ದ ಸ್ಥಿತಿ ಎಂತಹದು? ನಾನು ಅದನ್ನು ಪಡೆಯಬಲ್ಲೆನೆ?" ಎಂಬ ಬಗ್ಗೆ ಅದಮ್ಯ ಕುತೂಹಲ.

ಆತ್ಮ ಸಾಕ್ಷಾತ್ಕಾರದ ತೀವ್ರ ಹಂಬಲ ಪಡೆದಿದ್ದ ಅವರಿಗೆ 49 ನೆಯ ವರ್ಷದಲ್ಲಿನ ಆ ಪರಿವರ್ತನೆಯು ನಂತರ ಅರಿವಾದದ್ದು, "ಸಾಕ್ಷಾತ್ಕಾರ ಮಾಡಿಕೊಳ್ಳಲು ಆತ್ಮವೇ ಇಲ್ಲ ಎಂದು.

ಆದರೆ ಅವರು ಹೇಳುವುದು, "ಇದು ಹೇಗಾಯಿತೋ ನಾನರಿಯೆ. ಇದು ನನಗೆ ಮಾತ್ರ ಒಕೆ ಆಯಿತು. ಬೇರೆಯವರಿಗೆ ಯಾಕೆ ಆಗಿಲ್ಲ ಎಂಬುದನ್ನೂ ತಿಳಿಯೆ. ಈ ಸಹಜಸ್ಥಿತಿಯನ್ನು ಪಡೆಯಲು ಯಾವುದೇ ಮಾರ್ಗವೂ ಇಲ್ಲ. ನಾನು ಹಿಂದೆ ಅನುಸರಿಸಿದ್ದ ಧ್ಯಾನ, ಯೋಗ, ಪ್ರಾಣಾಯಾಮ ಯಾವು ದರಿಂದಲೂ ಇದು ಉಂಟಾಗಲಿಲ್ಲ. ಅದಕ್ಕೂ ಇದಕ್ಕೂ ಸಂಬಂಧವೇ ಇಲ್ಲ"

ಈಗ "ಯು.ಜಿ" ಮಾತನಾಡುವಾಗ ತಾನು ಬೇರೆ ಇತರರು ಬೇರೆ ಎಂದು ಅನ್ನಿಸುವುದಿಲ್ಲ ವಂತೆ. ಆಂದ ಮಾತ್ರಕ್ಕೆ ವ್ಯಾವಹಾರಿಕವಾಗಿ ಭಿನ್ನತೆ ಇರುವುದನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ ಎಂದಲ್ಲ. ಚಿಂತನೆಯೂ ಅಷ್ಟೆ. ಯಾರಾದರೂ ಮಾತ ನಾಡಿದಾಗ, ಪ್ರಶ್ನೆ ಕೇಳಿದಾಗ ಉಂಟು. ಇಲ್ಲವಾದಾಗ ಶೂನ್ಯ. ಸುಖವೂ ಇಲ್ಲ. ದುಃಖವೂ ಇಲ್ಲ.

ಈ ಸಹಜ ಸ್ಥಿತಿಯನ್ನು ಅವರು ಪರಮಾ ನಂದ, ಬ್ರಹ್ಮಾನಂದ ಎಂದೇನೂ ಕರೆಯು ವುದಿಲ್ಲ. "ಒಮ್ಮೆ ನಿಮಗೆ ಅದರ ಅನುಭವ ವಾಯಿತೆಂದರೆ, ಮತ್ತೆಂದೂ ಅದರ ಬಳಿ ಸುಳಿಯಲಾರಿ."

ಒಟ್ಟಿನಲ್ಲಿ "ಯು.ಜಿ" ಹೇಳುವುದೇನು? ಸಹಜಸ್ಥಿತಿಯ ಅನುಭವ ಇಲ್ಲದವರು, ಸಹಜ ಸ್ಥಿತಿಯ ಅನುಭವ ಇಲ್ಲದ ಇತರರಿಗೆ ಅದನ್ನು ವಿವರಿಸಹೋಗುವುದೂ ಅಥಾ ಸದೇ ಆಗುವೆನೋ. ಆದರೂ ಆದರೊಂದಿ ಗಿನ ಸಂಭಾಷಣೆಯಲ್ಲಿ ವ್ಯಕ್ತವಾದಂತೆ.....

ದೇವರು ನಿಜವೇ ಭೂತಿಯಿಂದ ಉಂಟಾದ ಒಂದು ಮಾನಸಿಕ ಸೃಷ್ಟಿ. ಎಲ್ಲ ಧರ್ಮಗುರುಗಳನ್ನೂ ತೊರೆದರೂ, ಎಲ್ಲ ಧಾರ್ಮಿಕ ಗ್ರಂಥಗಳನ್ನು ವಿಸೆದರೂ ಜಗತ್ತಿಗೆ ವಿಜ್ಞಾನ ನಷ್ಟವಿಲ್ಲ. ಅದು ತನ್ನದೇ ಆಳ ಕವು ಮಾರ್ಗ ಕಂಡುಕೊಳ್ಳುತ್ತದೆ. ಸುಮ್ಮನೆ ವ್ಯರ್ಥ ತೋಧವಲ್ಲಿ ತೊಡಗಬೇಡಿ. ಆಂದಮಾತ್ರಕ್ಕೆ ವ್ಯಾವಹಾರಿಕ ಸತ್ಯ ಇಲ್ಲ ಎಂದಲ್ಲ. ಬಸವನಗುಡಿಯಿಂದ ವಿಮಾನ ನಿಲ್ದಾಣಕ್ಕೆ ಹೋಗಲು ಮಾರ್ಗ ಇದೆ. ಅದನ್ನು ತಿಳಿದಿರಬೇಕು. ಆದರೆ ಅದಕ್ಕಿಂತ ಮಿಗಿಲಾದ ಜ್ಞಾನ ವಿಲ್ಲ.

ತೀರ ಸರಳವಾದ, ಬುದ್ಧಿಯ ಮಾತು ಗಳನ್ನಿಸಬಹುದು. ಆದರೆ, "ನಾನು ಹೋ ದರೆ ವೈಕುಂಠಕ್ಕೆ ಹೋಗಬಲ್ಲೆ" ಎಂಬ ಕನಕ ದಾಸರ ಮಾತುಗಳಲ್ಲಿ ಏಷ್ಟೊಂದು ಅರ್ಥ ವಿತ್ತು ! (ಮೀತಾರಾಂ)

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ఆంధ్రజ్యోతి హైదరాబాద్ 17.4.1994 ఆదివారం

ప్రముఖ సినీదర్శకుడు మహేష్‌భట్ రాసిన యు.జి.కృష్ణమూర్తి జీవితం పుస్తకావిష్కరణ సభలో పాల్గొన్న ప్రముఖులు డాక్టర్ ఓ.ఎస్.రెడ్డి, రచయిత మహేష్‌భట్, విద్యామంత్రి పి.వి. రంగారావు, యండమూరి ,వీరేంద్రనాథ్, చంద్రశేఖర్ తదితరులు

'యు.జి.కృష్ణమూర్తి జీవితం'పుస్తకావిష్కరణ

('ఆంధ్రజ్యోతి బ్యూరో')

హైదరాబాద్, ఏప్రిల్ 15 : జీవిత చరిత్రలన్నీ అబద్ధాల పుట్టలు. అయితే ఆత్మకథలు అంతకు మించిన అబద్ధాల పుట్టలు. అయినా నేను యు.జి.కృష్ణమూర్తి జీవితం గురించి రాసాను. రజనీష్ శిష్యరికం చేసి, ఆధ్యాత్మిక కోమాలో నుంచి తేరుకుని, ఆయనకు విడాకులిచ్చాను. యు.జి.కి దగ్గరై ఆయన సహచర్యంతో భ్రమలకు, మిథ్యాభావాలకు చోటు లేని గొప్ప అనుభూతి పొందాను. యు.జి.కృష్ణమూర్తి భావ విస్ఫోటనంలో నేను పొందిన అనుభూతిని ప్రపంచానికి తిరిగి చెప్పదలచాను. అందుకే ఈ పుస్తకం రచించానని చలన చిత్ర ప్రముఖ దర్శకుడు మహేష్‌భట్ అన్నారు.

హైదరాబాద్‌లో ఇటీవల జరిగిన ఒక సమావేశంలో విప్లవకారుడు, తిరుగుబాటు దారుడైన యు.జి.కృష్ణమూర్తి జీవితం పుస్తకావిష్కరణ సభలో ఆయన పైవిధంగా మాట్లాడారు. ఆంగ్లంలో మహేష్‌భట్ రాసిన ఈ పుస్తకాన్ని కవి, తత్త్వవేత్త శ్రీ చంద్రశేఖర్ తెలుగులోకి అనువదించారు. ఈ అనువాద గ్రంథాన్ని విద్యా శాఖ మంత్రి శ్రీ పి.వి. రంగారావు ఆవిష్కరించగా ప్రముఖ నవలా రచయిత శ్రీ యండమూరి వీరేంద్రనాథ్ గ్రంథాన్ని సమీక్షించారు. ప్రముఖ జెనెటి స్ట్ డాక్టర్ ఓ.ఎస్.రెడ్డి కూడా పాల్గొన్న ఈ సభ చిత్ర నిర్మాత శ్రీ కె.ఎస్.రామారావు ఆధ్వర్యంలో జరిగింది.

The Un-Guru's Cynical Gospel

From Page B3

of spiritual transformation, has no meaning to me because there is nothing to transform. There is no mind. Our thoughts are not self-generated. They are simply responses to stimuli. What we call 'mind' is simply the totality of thoughts, feelings and experiences."

Thus, he says, searching for "peace of mind" or the "meaning of life" is useless because there is neither mind nor meaning.

According to Krishnamurti, all mystical experiences, transcendental states and spiritual experiences are simply neurological glitches in the brain — biological functions with no more supernatural meaning than other natural functions of the body.

No Expectations

Dr. Paul Lynn, a 47-year-old San Francisco physician and Marin County resident, spent years in a search for spiritual enlightenment before coming to Krishnamurti.

Lynn, who first met "U.G." on a trip to India in 1973, went on to become a devotee of Da Free John, an American guru who was born in New York as Franklin Jones, founded a Marin County-based spiritual empire and now lives on his own Fijian island.

After realizing Da Free John "either didn't know what he was doing or was a total fake," Lynn left the fold in 1982 and reconnected with Krishnamurti.

Spiritual seekers, he says, are wasting their time meditating.

Lynn insists he hasn't simply switched gurus.

"It's very different," he said. "Da Free John said he was a guru and there is something you can do to get enlightened. I don't expect U.G. to make my life better. I have no expectations of U.G."

Julie Thayer, a New York photographer who hosted Krishnamurti during a recent visit to that city, stumbled across U.G.'s first book, "The Mystique of Enlightenment." Like his other book, it consists of transcripts of dialogues with his visitors. (Krishnamurti says he receives no payment or royalties from either book. One New York rabbi has even taken his disclaimer seriously and published his own version of "Mind Is a Myth.")

"I asked U.G. about surrendering, which was the path of this guru I was following," said Thayer. "He asked, 'What are you surrendering?' and 'Who are you surrendering to?' It just clicked that I was on the wrong track. Since then, there's been no more seeking."

Krishnamurti acknowledges that many of those who come to see him mistakenly believe he has The Answer, and want to make him their new guru.

"Everybody is selling enlightenment in the marketplace. It has become a shoddy piece of spiritual goodies," he said. "There is a market for it. Once you feel all your needs are taken care of, naturally the question arises, 'Is that all there is?' "

The Beginning of Religion

What we call "religion," Krishnamurti said, began somewhere along the evolutionary process when humans — unlike the rest of the animals — began feeling self-conscious and separate from nature. "That is what is responsible for this feeling of fear — of feeling lost and all alone," he said.

"There is no room for the religious man in the natural scheme of things," he said. "The saints and saviors have only succeeded in setting you adrift in life with pain and misery and the restless feeling that there must be something more meaningful to do with one's life."

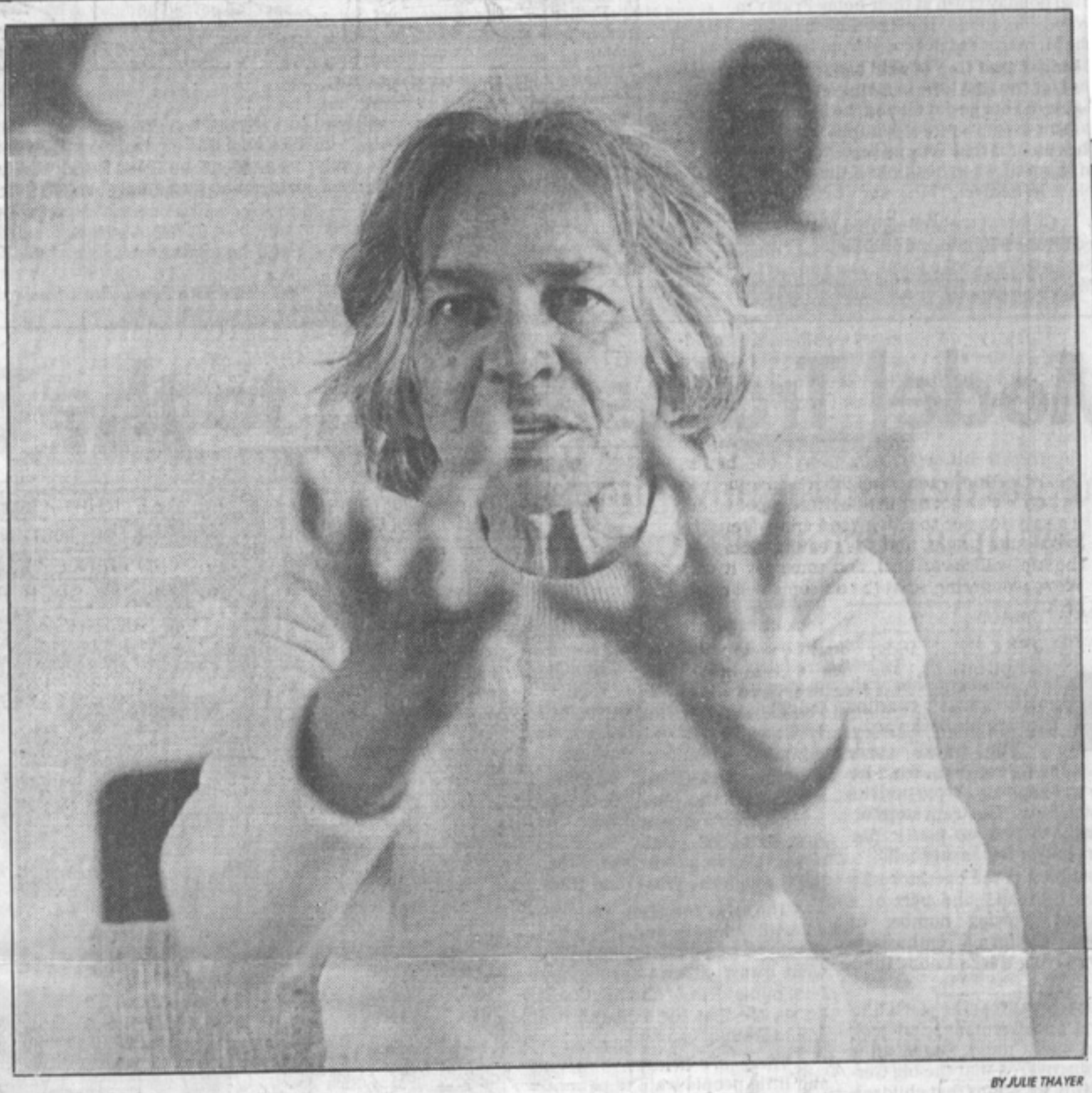
In the gospel according to Krishnamurti, all political ideologies, wars, economic systems, value systems, senseless violence and ideas about morality flow from this ultimately false assumption that there is mind, spirit or meaning.

So what are we to do with our lives?

"Don't ask me," Krishnamurti replies.

Humanity, he says, long ago started down the path of total annihilation and absolutely nothing can be done to save it.

Have a nice day.



BY JULIE THAYER

U.G. Krishnamurti believes the search for truth and enlightenment is a waste of time.

The Don Rickles Of the Guru Set

BY DON LATTIN
CHRONICLE RELIGION WRITER

The message he teaches is that there is no message.

You know there is something different about U.G. Krishnamurti when you read the disclaimer on the first page of his book, "Mind Is a Myth."

"My teaching, if that is the word you want to use, has no copyright. You are free to reproduce, distribute, interpret, misinterpret, distort, garble, do what you like, even claim authorship, without my consent or the permission of anybody."

For 20 years, thousands of disillusioned spiritual seekers have come to see this 72-year-old native of southern India at the homes and apartments of his friends in Switzerland, India and the United States, among which he divides his time.

After they discover that their own guru is a fraud, they come to Krishnamurti. When they lose their faith, they come to Krishnamurti. He offers no consolation, provides no hope.

He Has No Answers

U.G. Krishnamurti has no church, no ashram, no answers, no organization, no publishing house, no spiritual message. He has no desire to have any followers, disciples or devotees.

"They always call me a guru. I don't know why. There is no religious content to what I am saying," Krishnamurti said recently at a friend's home in Mill Valley. "People come to see me. Except for a few friends, they don't stick around because they don't get anything from me."

Perhaps the easiest thing to say about U.G. Krishnamurti is that he is not related to the more famous reluctant sage of India, the late J. Krishnamurti. Both of them, however, were raised in the inner circles of the Theosophy movement in India, and went on to reject that occult philosophy. They have similar messages — only U.G.'s is more radical, more controversial, more hopeless.

Categorizing U.G. is not easy. He has been called a guru, as well as "the un-guru." Some see him as a philosopher, while "anti-philosopher" may be more to the point. Words such as cynic, nihilist and iconoclast could also be used to describe this disarming, charming and alarming little man.

There Is Nothing

Krishnamurti says there is no such thing as mind, soul, psyche, self, spirituality, individuality, enlightenment or afterlife. Spiritual seekers, he says, are wasting their time meditating, praying and worshiping. All of the world's gurus, priests, preachers, rabbis, philosophers, psychologists and theologians are operating under one gigantic illusion, he says. They have, in his view, been fooling themselves and the rest of us for centuries.

U.G Krishnamurti is the Don Rickles of religion. He makes Madalyn Murray O'Hair, the infamous atheist, look pious.

"All of this talk of personal change,

See Page B4, Col. 3

ಪ್ರಜಾವಾಣಿ -
12.11.79

ವೈಚಾರಿಕ ಉತ್ಕರ್ಷ ನಮ್ಮದಿಗೆದಾರಿ

ಇವರೊಬ್ಬ ವಿಚಿತ್ರ ವ್ಯಕ್ತಿ. ಇವರದು ಸಾಮಾನ್ಯರಿಗೆ ಸುಲಭದಲ್ಲಿ ಅರ್ಥವಾಗದ ವಿಚಾರಧಾರೆ. ಮಾತಿನ ಶೈಲಿ ವಿಶಿಷ್ಟವಾದುದು. ಜೀವನಕ್ರಮ ಎಲ್ಲರಂತಲ್ಲ.

ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿ ಒಳ್ಳೆತೆಂಬ ಅಂಶ ಲವಲೇಶವೂ ಇಲ್ಲವೆಂದು ತುಚ್ಛೀಕರಿಸುವ ಮನೋಧರ್ಮ. ಇದರ ವಿಶ್ಲೇಷಣೆ ಮಾಡುತ್ತಹೋದಾಗ ಇವರೊಬ್ಬ ಕ್ರಾಂತಿಕಾರಿ– ಬಂಡಾಯಗಾರ ಎನ್ನುವ ಚಿತ್ರ ಮುಂದೆ ಬರುತ್ತದೆ.

ಸಮೀಪಕ್ಕೆ ಸರಿದು ಸವಾಲು ಹಾಕಿದಾಗ ಇವರ ಕ್ರಾಂತಿಕಾರಿ ವಿಚಾರಧಾರೆ ಯಾವುದೇ ಸಾಧನೆಯ ಗುರಿ ಇಟ್ಟು ಹರಿದಿಲ್ಲವೆಂಬುದರ ಪರಿಚಯವಾಗುತ್ತದೆ.

ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ

ಬದುಕಿನ ಬಗೆ

ಇವರು ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಆಂಧ್ರಪ್ರದೇಶದ ಮಚಲಿಪಟ್ಟಣದಲ್ಲಿ ಹುಟ್ಟಿ ಬೆಳೆದವರು. ಈಗ ವಿಶ್ವಪರ್ಯಟನೆ ಅವರ ಬದುಕಿನ ಬಗೆ.

ಅಭಿಮಾನಿಗಳು ಇವರನ್ನು "ಯು. ಜಿ." ಎಂದು ಕರೆಯುತ್ತಾರೆ. ಆರಂಭದ ದಿನಗಳಲ್ಲಿ ಇವರು ಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಶಿಷ್ಯವರ್ಗಕ್ಕೆ ಸೇರಿದ್ದವರಂತೆ.

ಶಿಷ್ಯವರ್ಗವನ್ನು ಬೆಳೆಸುವುದು ಅಥವಾ ಆಮೂಲಕ ಖ್ಯಾತಿಯ ಸೋಪಾನ ಕಟ್ಟುವುದು ತತ್ವಜ್ಞಾನಿಯಾದವನಿಗೆ ಸಲ್ಲದ ಮನೋಧರ್ಮವೆಂಬುದು ಇವರ ವಿಚಾರ. ಇದರಿಂದಾಗಿಯೇ ಇವರು "ಜೆ.ಕೆ." ಅವರ ಪ್ರಭಾವ ವಲಯದಿಂದ ದೂರ ಸರಿದು ತಮ್ಮದೇ ಆದ ವಿಶಿಷ್ಟ ಮಾರ್ಗ ಕ್ರಮಣ ಮಾಡಿದವರಂತೆ.

ಕೋಪ-ಅಸಹನೆ

ಭಾರತ ಕುರಿತು ಮಾತನಾಡ ಹೊರಟಿರೆ, ಕೋಪ– ಅಸಮಾಧಾನ– ಅಸಹನಗಳ ಲಾವಾರಸದಂತೆ 'ಯು.ಜಿ' ಅವರ ವಾಗ್ಝರಿ ಹರಿಯುತ್ತದೆ. ತಾನು ವಿಶ್ವ ಕುಟುಂಬಿಯೆಂಬುದರಲ್ಲಿ ಅವರಿಗೆ ಸಮಾಧಾನವಿದೆಯೆಂದಲ್ಲ. ಆದರ ಈ ಕಲ್ಪನೆ ಬಗ್ಗೆ ಅಸಹನೆ ಇಲ್ಲ.

ಇಷ್ಟಾದರೂ ಇವರು ತಮ್ಮ ವಿಶ್ವ ಪರ್ಯಟನೆಕ್ಕೆ ಭಾರತದ ರಹದಾರಿ ಪಡದಿದ್ದಾರೆ. ತಾನೊಬ್ಬ ಭಾರತೀಯ ಪ್ರಜೆಯೆಂಬುದರ ಮರವಣಿಗೆಗೆ ಈ ರಹದಾರಿ ಅಲ್ಲ.

"ಯಾವುದಾದರೂ ಒಂದು ದೇಶದ ರಹದಾರಿ ಬೇಕಲ್ಲ. ಅದಕ್ಕಾಗಿ ಇದೆ. ಇದರಿಂದ ಆಗುತ್ತಿರುವ ಅನಾನುಕೂಲದ ಕತೆ ಬೇರೆ".

ಈ ಭಾರತೀಯ ರಹದಾರಿ 'ಯು.ಜಿ' ಅವರನ್ನು ವರ್ಷಕ್ಕೊಮ್ಮೆ ಇಲ್ಲಿಗೆ ಬರಮಾಡಿಕೊಳ್ಳುತ್ತದೆ. ಈ ವರ್ಷ ಬಂದವರು ಬೆಂಗಳೂರಿನ ಬಸವನಗುಡಿ ಪಶ್ಚಿಮ ಆಂಜನೇಯ ಗುಡಿ ಬೀದಿಯ ಮನೆಯೊಂದರಲ್ಲಿ ಬಿಡಾರ ಮಾಡಿದ್ದಾರೆ.

ವಿಚಾರ ಮಂಥನ

ದಿನವೂ ಸಂಜೆಯ ಹೊತ್ತಿಗೆ ಅಭಿಮಾನಿಗಳ ಸಣ್ಣ ಗುಂಪು ಇವರ ಸುತ್ತ ಸೇರುತ್ತದೆ. ಸಮಾಜದ ಅಂಕು–ಡೊಂಕುಗಳು, ನೋವು– ನುರಿಗಳು, ಆಸೆ– ಆಕಾಂಕ್ಷೆಗಳು, ಸಮಾಜಕ್ಕೆ ಅಂಟಿರುವ ಜಾಡ್ಯಗಳು, ಮೊದಲಾದ ಹತ್ತು ಹಲವು ವಿಚಾರಗಳ ವಿಶ್ಲೇಷಣೆ ಮಾಡುತ್ತಾರೆ.

ಇಂಗ್ಲಿಷ್ ಭಾಷೆಯ ಪ್ರೌಢಶೈಲಿಯಲ್ಲಿ 'ಯು.ಜಿ' ನಡೆಸುವ ವಿಶ್ಲೇಷಣೆ ಜ್ಞಾನದಾಹಿಗಳಿಗೆ ನಿಜಕ್ಕೂ ಒಂದು ರಸದೌತಣ. ಅವರು ಮುಂದಿಡುವ ವಿಚಾರಗಳ ಪ್ರಖರತೆ ಶ್ರೋತೃಗಳನ್ನು ಸೆರೆಹಿಡಿಯುತ್ತದೆ.

ಶನಿವಾರ ಸಂಜೆ ಸಂದರ್ಶನಕ್ಕೆ "ಪ್ರಜಾವಾಣಿ" ಹೋದಾಗ "ಯು.ಜಿ" ಮಾನವ ಜೀವನದಲ್ಲಿ ಎದುರಾಗುವ ಸಮಸ್ಯೆಗಳು ಮತ್ತು ಅವುಗಳ ಪರಿಹಾರಮಾರ್ಗ ಕುರಿತು ವ್ಯಾಖ್ಯೆ ನಡೆಸುತ್ತಿದ್ದರು.

ಅಭಿಮಾನಿಗಳ ಚಿಕ್ಕ ಸಮೂಹದಲ್ಲಿ ಅವರ ಮಾತು ಸಾಗಿದಂತೆ ಪ್ರಶ್ನೆ ಕೇಳಿದಾಗ ಸ್ವಲ್ಪ ಹೊತ್ತಿನಲ್ಲಿಯೇ ಅದು ವಾದದ ದಾರಿ ಹಿಡಿಯಿತು.

ವಾದ ವೈಖರಿ

ಅವರ ವಿಚಾರಕ್ಕೆ ಪ್ರತಿಯಾದ ವಾದದಲ್ಲಿ ಇದೆಯೆಂದು ಗ್ರಹಿಸಿದ ತರ್ಕಬದ್ಧ ನೆಲೆಯನ್ನು "ಯು.ಜಿ" ತಳ್ಳಿಹಾಕುತ್ತಿದ್ದ ರೀತಿಯಿಂದ ಯಾರಿಗಾದರೂ ಬರಗಾದೀತು.

ಮಾನವ ಸಹಜವೆಂದು ನಂಬಲಾಗಿರುವ ಎಲ್ಲ ದೌರ್ಬಲ್ಯಗಳನ್ನೂ ದೂರ ಉಳಿಸಿಕೊಂಡಿರುವ ಕೆಚ್ಚು ಅವರ ಪ್ರತಿ ಮಾತಿನಲ್ಲೂ ಇತ್ತು.

ಕಾಲ-ಕಾಲಕ್ಕೆ ಮಾನವ ಸಮಾಜದಲ್ಲಿ ಕಾಣಿಸಿಕೊಳ್ಳುವ ಅನಿಷ್ಟಗಳ ನಿವಾರಣೆಗೆ ಸಾಮೂಹಿಕ ಯತ್ನ ಆಗತ್ಯವೆಂಬ ಮಾತು ಬಂದಾಗ 'ಯು.ಜಿ' ವ್ಯಗ್ರರಾಗುತ್ತಾರೆ.

ವಿಚಾರ ಧಾರೆ

"ಜನರ ಈ ಬಯಕೆಯನ್ನೇ ರಾಜಕಾರಣಿಗಳು ಉಪಯೋಗಿಸಿಕೊಂಡು

ಪ್ರಜಾವಾಣಿ ಸಂದರ್ಶನ

ಮಿಥ್ಯವಾದ ಭವಿಷ್ಯದ ಚಿತ್ರವನ್ನು ಮುಂದಿಟ್ಟು ಸಮಗ್ರ ಸಮಾಜವನ್ನು ವ್ಯವಸ್ಥೆಯ ಬಂಧಿಯಾಗಿ ಮಾಡಿ ತಮ್ಮ ಸ್ವಾರ್ಥಸಾಧನೆ ಮಾಡಿಕೊಳ್ಳುತ್ತಿರುವರು. ಆದ್ದರಿಂದ ವ್ಯಕ್ತಿಯ ವೈಚಾರಿಕ ಉತ್ಕರ್ಷವೇ ಮಾನವ ಸಮಾಜದ ನಮ್ಮೆದಿಗೆ ದಾರಿಯಾಗಬಲ್ಲದು" ಎಂಬುದು ಅವರ ವಿಚಾರ.

ಭಾರತದ ಸಾಂಸ್ಕೃತಿಕ ಮೌಲ್ಯಗಳ ಕುರಿತು ಚರ್ಚೆಗಿಳಿದು ಶಾಂತಿ ಸಿದ್ಧಾಂತದ ಕುರಿತು 'ಪ್ರಜಾವಾಣಿ' ಪ್ರಶ್ನಿತು.

ಇದಕ್ಕೆ "ಯು.ಜಿ." ನೀಡಿದ ವ್ಯಾಖ್ಯೆ:

"ಭಾರತೀಯ ಸಂಸ್ಕೃತಿಯಲ್ಲಿರುವುದೆಲ್ಲಾ ಬೂಟಾಟಿಕೆ, ಕಪಟಾಚಾರ, ಅಪ್ರಾಮಾಣಿಕತೆ. ಅ ಮಾ ನು ಷ ಸಿದ್ಧಾಂತ, ಅಸಹ್ಯ ಆಚಾರ".

–ಈ ಬಿರು ನುಡಿಗಳು ಹೆಚ್ಚಿನವರಿಗೆ ಎಳ್ಳಷ್ಟೂ ಹಿಡಿಸದು.

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"ANDHRA PRABHA" - HYDERABAD

—: THURSDAY 1994 APRIL 14 :

హైదరాబాద్ గురువారం 1994 ఏప్రిల్ 14 **ఆంధ్రప్రభ**

'హిపోక్రసీ'ని భస్మీపటలం చేసిన యు.జి.

ప్రస్తుతం చిరంజీవితో హిందీలో 'జంటిల్మాన్' చిత్రానికి దర్శకత్వం వహిస్తూ, త్వరలో నాగార్జునతో తెలుగు చిత్రానికి కూడా దర్శకత్వం వహించబోతున్న హిందీ దర్శకుడు మహేశ్‌భట్ 'యు.జి.కృష్ణమూర్తి- జీవితం' రాశారు. ఆ పుస్తకం ఆవిష్కరణోత్సవం సోమవారం రాత్రి గేటువే బంజారా హోటల్‌లో జరిగింది.

"జీవిత చరిత్రలు అన్నీ అబద్ధాల పుట్టలు. ఆత్మకథలు అంతకుమించిన అబద్ధాలు పుట్టలు. అయినా యు.జి.కృష్ణమూర్తి జీవితం రాశాను. రజనీశ్ శివ్యారికంలో ఆధ్యాత్మికమైన కోమా నుంచి తిరుకొని బైటికి వచ్చి కృష్ణమూర్తికి దగ్గరై ఆయన సాహచర్యంలో భ్రమలకూ మిథ్యా భావనలకు చోటులేని ఒక అనుభూతిని పొందాను. యు.జి. భావవిస్ఫోటంతో నేను పొందిన అనుభూతిని ప్రపంచానికి తెలువడానికే ఈ పుస్తకం రాశాను" అన్నారు రచయిత, దర్శకుడు మహేశ్‌భట్.

'యు.జి.కృష్ణమూర్తి జీవితం' ఆవిష్కరణోత్సవంలో డాక్టర్ ఓ.ఎస్.రెడ్డి, మహేశ్‌భట్, మంత్రి పి.వి.రంగారావు, యండమూరి వీరేంద్రనాథ్, చంద్రశేఖర్

ప్రముఖ జెనిటిస్ట్ డాక్టర్ ఓ.ఎస్.రెడ్డి తమ అధ్యక్షోపన్యాసంలో "సంప్రదాయాల ఊబిలో కూరుకుపోయిన ఆధ్యాత్మిక వాదం నుంచి బైటపడి గురువులు సాధువులు బాబాల మత్తు నుంచి బైటకు వచ్చి తరతరాల వారసత్వాన్ని హిపోక్రసీని భస్మీపటలం చేసిన తిరుగుబాటుదారు యు.జి.కృష్ణమూర్తి" అన్నారు.

ఈ ఆంగ్ల గ్రంథాన్ని ప్రముఖ కవి, తాత్వికుడు చంద్రశేఖర్ అనువదించారు. యు.జి.కృష్ణమూర్తి బందరులో పుట్టి గుడివాడలో పెరిగి, వదకొండేళ్లకే వేదోపనిషద్ధ్యయనం చేసి వాటికన్న భిన్నంగా జీవన్మరణాల విశ్వ సూత్రాలను కొత్త కోణం నుంచి దర్శించిన మేధావిగా చంద్రశేఖర్ అభివర్ణించారు.

యండమూరి వీరేంద్రనాథ్ పుస్తక పరిచయం చేస్తూ గత పదేళ్లుగా తాను అయోనెస్కో థియేటర్ అబ్సర్డ్ వరవడిలో చేస్తున్న రచనలు యు.జి.తత్వానికి దగ్గరగా తోస్తున్నాయన్నారు.

ఈ పుస్తకాన్ని విద్యా శాఖ మంత్రి పి.వి.రంగారావు ఆవిష్కరించారు.

మహేశ్‌భట్‌తో చిత్రం నిర్మించబోతున్న క్రియేటివ్ కమర్షియల్స్ అధినేత కె.ఎస్.రామారావు ఆధ్వర్యంలో ఈ సభ జరిగింది.

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"The cabbage is more alive than a human being"

"I'm not offering any solutions. We are always dealing with solutions and not the problem. If there were solutions, why is the problem still there?"

U. G. Krishnamurty in conversation with Anees Jung.

DON'T go to U. G. Krishnamurty if you are seeking answers. He claims he has none. And yet, in the manner of any bazaar guru he entertains audiences in the evenings and holds forth on the evil nature of man and his life. All I know of him is that he had been a guru of Parveen Babi and her one-time friend Mahesh Bhatt.

The guru, as we know, did not lead the actress to herself but into a wilderness in the United States from where she has not surfaced. The gentleman has remained on the scene, made one good film and made attempts at others that have not been significant. He continues to rage and remains an ardent devotee of U.G. to meet whom, he came for a day to Delhi, I am told, in awe and admiration.

Apart from the two, U.G. has no other VIP devotee. And he does not care. "I seek no one. They come in hordes to see me," he mutters humbly. He is claimed to be an enlightened man, a fact he denies consistently. "I have no insights. I know nothing of the world. You can do what you want with what I say. I have no copyright on it. You can print it, distort it, garble it, throw it out."

And yet it seems he enjoys hearing his own voice, delights in long-winded sentences, and spouts words for which he says he has no respect. Even after the 90-minute tape has run out, he does not stop. The words lead one into a maze that is dark and forbidding, from which there seems no way out. I leave as I had arrived — empty-handed.

The "guru," a man of 65, does not look his age. He is dressed in the manner of a younger man, in fawn coloured pants and a turtle-neck sweater. His grey hair, bobbed like that of an old lady, is not the colour of dignity. Nor does his face have the radiance that one associates with a "realised" man. When I tell him that, he throws the ball back in my court and asks, "What is radiance? It is all in your own head." Can the interview be video-taped? "Do you ask the permission of a tree before you photograph it?" he rages back. Excerpts from the conversation:

Are you related to J. Krishnamurti?

No. Like him I was born in Andhra Pradesh. And I grew up, like him, among the Theosophists.

What do you think of the violence that has gripped Lhasa?

The same thing happened when Buddhism spread to Japan. The monasteries maintained armies. Buddhism has had its share of violence. It is not all peace and harmony and all that. Anything that is born out of thought is a protective mechanism. Violence and all religious experiences are born out of the same source.

Teachings of all spiritual teachers have ended in violence. We don't blame the spiritual teachers but always the followers, exonerating the teachers. The fact that led these teachers on was a drive that borders on a manic-depressive state, a state of inner violence. In the name of God many more people have been killed than in the two recent wars put together. How do you explain that?

Thought is violence because it is trying to protect itself. There is a basic contradiction in what the body demands and the movement of thought which is interested in self-perpetuation. All the human values born out of the thinking of man are the cause of his tragedy. We have created a framework which is totally unrelated to the needs and functioning of man.

Are you saying that thought is not necessary to the harmonious survival of the body?

It is necessary to a certain extent, but once it is used to achieve certain goals which are no doubt the extension of the same survival mechanism, they are bound to end in violence. Everything that is creative in nature is violent. The eruption of a volcano, for example destroys life, property and yet in the long range it is precious to the soil. Nature seems to be interested in activities which have a long-range value. I am not sure if value is the right word. It is not interested in permanence in the way thought is.

Encounter

Are the so-called primitive people, who do not think as visibly, more blessed than the so-called civilized man?

There is no question of our going back. They were not any different. Their problems were less complex. Ours is an extension of the same. We are preoccupied with everything that is happening around us. Life is active all the time. Thinking is when you want to achieve goals whether materialistic or spiritual. The instrument you are using to achieve these is materialistic in value. You cannot separate the two.

Without thought how can one be aware of life around?

You are not separate from others, from the totality of things happening around you. There is no such thing as you and me. We like to believe that we are individuals, that we have freedom of action. The totality has created you and me. You have no isolated existence. The demand of being an individual is the real cause of man's misery. The belief that we can be individuals has no foundation. The relationships we establish with near and dear ones or the world at large are basically false. Why do we need relationships? To fill a void, an emptiness, we use others.

But doesn't knowing the other also affirm one, awaken something that may have been dormant, lend an echo?

There is nothing in one which can be reawakened, there is no separate self. There is nothing to know, to find out.

How does one then live life, make it meaningful?

The problem is how to live. And that how to live is imposed on us by culture. That culture has imposed these so-called values on us. And since these values are false and we put all our effort to fit ourselves in that framework, we become an expression of that. I am not dealing with the desire, but how to deal with that desire. That's why there is violence.

So man is at war with his society. Is there no other way? What solution do you offer?

I am not offering any solutions. We are always dealing with solutions but not the problem. The problem is the meaninglessness of solutions offered by the so-called wise men. If there were solutions, why is the problem still there?

Are you saying that all the solutions so far offered by prophets and teachers are all wrong? If they are, what did these men represent?

They are all false. All those men were manic-depressive individuals like any other painter, musician or politician. They talked and talked and conned themselves. If there was truth in them why would the world be in this state? Look at the country today. You celebrate a wise man's birthday: issue a stamp, lick it and stamp him out of existence. You don't question him. Truth is a movement. You do not cross the same river twice. The moment you separate yourself from the movement, you create a stagnant pool.

You make the world seem so sordid. Is there no hope?

You create a dream and try to live it. That's all.

How do you live this dream?

The how is absent for me. The "hows" dished out in the marketplace are not for me. The one who is living doesn't ask how to live.

What is that gives meaning to any life?

There is no such thing as meaning or purpose. Only one who does not see meaning in what he is doing, seeks.

So one exists like a cabbage?

The cabbage is more alive than all the human beings alive in the world. You will be more useful to nature dead than alive. You are trying to put life into something that is dead. There is no happiness or harmony for me. Your wanting to understand what I am saying has destroyed the harmony already there. Your idea of harmony is just a concept. There is no such thing.

Do you see any value in man despite the values that the systems and religions that have imposed on him, corrupting him as you see?

There is no natural man. He is moulded and shaped by culture, genetically controlled. He has no freedom. What is it that made men con themselves into believing that they had discovered something extraordinary that they wanted to share? There are only two religions — Judaism and Hinduism. The rest of them were all a series of reactionaries — Jesus, Mohammed, Buddha, Mahavira. I reject them all.

My hunger has not been satisfied by anything offered by teachers alive and unborn. I have stumbled into a situation where the very demand to be free isn't there. I have experienced nothing. When they want to publish what I say or write I say they are not mine. I have no copyright on them.

No, I have no friends. I neither drink wine, tea nor coffee. I have no taste of anything until it is on my tongue. Every form of pleasure is sensual. It has no place in the living organism which is essentially involved in two things — survival and reproduction. It is a lot easier to live in a jungle than a human jungle created by thought.

There is no special way for man?

The human being should be free from "how to live". Why look for another "how". If man goes, nothing is lost. But unfortunately he will take everything with him, leaving behind a few cockroaches. The process of mutation will perhaps involve a species better than man.

You give me a headache.

Then go take an aspirin. Or go to the mosque and pray. I have nothing to offer. What you want is a how and I don't have it.

You have no desire to share what you have realised...

It is difficult for me to talk about myself. Everything that everybody thought, felt and experienced I have thrown out of my system. What is left is a pure thing. Shall I call it consciousness?

That pure consciousness in your case has no radiance...

What do you mean by radiance? How does it express itself? Have you looked at anything in your life? You have no way to see it if you have not yourself shed. What I have is none of the things you know of. What you see is your own creation. You can't feel it here. Empty-handed you go...

ಪರ್ವೀನ್ ವಿವಾಹ ಪ್ರಕರಣವೂ!

ಇತ್ತೀಚೆಗೆ ಹಿಂದೀ ತಾರೆ ಪರ್ವಿನ್ ಬಾಬಿ ಹತ್ತೊಂಭತ್ತು ದುಂದಿ ನಿರ್ಮಾಪಕರನ್ನು ನಡುನೀರಿನಲ್ಲಿ ಕೈಬಿಟ್ಟು ಹೇಳದೇ ಕೇಳದೇ ವಿದೇಶಕ್ಕೆ ಹೊರಟು ಹೋದ ವಿಷಯ ಎಲ್ಲರಿಗೂ ಗೊತ್ತು, ತಾನೆ? ಈಗ ಬಂದಿರುವ ಸುದ್ದಿಯ ಪ್ರಕಾರ ಪರ್ವಿನ್‌ಬಾಬಿ ಅಬ್ದುಲ್ ಅಲಿ ಎಂಬ ಅರಬ್ಬೀ ವ್ಯಾಪಾರಸ್ಥನನ್ನು ಮದುವೆಯಾಗಲಿದ್ದಾಳಂತೆ. ಇವರಿಬ್ಬರ ಮದುವೆಗೆ ಪರ್ವಿನ್‌ಬಾಬಿ ಮಿತ್ರ ಮತ್ತು ವೇದಾಂತಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಆಶೀರ್ವಾದವೂ ಇದೆಯಂತೆ. ಹಾಗೆ ನೋಡಿದರೆ ಪರ್ವಿನ್‌ಬಾಬಿಗೆ ಮದುವೆ ಮಾಡಿಕೊಳ್ಳಲು ಸಲಹೆ ನೀಡಿದ್ದು ಕೂಡಾ ಅವರೇನಂತೆ. ಈರೀತಿ ಮುಂಬಯಿ ಚಿತ್ರರಂಗದಲ್ಲಿ ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ.

ಸ್ಪಿಟ್ಸ್‌ಬರ್ಗೆಂಡಿನಲ್ಲಿ ಗಾಸಾಮಾಡ್ ಎಂಬಲ್ಲಿ ಮದುವೆ ನಡೆಯುವುದಂತೆ. ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರು ನಿಶ್ಚಯಿಸಿದ್ದಾರಂತೆ. ಇನ್ನೊಂದು ಸುದ್ದಿಯ ಪ್ರಕಾರ ಮದುವೆಯನ್ನು ಕ್ಯಾಲಿಫೋರ್ನಿಯಾದಲ್ಲಿ ರಹಸ್ಯವಾಗಿ ನಡೆಸಬೇಕೆಂಬ ವಿಚಾರವೂ ಇದೆಯಂತೆ. ಇನ್ನೂ ಯಾವುದೂ ತೀರ್ಮಾನವಾಗಿಲ್ಲ.

ಅಬ್ದುಲ್ ಅಲಿ ದುಬಾಯ್‌ನವನು. ಅತನಿಗೆ ಅಲ್ಲಿ ಪತ್ನಿ ಎಂಬ ಹೆಂಡತಿ

"ಅಯ್ಯೋ ಇದೇನು ವಿಚಿತ್ರ!" ಪರ್ವಿನ್‌ಗೆ ಇಂಥ ದೊಡ್ಡ ಭಾರತ ದೇಶದಲ್ಲಿ ತಕ್ಕ ವರನೇ ಸಿಗಲಿಲ್ಲವೆ? ಎಂದು ಮುಂಬಯಿ ಚಿತ್ರರಂಗದವರು ಬಹಿರಂಗವಾಗಿಯೇ ಹೇಳಿಕೊಳ್ಳುತ್ತಿದ್ದಾರೆ. ಆಕೆಯ ಅಭಿಮಾನಿಗಳಂತೂ ಈ ಸುದ್ದಿಯಿಂದ ಬಹಳ ನಿರಾಸೆಯಾಯಾಗಿದೆಯಂತೆ. ತಮ್ಮ ಅಭಿಮಾನ ತಾರೆ ಭಾರತದವನನ್ನು ಮದುವೆಯಾಗದೆ ಯಾವನೋ ವಿದೇಶದವನನ್ನು ಮದುವೆಯಾಗಲಿರುವುದೇ ಈ ನಿರಾಸೆಗೆ ಕಾರಣವಂತೆ.

ಏನಾದರೂ ಹಿಂದೀ ತಾರೆಯರು ಪ್ರೇಮ ವ್ಯವಹಾರಗಳಲ್ಲಿ ಸಾಕಷ್ಟು ಸುದ್ದಿ ಹಬ್ಬಿಸಿ ಕೊನೆಗೆ ಯಾವ ಮದುವೆಯಾದವನನ್ನೋ ಆರಿಸಿ ಮದುವೆಯಾಗುವುದು ನೋಡಿದರೆ ಇದು ಹಿಂದೀ ತಾರೆಯರಿಗೆಲ್ಲ ಹಿಡಿದಿರುವ ದೊಡ್ಡ ವ್ಯಾಧಿಯೇನೋ.

13.4.84

పుస్తక సమీక్ష

యూజీ కృష్ణమూర్తి - ఒక జీవిత కథ

[ఆంగ్లమూలం - మహేష్‌భట్; తెలుగు సేత : కొల్లిమర్ల చంద్రశేఖర్. సోల్ డిస్ట్రిబ్యూటర్స్, విశాలాంధ్ర వల్లిషింగ్ హౌస్, అబిడ్స్, హైదరాబాదు - 500 001. వెల : సాదా వ్రతి రు. 80.00లు. విశేష వ్రతి రు. 108.00లు. ఇంగ్లీము పుస్తక ముద్రణ 1992. తెలుగు సేత ముద్రణ ఏప్రిల్ 1994]

ఇది ఒక అసామాన్య మహాపురుషుడి [యూజీ కాను మహాపురుషుణ్ణి అనిగాని, అసామాన్యుణ్ణి అనిగాని ఒప్పుకోరనుకోండి !] జీవిత కథ. భారతదేశంలోను, పాశ్చాత్య దేశాల్లోను ఈయన్ని ఎరుగున్న వాళ్లందరూ యూజీ అంటారు. అనలు పేరు ఉప్పులూరి గోపాల కృష్ణమూర్తి. ఇంగ్లీములోని యూ.జీ. అనే పొడి అక్షరాలతో వ్రఖ్యాతి పొందారు. ఈయన మచిలీవట్టణంలో జూలై 9వ తేదీన 1918లో వుట్టారు. వుట్టిన ఏడో రోజే "పిల్లవాడు కారణజన్ముడు" అని చెప్పి తల్లి మరణించింది. తండ్రి మళ్లీ పెళ్లి చేసుకున్నాడు. ఏ బాధ్యతా స్వీకరించలేదు. యూజీయే చెప్పినట్లు, తండ్రి జన్మకు కారణంగాని ఇంక దేనికీ కాదు. అమ్మమ్మ, తాతగార్లు పెంచి పెద్ద చేశారు.

సంవన్నుడైన మాతామహుడు తుమ్మలవల్లి గోపాలకృష్ణమూర్తి గారు ఆ రోజుల్లో పేరుమోసిన లాయరు. పెద్ద థియోసఫిస్టు. దివ్యజ్ఞాన సమాజం వాడైనా ఛాందసుడైన బ్రాహ్మణుడు అనాలి. ఇందువల్ల యూజీ మీద అటు సనాతనాచారాల వ్రభావం, ఇటు దివ్యజ్ఞాన సమాజ వ్రభావం సమానంగానే వడ్డాయి. అన్నాడు దివ్యజ్ఞాన సమాజంలోని పెద్దలైన ఏనిబిసెంటు, జినరాజుదాస మొదలైన వాళ్ల అందరి వరిచయం కలిగింది. జె.కృష్ణమూర్తిగారిని కూడా చిన్నవ్పటి నుంచి ఎరుగుండడం జరిగింది. యూజీ భవిష్య జీవితాన్ని బట్టి చూస్తే ఈ వ్రభావాలన్నీ అనంతర జీవితంలో ఆయన వీటి కన్నింటికి దూరం కావడానికి సాయవడ్డాయేమో అనిపిస్తుంది.

అప్పటికే - అంటే యూజీ చిన్ననాటికే - విఖ్యాతి పొందిన జె.కృష్ణమూర్తిగారు, తరువాత క్రమక్రమంగా వ్రఖ్యాతికి వచ్చిన యు.జీ. కృష్ణమూర్తిగారు ఇద్దరూ తెలుగువాళ్లు కావడం విశేషం. అయితే, ఇది మనకు గర్వకారణం కావచ్చునేమోగాని వాళ్లిద్దరూ అలాకొనేవాళ్లు కారు. విశ్వమానవులు వాళ్లు. యూజీ వివాహితుడై భార్య, పిల్లలతో సంసారిగా ఉన్నవ్పటి నుంచి, జె.కృష్ణమూర్తిగారు అయన్ని అయన కుటుంబాన్ని నన్నిహితంగా ఎరుగుదురు. ఈ దేశంలోనేగాక, విదేశాల్లోను వాళ్లని కలిశారు. యూజీ సంసారాన్ని త్యజించిన తరువాత కూడా, కృష్ణమూర్తు లిద్దరూ మన దేశంలోనూ, పాశ్చాత్య దేశాల్లోను చాలాసార్లు కలిశారుగాని, వాళ్ల మనస్సులు ఎప్పుడూ కలియలేదు. ఇద్దరికీ పొలికల కంటె తేడాలు ఎక్కువ. ఇద్దరూ చెరో మార్గాన్ని తొక్కారు. తమ మార్గాలు కలియాలని వాళ్లెప్పుడూ వ్రయత్నించలేదు కూడా.

ఈ వుస్తకాన్ని ఇంగ్లీములో వ్రాసిన మహేష్ భట్ సినిమా రంగంలో నతమత మవుతూ చిత్తశాంతి కోసం రజనీష్ శిష్యుడై అక్కడా శాంతి దొరక్క, ఒక స్నేహితుడి ద్వారా యూజీని కలుసుకుని "గురువనేవాడు నిజంగా ఉంటే ముందు తన నించి నిన్ను ముక్తుణ్ణి చేస్తాడు." "... నీ వూత కర్రల్ని ఏకంగా విసిరి వుచ్చుకుపోరేయ మనేవాడే నద్గురువు. నిన్ను నిరాధారంగా నడవమని వ్రోత్సహిస్తాడు. ఒకవేళ కిందవడినా నీ అంతట నువ్వే లేచి నడవగలవని అభయ మిస్తాడు." "మానవ కోటికి నా సందేశం ఏమీ లేదు" మొదలైన యూజీ అభివ్రాయాల వల్ల వ్రభావితుడై, యూజీని ఇండియాలోనే గాక, వ్రవంచంలో ఇతర దేశాల్లో కూడా చాలాసార్లు కలుసుకుని "తనను గురించి రాయడానికి తనలో ఏమీ లేదు" అని యూజీ అంటున్నా వినక మహేష్‌భట్ ఈ జీవితకథ వ్రాశారు.

1992లో ఇంగ్లీములో వెలువడిన కొన్ని నెలలకే దీన్ని నేను 'సికందరాబాదు క్లబ్బు' నుండి తెచ్చుకుని చదివి చకితుణ్ణి అయ్యాను. నేను యూజీని కలుసుకోకపోయినా, నా వూర్వ విద్యార్థి అయిన యూజీ అల్లుణ్ణి, ఆయన కూతుర్ని ఎరుగుండడం వల్ల యూజీని గురించి నాకు కొంత తెలుసును. కాని మహేష్‌భట్ మనోహరంగా వ్రాసిన ఈ వుస్తకం చదివిన తరువాత నాకు యూజీ వ్యక్తిత్వ వైశిష్ట్యం ఇంకా బాగా అవగతం అయింది. ఈ మంచి వుస్తకాన్ని ఎవరైనా తెలుగు చేస్తే బాగుండును అనుకొన్నాను. ఇంతట్లో 1994 ఏప్రిల్‌లో శ్రీ కొల్లిమర్ల చంద్రశేఖర్‌గారి ఈ అనువాదం వచ్చింది. చదివే అవకాశం కలిగింది. చంద్రశేఖర్‌గారి తెలుగు వలుకుబడి నచ్చింది. అనువాదం బాగుం దనిపించింది. ఇది ఏ వండితుల చేతుల్లోనేనా వడితే ఈ అందం వచ్చేది కాదు. అవసరంలేని తత్సమ శబ్దాలతో ఆడంబరంగా అనలు విషయం అర్థం చేసుకోవడానికి సాయవడకుండా అనువాదం సాగిపోయి ఉండేది. ఈ వుస్తకాన్ని ఇంగ్లీములోను, తెలుగులోను కూడా చదివిన నేను మంచి అనువాదం చేసినందులకు చంద్రశేఖర్‌గారిని అభినందిస్తున్నాను. వుస్తకం 'గెటప్' కూడా విషయానికి తగినట్లుగా అందంగా ఉంది.

యూజీని వ్రేమించడం మాట అలా ఉంచి అనలు అభిమానించడమే చాలా మందికి కష్టం అవుతుంది. ఉన్నత భావాలు అనుకొని మనం భద్రవరచుకొన్న అనేక విషయాలను యూజీ నిర్దాక్షిణ్యంగా భగ్నం చేస్తారు. అయన దేహంలో వచ్చిన మార్పులు, చైతన్యంలో కలిగిన అనుభూతులు వూశకాలంనాటి యోగ గ్రంథాలను బట్టి సిద్ధుల వంటివని నమ్మాలనుకొనే వాళ్ల అభివ్రాయాలను నమ్మి చెస్తూ "అవేవీ కావు" అంటారు యూ.జీ. లోక మంతా మెచ్చుకునే జె.కృష్ణమూర్తిగారిని దుయ్యబడతారు. అయన దంతా 'నటన' అంటారు. ఇదే విధంగా భగవాన్ రమణ మహర్షిని యూజీ కలిసినవ్పటి నన్నివేశం, యూజీ భగవాన్‌ను గురించి అనుకున్న "ఇంత పొగరా" అనే భావం చాలా మందిని బాధిస్తాయి. దేవుడి విషయంలో యూజీ భావాలు నరేనరి ! వీటి నన్నింటిని తట్టుకుని అయన్ని అర్థం చేసుకుని గౌరవించే వాళ్లు సహజంగానే తక్కువగా ఉంటారు కదా ! ఈ వుస్తకం చదివితే యూజీ కల రూవు కొంత తెలియడానికి అవకాశం ఉంది. వూర్తిగా అర్థంకావడం అనే వ్రసక్తి లేదేమో ! తాను అందరికీ అర్థం కావాలని అయనకూ లేదే లేదా వ్రపంచంలో ఎన్నో మార్పులు వస్తేనేగాని అయన అర్థంకారో ఊహించడం కష్టం.

"కృతజ్ఞతలు, వరిచయం" అనేవి తీసేస్తే మిగిలిన వుస్తకంలో రెండు భాగా లున్నాయి. వదకొండు అధ్యాయాలుగా విభక్తమైన మొదటి భాగంలో యూజీ జీవిత విశేషాలన్నీ వివరణాత్మకంగా రచయిత వ్రదర్శించారు. ఎన్నో లేఖలు, ఇతరుల అభివ్రాయాలు మొదలైనవి, తమకు, తమ వంటి వాళ్లకు యూజీ ఏ విధంగా ఆర్థాటం లేకుండా సాయవడ్డారో వివరణలు మహేష్‌భట్ గారి వుస్తకంలో కనబడతాయి. యూజీ కుటుంబ వ్యవహారాలు; అయన్ని అకస్మాత్తుగా కలుసుకుని తన జీవితాంతం అయన్ని పోషిస్తూ రావడమే కాకుండా, అయన వర్యటనలకు ఆర్థిక సహాయాన్ని ఇచ్చే ట్రస్టు ఏర్పాటు చేసిన వాలంటైన్ డికర్సోన్‌తో అయన కున్న అనుబంధం; "గమ్యంలేని సహ వ్రయాణికులు" అయిన ఈ ఇద్దరి సహజీవితాలు, వండు మునలిగా ఆమె భారతదేశంలో - యూజీ కేలిఫోర్నియాలో ఉండగా - మరణించడం; యూజీ దేహాన్ని చేతనాన్ని మార్చివేసిన 'వివత్తు' వరిస్థితులు ఎంతో వ్రస్ఫుటంగా, వర్ణనాత్మకంగా, కళ్లకు కట్టేటట్లు మహేష్‌భట్ తమ వుస్తకంలో వివరించారు.

తెలుగు అనువాదంలో ఆ వైశిష్ట్యం అంతా వచ్చిందని నా అభివ్రాయం. యుజీ భార్య, పిల్లల ఫోటోలు, యూజీ వాలంటైన్ ఫోటోలు, ఇతర మిత్రులతో ఉయన ఫోటోలు వుస్తకంలో ఉండి దాన్ని ఉవయోగాన్ని పెంచాయి రెండో భాగంలో - మహేష్‌భట్, ఇతరులు చాలా మంది, యుజీతో చేసిన చర్చల రికార్డింగుల నుండి గ్రహించిన సంభాషణలు ఉన్నాయి. ఇవన్నీ ముఖ్యమైనవే. వివిధ విషయాల మీద యుజీ అభివ్రాయాలకు అద్దంవట్టేవి అవి. ఈ భాగం వుస్తకం కాలూకు సమగ్రతకు వూర్తిగా సాయవడింది. సలుగురూ చదువవలసిన వుస్తకం ఇది.

డా. కొత్తవల్లి వీరభద్రరావు

- స్వీకారం

శ్రీ రాజేశ శతకం:

రచయిత: వరికిబంధ వేంకట నరనయ్య. వ్రాప్తిస్థానం: రచయిత, ఇం.నం. 5-6-36/7 ఎఫ్, ఎన్‌జివోస్ కాలనీ, కామారెడ్డి - 503 111, వేజీలు: 24, వెల : పేర్కొనలేదు.

హరిహరసుత శతకం:

రచయిత: అల్లీ రామకృష్ణ. వ్రాప్తిస్థానం: ఏ.లోకేశ్ మణికంఠ, క్రాస్ రోడ్, కలికిరి - 517 234. వేజీలు : 42, వెల : రు. 12.00లు.

తిరుప్పావై ధనుర్మాన వ్రతం: గీత గోపాలం:

రచయిత: అచ్చి వేణుగోపాలాచార్యులు. వ్రాప్తిస్థానం: రచయిత, 1-1-336/64, చిక్కడవల్లి, హైదరాబాదు - 500 020. వేజీలు : 66; వెల రు. 12.00 లు.

ఆకలి వంజరం:

రచయిత: దేరెడ్డి జగదీశ్వర్.వ్రతులకు: నుదర్శనీ వ్రచురణలు, 16-11-310/10, నలీమ్ నగర్ కాలనీ, మలక్‌వేట, హైదరాబాద్ - 36. వెల: రు. 20.00లు.

తత్త్వ సారామృతము:

రచయిత : లోక విఠల్‌రాజయోగి. వ్రాప్తిస్థానం: వాణి విద్యాలయము, స్టేమన్ రోడ్, కామారెడ్డి - 503 111. వేజీలు : 94; వెల: రు. 10.00లు.

వ్యాస వ్రసాదం:

రచయిత : కృష్ణవ్రసాద్. వ్రతులకు : జె.ఎస్.ఆర్.కెవ్రసాద్, శక్తి అపార్ట్‌మెంట్స్, శ్రీకృష్ణనగర్ కాలనీ, రోడ్ నం. 1, దిల్‌సుక్‌నగర్, హైదరాబాదు - 500 060. వేజీలు : 60; వెల: రు. 10.00లు.

భక్తి గేయమాలిక:

రచన: ఉప్పల నరస్వతి. వ్రతులకు: రచయిత్రి, కేరాఫ్ డా. వి. విజయకుమార్, ఇం.నం. 1-5-35, గోడౌన్ రోడ్, కామారెడ్డి - 503 111. వేజీలు: 32; వెల. రు. 8.00 లు.

శంకర శతకము:

రచన: నందికొటుకూరి శంకరయోగి. వ్రతులకు: వి.రాజగోపాలాచార్యులు, 50/348, ఎం 21, అరోరానగర్, కర్నూలు - 518 002; వేజీలు: 30. వెల: రు. 5.00 లు.

యశశ్శ్రీ:

రచన: డి.సి.కేశవరావు. వ్రతులకు: రచయిత, ఇం.నం. 91-3-52, చిత్రకూట ఆశ్రమము, బియ్యపుకొట్ల బజారు, కృష్ణలంక, విజయవాడ - 13. వేజీలు: 64, వెల: రు. 6.00 లు.

ಕೇವಲ ದೈಹಿಕ ಅನುಭವ, ಆಧ್ಯಾತ್ಮಿಕ ಅಲ್ಲ ಅಂತ ಮತ್ತೆ ಮತ್ತೆ ಹೇಳಿದರೂ, ಆ ಅನುಭವವನ್ನು ದಾಖಲಿಸುವಾಗ ಓಂಮೂ ದೇವತೆಗಳು, ಶಿವ, ಮೋಸಸ್ ಮತ್ತು ಟಾವೊ ಸಂತರನ್ನೂ ತಂದಿರುವುದರಿಂದ, ಅವರನ್ನು ನಾವು ಚಿತ್ರಿಸಿಕೊಳ್ಳುವಾಗ ಮಹಾತ್ಮರ ಹಾಗೆ, ಸಂತರ ಹಾಗೆ, ಅನುಭವಿಗಳ ಹಾಗೆ, ಅವರನ್ನು ಕಲ್ಪಿಸಿಕೊಳ್ಳಬೇಕು ಎನ್ನುವ ಸೂಚನೆಯನ್ನು ಆಳವಾಗಿ ಊರಿದ್ದಾರೆ.

* * *

ಈಗ ಸುಮಾರು ಹತ್ತು ವರ್ಷಗಳ ಹಿಂದೆ ನನಗೊಂದು ವಿಚಿತ್ರ ಅನುಭವವಾಯಿತು. ನನ್ನ ಸುತ್ತ ಮುತ್ತ ಏನು ನಡೆದದ್ದೂ ನನ್ನ ಪರಿವೆಗೆ ಬರುತ್ತಿರಲಿಲ್ಲ. ನನ್ನನ್ನು ಒಬ್ಬ ನರಶಾಸ್ತ್ರ ವೈದ್ಯರಿಗೆ ತೋರಿಸಲಾಯಿತು. ಅವರು ನನ್ನ ಮೆದುಳಿನ ಮಧ್ಯೆ ಕಪ್ಪಾದ ಜಾಗ ಅಗಲವಾಗಿದೆ ಅಂತಲೋ ಏನೊ ಹೇಳಿ ನಲುವತ್ತು ರೀತಿಯ ಔಷಧಿಗಳನ್ನು ಬರೆದುಕೊಟ್ಟರು. ಅವುಗಳನ್ನು ನಾಲ್ಕಾರು ದಿನ ತೆಗೆದುಕೊಳ್ಳುತ್ತಿದ್ದಾಗ, ನನ್ನ ಘ್ರಾಣೇಂದ್ರಿಯದ ನರಗಳು ನಿಶ್ಚೇಷ್ಟಿತವಾಗಿ ನನಗೆ ಯಾವ ವಾಸನೆಯೂ ಗೊತ್ತಾಗದ ಹಾಗಾಯಿತು. ನನ್ನ ನಾಲಗೆಯ ರುಚಿಮೊಗ್ಗುಗಳು ಸತ್ತುಹೋದಂತಾಗಿ ನನಗೆ ಉಪ್ಪು, ಹುಳಿ, ಖಾರ, ಕಹಿ, ಒಗರು— ಯಾವ ರುಚಿಯೂ ತಿಳಿಯದ ಹಾಗಾಗಿ ಊಟ ಮಾಡುವುದೆ ಕಷ್ಟವಾಯಿತು. ಆಮೇಲೆ ಹೋಮಿಯೋಪತಿ ಔಷಧಿ ತೆಗೆದುಕೊಂಡೆ. ಈ ನಡುವೆ ನನಗೆ ವಿಚಿತ್ರವಾದ ಅನುಭವಗಳಾದವು. ನನಗೆ ಪರಿಚಿತವಲ್ಲದ ಯಾವುದೋ ಒಂದು ಕಂಪು ನನಗೆ ಬರಲಾರಂಭಿಸಿತು. ಗಿಡಗಳನ್ನು ಮರಗಳನ್ನು ಹೋಗಿ ಮಾತನಾಡಿಸುತ್ತಿದ್ದೆ. ಯಾವುದೇ ಗಿಡ, ಮರ, ಮನುಷ್ಯರನ್ನು ನೋಡಿದರೂ ಇವೆಲ್ಲವೂ ಒಂದೆ, ಒಂದು ಇನ್ನೊಂದರ ರೂಪ ಅನ್ನಿಸಲಾರಂಭಿಸಿತು. ಸೃಷ್ಟಿಯೆಲ್ಲವೂ 'ಲೀಲೆ' ಎನ್ನುವುದು ನನ್ನ ಅನುಭವಕ್ಕೆ ಬಂದಿತ್ತು. ಒಂದು ಬೆಳಗ್ಗೆ ಎಚ್ಚೆತ್ತಾಗ, ಒಂದಿನ ರಾತ್ರಿ ಏನೋ ವಿಚಿತ್ರ ಘಟನೆ ನಡೆಯಿತು ಅನ್ನಿಸಿತು. ಅದನ್ನು ಜ್ಞಾಪಿಸಿಕೊಂಡಾಗ ನನಗೆ ಬಿದ್ದ ಕನಸಿನ ವಿವರಗಳು ಹೊಳೆದವು. ನಾನು ಬಳೇಪೇಟೆಯ ಸರ್ಕಲ್‌ನಲ್ಲಿ ನನ್ನ ಸುತ್ತಲೂ ಜನರು ಓಡಾಡುತ್ತಿರುವಾಗ, ರಾಮಕೃಷ್ಣ ಪರಮಹಂಸರು ಸಮಾಧಿಯ ಸ್ಥಿತಿಯಲ್ಲಿ ನಿಂತಹಾಗೆ ನಿಂತಿದ್ದೆ. ನನಗೆ ಆ ಸಮಾಧಿಯಲ್ಲಿ ಸಿಕ್ಕಂತಹ ಆನಂದವನ್ನು ನಾನು ಒಂದೆ ಎಂದೂ ಅನುಭವಿಸಿರಲಿಲ್ಲ. ಕ್ರಮೇಣ ನನ್ನ ಘ್ರಾಣೇಂದ್ರಿಯ ಮತ್ತು ರುಚಿಮೊಗ್ಗುಗಳು ಚೇತರಿಸಿಕೊಂಡ ಹಾಗೆ, ರಸವರ್ಗಕ್ಕೆ ರುಚಿಮೊಗ್ಗುಗಳು ಅರಳುತ್ತಿದ್ದ ಹಾಗೆ, ನನ್ನ ವಿಚಿತ್ರ ಅನುಭವಗಳು ನಿಂತುಹೋದವು. ನಾನು ಇದನ್ನೆಲ್ಲ ಅಲೋಪಥಿ ಔಷಧಿಯ ಪರಿಣಾಮವಿರಬಹುದು ಅಂದುಕೊಂಡೆ. ಯೂಜಿಯವರ ಬಗ್ಗೆ ಓದುತ್ತಿದ್ದಾಗ ಇದೆಲ್ಲ ನೆನಪಾಯಿತು. ನನ್ನ 'ದಾಂಪತ್ಯಗೀತ'ದಲ್ಲಿ ಈ ಅನುಭವವನ್ನು ದಾಖಲು ಮಾಡಿದ್ದೇನೆ.

ಅಧ್ಯಾತ್ಮ ಚಿಂತನೆ

ಯೂಜಿಯವರು ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಜತೆಗೆ ಸಾಕಷ್ಟು ಸಮಯ ಕಳೆದವರಾದ್ದರಿಂದ, ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರಿಗಿಂತ ಭಿನ್ನರಾಗಿರಲಿಕ್ಕೆ ಹೊರಟು, ಈಗ ಬೇರೆಯ ರೀತಿಯಲ್ಲಿ ಮಾತುಕತೆ ಆಡುತ್ತಾರೆ. ಆಧ್ಯಾತ್ಮಿಕ ಮಾತುಗಳನ್ನು ಬೋಗಸ್ ಎನ್ನುತ್ತಾರೆ. ಆಧ್ಯಾತ್ಮ ಇಲ್ಲ, ಪುನರ್ಜನ್ಮ ಇಲ್ಲ, ಸಾವಿನಾಚೆ ಏನೂ ಇಲ್ಲ, ಧ್ಯಾನ, ಪೂಜೆ, ಪ್ರಾರ್ಥನೆ ಎಲ್ಲವೂ ಕಾಲಹರಣದ ರೀತಿಗಳು ಎಂದು ಹೇಳುವ ಯೂಜಿ, ಕ್ರಾಂತಿಕಾರರಾಗಿ ಕಾಣುತ್ತಾರೆ. ಅವರು ಇರುವ ರೀತಿಯನ್ನು ಸಹಜಸ್ಥಿತಿ ಎನ್ನುತ್ತಾರೆ. ಸಂಭಾಷಣೆ ಅರ್ಥಹೀನ, ಯಾರಾದರೂ ಮಾತನಾಡಿಸಿದರೆ ಮಾತನಾಡುತ್ತೇನೆ ಎನ್ನುತ್ತಾರೆ.

ವೈ.ಎನ್.ಕೆ.ಯವರು ಬರೆದ ಯೂಜಿ—ಅಲ್ಲಿ 'ಗುರೂಜಿ' ಎನ್ನುವ ಪುಸ್ತಕವನ್ನು ಓದಿದಾಗ, ಜನರು ಏಕೆ ಯೂಜಿಯವರಿಂದ ಆಕರ್ಷಿತರಾಗುತ್ತಾರೆ ಎಂದು ಯೋಚಿಸಲಿಕ್ಕೆ ಆರಂಭಿಸಿದೆ. ಅವರಿಂದ ಆಕರ್ಷಿತರಾಗಲಿಕ್ಕೆ ಕಾರಣ, ಅವರು ಹೇಳುವುದು ಸತ್ಯ ಎನಿಸುತ್ತದೆ. ಕಟುವಾದ ಸತ್ಯ ಎನಿಸುತ್ತದೆ. ಆದರೆ ಅದು ಅರ್ಧ ಸತ್ಯವಾಗಿರುತ್ತದೆ. ಸತ್ಯದ ತಲೆಮೇಲೆ ಹೊಡೆದ ಹಾಗಿರುತ್ತೆ. ಉದಾಹರಣೆಗೆ ಯೂಜಿಯವರ ಈ ಮಾತನ್ನು ತೆಗೆದುಕೊಳ್ಳಿ: 'ಪ್ರತಿಯೊಬ್ಬನೂ ಅವನ ಸ್ವಂತ ರೀತಿಯಲ್ಲಿ ಪ್ರಕಟವಾಗಲು ಸುತ್ತಲ ಸಂಸ್ಕೃತಿ, ಶಾಸ್ತ್ರ, ಗುರುಬೋಧೆ— ಇವೆಲ್ಲ ಅಡ್ಡಿಯಾಗುತ್ತವೆ.' ಎಂದು ಯೂಜಿ ಹೇಳುತ್ತಾರೆ. ಆದರೆ ಪ್ರತಿಯೊಬ್ಬನೂ ಸ್ವಂತ ರೀತಿಯಲ್ಲಿ ಪ್ರಕಟವಾಗಲು ಸುತ್ತಲ ಸಂಸ್ಕೃತಿ, ಶಾಸ್ತ್ರ, ಗುರುಬೋಧೆ— ಇವೆಲ್ಲ ಸಹಾಯವಾಗುತ್ತವೆ ಎನ್ನುವುದು ಇನ್ನರ್ಧ ಸತ್ಯವಾಗುತ್ತದೆ. ಸಂಸ್ಕೃತಿ, ಶಾಸ್ತ್ರ, ಗುರುಬೋಧೆ ಸಹಾಯವೂ ಆಗುತ್ತವೆ ಮತ್ತು ಅಡ್ಡಿಯೂ ಆಗುತ್ತವೆ ಎನ್ನುವ ವಿರೋಧಾಭಾಸವೇ ಪೂರ್ಣ ಸತ್ಯ. ಆದರೆ ಯೂಜಿಯವರು ಆ ರೀತಿಯ ವಿರೋಧಾಭಾಸಗಳನ್ನು ಒಪ್ಪುವುದಿಲ್ಲ. ಹೀಗಾಗಿ ಅವರ ಮಾತುಗಳ ಏಕಮುಖತೆಯನ್ನು ಒಪ್ಪಿಕೊಳ್ಳುವುದು ಕಷ್ಟ. ಆದರೆ ಅವರು ಅರ್ಧ ಸತ್ಯವನ್ನು ಖಚಿತತೆಯಿಂದ ಹೇಳಿದಾಗ ಅದು ನಮ್ಮ ಆಲೋಚನೆಯ ಕ್ರಮದಿಂದ ಬೇರೆಯಾಗಿ ಕಾಣುವುದರಿಂದ, ನಾವು ಆಕರ್ಷಿತರಾಗುತ್ತೇವೆ.

"ಸುಂದರಿಯಾದ ಹೆಣ್ಣನ್ನು ನೋಡಿ ಅವಳನ್ನು ಪ್ರೇಮಿಸಬೇಕೆಂದೂ ಅನ್ನಿಸಿಲ್ಲವೆ?" ಎಂದು ಯೂಜಿಯವರನ್ನು ಕೇಳಿದಾಗ "ಆಕೆ ಹೆಣ್ಣು ಎಂಬ ಭಾವನೆಯೇ ಇರದು" ಎನ್ನುತ್ತಾರೆ. "ಸುಂದರ ಸ್ತ್ರೀ ಸಂಗದಲ್ಲಿ ಆಗುವ ಪ್ರಬಲ ಕಾಮನೆ ನಿಮಗಾಗದು. ಆದರೂ ನಿಮ್ಮ ಮೇಲೆ ಅದರ ಪ್ರಭಾವ ಇದೆ. ನಿಮಗಿರುವಂತೆ ನಿರ್ಲಿಪ್ತತೆ ನನಗೆ ಬರುವುದು ಹೇಗೆ?" ಎಂದು ಕೇಳಿದಾಗ, ಯೂಜಿಯವರು "ಅದೆಲ್ಲ ಬೇಡ, ದೊಡ್ಡ ರಗಳೆ..." ಎನ್ನುತ್ತಾರೆ. ಹೀಗೆ ಯೂಜಿ ಮಾತನಾಡುವಾಗ ಮುಚ್ಚುಮರೆಯಿಲ್ಲದೆ ಮಾತನಾಡುವುದೇ ಇಲ್ಲ ಎನಿಸುತ್ತದೆ. ಅವರು ಬೇರೆಯವರ ಜತೆ ಮಾತುಕತೆ

"ಸೂರ್ಯಾಸ್ತದ ಬಗ್ಗೆ ನೋಡುವ ವಿಧಾನವೇ ಇಲ್ಲ. ಏಕೆಂದರೆ ನೀವು ಸೂರ್ಯಾಸ್ತದಿಂದ ಬೇರೆಯಲ್ಲ... ನೀವು ಸೂರ್ಯಾಸ್ತದಿಂದ ಬೇರೆಯಾದ ಕ್ಷಣ ನಿಮ್ಮೊಳಗಿನ ಕವಿ ಹೊರಬರುತ್ತಾನೆ."

—ಯೂಜಿ

"ನಿಮಗೆ ಆಸಕ್ತಿ ಇರುವ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳುವುದರಲ್ಲಿ ನನಗೆ ಆಸಕ್ತಿಯಿಲ್ಲ. ನನ್ನ ಮುಂದೆ ಯಾವ ಪ್ರಶ್ನೆಗಳೂ ಇಲ್ಲ. ಇರುವುದೆಲ್ಲ ನಿತ್ಯ ಜೀವನಕ್ಕೆ ಅಗತ್ಯವಾದ ಪ್ರಶ್ನೆಗಳು ಮಾತ್ರ!"

—ಯೂಜಿ

ಯಾಡಿದ್ದನ್ನು ಓದಿದಾಗ, ಒಬ್ಬ ನಟನ ಹಾಗೆ, ತಮ್ಮ ಕೆಲವು ಆಕರ್ಷಕ ಭಂಗಿಗಳನ್ನು ಮಾತ್ರ ಪ್ರದರ್ಶಿಸುತ್ತಾರೆ ಅನ್ನಿಸುತ್ತದೆಯೇ ಹೊರತು, ಜೀವನದ ಅನೇಕ ಮುಖಗಳನ್ನು ಗಮನಿಸಿ, ಅಪಾರ ಅನುಕಂಪದಿಂದ, ಸಹಾನುಭೂತಿಯಿಂದ, ಪ್ರೀತಿಯಿಂದ ಮಾತನಾಡುತ್ತಾರೆ ಅನ್ನಿಸುವುದೇ ಇಲ್ಲ.

ಆದರೆ ಯೂಜಿಗೆ ಸಾಕಷ್ಟು ಪ್ರಪಂಚಜ್ಞಾನವಿದೆ. ಅವರ ಪ್ರಕಾರ "ನಾವು ಮತ್ತೆ ಹಿಮ್ಮೆಟ್ಟಲಾರದ ಶಕ್ತಿಗಳನ್ನು ಛೂ ಬಿಟ್ಟಿದ್ದೇವೆ. ಗಗನ ಮಲಿನವಾಗಿದೆ. ನೆಲ, ಜಲ ಎಲ್ಲ ಕೊಳಕಿನಿಂದ ತುಂಬಿದೆ. ಪ್ರಕೃತಿಯ ನಿಯಮಗಳಿಗೆ ಬಹುಮಾನ ಕೊಡುವುದು ಗೊತ್ತಿಲ್ಲ, ಶಿಕ್ಷೆ ಕೊಡುವುದೊಂದೇ ಗೊತ್ತು. ನೀವು ಪ್ರಕೃತಿಯೊಂದಿಗೆ ಸಮರಸದಿಂದ ಇದ್ದಾಗ ಮಾತ್ರ ನಿಮಗೆ ಬಹುಮಾನ" ಎಂದು ಯೂಜಿ ಹೇಳಿದಾಗ, ಪರಿಸರವಾದಿಗಳ ಮಾತನ್ನು ಎಷ್ಟು ಚೆನ್ನಾಗಿ ಹೇಳಿದ್ದಾರೆ ಎಂದು ಮೆಚ್ಚಿಕೆಯಾಗುತ್ತದೆ. "ಏಕಮೇವಾದ್ವಿತೀಯರಾದ ಬೇರೆ ಬೇರೆ ವ್ಯಕ್ತಿಗಳನ್ನು ರೂಪಿಸಲು ಪ್ರಕೃತಿನಿರತವಾಗಿರುತ್ತೆ. ಆದರೆ ಸಂಸ್ಕೃತಿ ಒಂದೇ ಎರಕ ಸೃಷ್ಟಿಸಿ ಒಂದೇ ರೀತಿ ಹಾಗೇ ಇರಬೇಕೆನ್ನುತ್ತದೆ" ಎಂದು ಯೂಜಿ ಹೇಳಿದಾಗ ಹೌದಲ್ಲ! ಎನಿಸುತ್ತದೆ. ಆದರೆ ಬದಲಾಗುತ್ತಲೇ ಇರುವ ಸಂಸ್ಕೃತಿ ಒಂದೇ ಎರಕವನ್ನು ಸೃಷ್ಟಿಸುವುದು ಸಾಧ್ಯವಿಲ್ಲವೆಂದು ಮರುಕ್ಷಣವೇ ಅನಿಸುತ್ತದೆ.

ಯೂಜಿಗೆ "ಪ್ರೇಮ, ಗಾಢ ಉದ್ವೇಗ, ಪ್ರಕೃತಿ ಸೌಂದರ್ಯಕ್ಕೆ ಆಳವಾದ ಪ್ರತಿಸ್ಪಂದನೆ, ಇವುಗಳ ಬಗ್ಗೆ ಏನು ಹೇಳುತ್ತೀರಿ?" ಎಂದು ಕೇಳಿದರೆ "ಆ, ಅದೆಲ್ಲ ಕಲ್ಪನಾವಿಲಾಸ, ಬರೀ ಕಾವ್ಯ, ಅವುಗಳ ಬಗ್ಗೆ ನನ್ನದೇನೂ ವಿರೋಧವಿಲ್ಲ, ಅದಕ್ಕೇನೂ ಅರ್ಥವಿಲ್ಲ, ಅಷ್ಟೆ" ಎಂದು ಹೇಳುತ್ತಾರೆ. ಯಾವ ಕವಿಯೂ, ಕಾವ್ಯಪ್ರೇಮಿಯೂ, ಇಂತಹ ಮಾತನ್ನು ಒಪ್ಪುವುದು ಕಷ್ಟ. ಆದರೆ "ಸೂರ್ಯಾಸ್ತದ ಬಗ್ಗೆ ನೋಡುವ ವಿಧಾನವೇ ಇಲ್ಲ. ಏಕೆಂದರೆ ನೀವು ಸೂರ್ಯಾಸ್ತದಿಂದ ಬೇರೆಯಲ್ಲ... ನೀವು ಸೂರ್ಯಾಸ್ತದಿಂದ ಬೇರೆಯಾದ ಕ್ಷಣ ನಿಮ್ಮೊಳಗಿನ ಕವಿ ಹೊರಬರುತ್ತಾನೆ." ಎಂದು ಯೂಜಿಯವರು ಹೇಳಿದಾಗ, ಹೌದಲ್ಲ! ಎನಿಸುತ್ತದೆ.

ಹೀಗೆ "ಹೌದಲ್ಲ!' ಎನ್ನಿಸುವುದರಿಂದ, ಅವರು ಹೇಳಿದ್ದು "ಅಲ್ಲವೇ ಅಲ್ಲ" ಅನ್ನಿಸುವುದರಿಂದ ಒಂದು ಸಾರಿಯಾದರೂ ಅವರು ಹೇಳಿದ್ದನ್ನು ಕೇಳಬೇಕು ಅನ್ನಿಸುತ್ತದೆ.

● ಡಾ। ಸುಮತೀಂದ್ರ ನಾಡಿಗ್
ಏಳಾಸ: 38, 1ನೆಯ ಮೆಯಿನ್, 3ನೆಯ ಹಂತ,
6ನೆಯ ಬ್ಲಾಕ್,
ಬನಶಂಕರಿ 3ನೆಯ ಸ್ಟೇಜ್,
ಬೆಂಗಳೂರು – 560 085.

ಯೂಜಿ ನೆನಪು
ಜನ ಮರುಳೊ ಜಾತ್ರೆ ಮರುಳೊ

ಅಧ್ಯಾತ್ಮ ಇಲ್ಲ, ಪುನರ್ಜನ್ಮ ಇಲ್ಲ, ಸಾವಿನಾಚೆ ಏನೂ ಇಲ್ಲ. ಧ್ಯಾನ, ಪೂಜೆ, ಪ್ರಾರ್ಥನೆ ಎಲ್ಲವೂ ಕಾಲಹರಣದ ಬೋಗಸ್ ತಂತ್ರಗಳು ಎಂದು ಹೇಳುವ ಕ್ರಾಂತಿಕಾರಿ ಚಿಂತಕ ಯೂಜಿಯ ಬಗ್ಗೆ ವಿಚಾರಪೂರ್ಣ ಲೇಖನವಿದು.

"ಮನಸ್ಸೆನ್ನುವುದೇ ಇಲ್ಲ. ಆಲೋಚನೆಯೇ ನಿಮ್ಮ ಶತ್ರು– ಮೋಕ್ಷ ಅನ್ನುವುದೇನೂ ಇಲ್ಲ– ಜೆ.ಕೆ.ಯನ್ನು ಕೇಳಲು ಹೋಗುವವರಿಗಿಂತ ಆತ ಹೆಚ್ಚು ನ್ಯೂರಾಟಿಕ್– ಬೀರ್ ಮಾರುವ ಪಬ್‌ಗೆ ಹೋಗುವುದೂ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋಗುವುದು ಎರಡೂ ಒಂದೇ– ಅರಿತುಕೊಳ್ಳಬೇಕಾದದ್ದು ಏನೂ ಇಲ್ಲ– ನಮ್ಮ ಮನಸ್ಸಿನ ಹೊರಗಡೆ ಮನಸ್ಸಿನಿಂದ ಬೇರೆಯಾಗಿ ಏನೂ ಇಲ್ಲ– ನಾನು ಏನು ಹೇಳುತ್ತೇನೆ. ಏನನ್ನು ನಂಬುತ್ತೇನೆ ಎಂಬುದು ಮುಖ್ಯವಾದದ್ದೇ ಅಲ್ಲ– ನನ್ನ ಪ್ರಕಾರ ಆತ ಮಹಾಮೋಸ; ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿ ಬಗ್ಗೆ ಅದೇ ನನಗಾಗುವುದಿಲ್ಲ– ಸಂವಾದಕ್ಕೆ ಅರ್ಥವೇ ಇಲ್ಲ. ಸಂಭಾಷಣೆಗೂ ಅಷ್ಟೇ– ನಿಮ್ಮ ಅನುಭವಗಳನ್ನು ಯಾರೊಡನೆಯೂ ಹಂಚಿಕೊಳ್ಳಲಾರಿರಿ. ಏಕೆಂದರೆ ನೀವಿರುವ ರೀತಿಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬನೂ ಪ್ರತ್ಯೇಕವಾದ. ಬೇರೆಯಾದ ಲೋಕದಲ್ಲಿರುತ್ತಾನೆ– ಶಾಶ್ವತವಾದ್ದು ಎಂಬುದೇ ಇಲ್ಲ– ನಿಮ್ಮ ಬದುಕಿಗೆ ಕಾರಣ ನಿಮ್ಮ ತಾಯಿ ತಂದೆಯ ಸಂಭೋಗ ಅಷ್ಟೆ– ಬಾಳಿನರ್ಥ ಹುಡುಕಬೇಡಿ. ಬಾಳಿಗೆ ಯಾವ ದಿಕ್ಕೂ ಇಲ್ಲ."

ಹೀಗೆ ಮಾತನಾಡುವ 'ಯೂಜಿ' ಅನ್ನುವ ವ್ಯಕ್ತಿ ಶ್ರೀಮಂತರು. "ಭಾರತದಲ್ಲಿ ಬೇಸಿಗೆಯಾದರೆ ನಾನು ಸ್ವಿಟ್ಸರ್ಲೆಂಡಿಗೆ ಹೋಗುತ್ತೇನೆ. ಸ್ವಿಟ್ಸರ್ಲೆಂಡಿನಲ್ಲಿ ತುಂಬಾ ಚಳಿಯಾದರೆ ಕ್ಯಾಲಿಫೋರ್ನಿಯಾಕ್ಕೆ ಹೋಗುತ್ತೇನೆ. ಅಲ್ಲಿಂದ ಮರಳಿ ಭಾರತಕ್ಕೆ" ಎಂದು ಅವರೇ ಹೇಳುತ್ತಾರೆ. ಅವರು ತತ್ತ್ವಶಾಸ್ತ್ರವನ್ನು ಅಭ್ಯಾಸ ಮಾಡಿ ಭಾರತದ ಅನೇಕ ವಿಶ್ವವಿದ್ಯಾಲಯಗಳಲ್ಲಿ ಉಪನ್ಯಾಸ ಕೊಡುತ್ತಿದ್ದರು. ಸ್ವಿಟ್ಸರ್ಲೆಂಡ್ ಬ್ಯಾಂಕಿನಲ್ಲಿ ಹಣ ಇದ್ದವರು. ನಾರ್‌ಮನ್ ಕಸಿನ್ಸ್ ಮತ್ತು ರಾಧಾಕೃಷ್ಣನ್ ಅವರಿಂದ 'ಭಾರತದ ಮಹಾವಾಗ್ಮಿ' ಎಂದು ಕರೆಸಿಕೊಂಡವರು. ಆದ್ದರಿಂದಲೇ ಅವರು ತಮ್ಮದೇ ರೀತಿಯಲ್ಲಿ ಜೆ. ಕೃಷ್ಣಮೂರ್ತಿಯವರಿಂದ ಭಿನ್ನವಾಗಿ ಮಾತನಾಡುವುದನ್ನು ಕಲಿತುಕೊಂಡರು ಎಂದು ಕಾಣುತ್ತದೆ.

ಅವರು ತಮ್ಮ ಬಗ್ಗೆ ಹೇಳುವ ಮಾತುಗಳು ಹೀಗಿವೆ: "ನನಗೆ ಅಭಿಪ್ರಾಯಗಳೇ ಇಲ್ಲ. ಅಮೆರಿಕಾದಲ್ಲಿ ಟೆಲಿವಿಷನ್ 'ಪಾಯಿಂಟ್ ಆಫ್ ವ್ಯೂ' ದೃಷ್ಟಿಕೋನ ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ನನ್ನನ್ನು ಕರೆದರು. 'ನನ್ನ ದೃಷ್ಟಿಕೋನ ಎಂಬುದೇ ಇಲ್ಲ' ಎಂದು ಹೇಳಿದೆ. ಮನುಕುಲಕ್ಕೆ ನನ್ನ ಯಾವ ಸಂದೇಶವೂ ಇಲ್ಲ. ನನ್ನಲ್ಲಿ ಪ್ರಚಾರಕನ ಉತ್ಸಾಹವೇ ಇಲ್ಲ.

"ನಾನು ಮನುಕುಲದ ಉದ್ಧಾರಕ ಅಲ್ಲ. ಏನೂ ಅಲ್ಲ. ಜನ ಇಲ್ಲಿಗೆ ಬರುತ್ತಾರೆ. ಯಾಕೆ ಬರುತ್ತಾರೋ ಅದರ ಗೋಜು ನನಗಿಲ್ಲ. ಅವರೇ ತಮಗೆ ತಾವಾಗಿ ಬರುತ್ತಾರೆ. ಯಾವು ಯಾವುದೋ ಕಾರಣಕ್ಕಾಗಿ ಜನ ಇಲ್ಲಿಗೆ ಬರಬಹುದು. ನಾನು ಇತರರಿಗಿಂತ ಬೇರೆ. 'ಇದೊಂದು ವಿಚಿತ್ರ ಪ್ರಾಣಿ' ಎಂದುಕೊಳ್ಳುತ್ತಾರೆ. ಅವರಿಗೆ ಗೊತ್ತಿರುವ ಚೌಕಟ್ಟಿನಲ್ಲಿ ಹೇಗೆ ಸೇರಿಸುವುದೋ ಅವರಿಗೆ ಗೊತ್ತಾಗುವುದಿಲ್ಲ. ಅವರು ತಮ್ಮ ಮಿತ್ರರಿಗೆ ಹೇಳುತ್ತಾರೆ. ಆ ಮಿತ್ರರೂ ಬರುತ್ತಾರೆ. ನಾನು 'ಹೋಗಿ, ಬೇರೆಲ್ಲಾದರೂ ಹಾಳಾಗಿ ಹೋಗಿ' ಎಂದು ಹೇಳಲಾರೆ.

"ನಾನು ಅವರನ್ನು ಒಳಗೆ ಬನ್ನಿ ಎನ್ನುತ್ತೇನೆ. ಅವರಿಗಾಗಿ ನಾನು ಏನೂ ಮಾಡಲಾರೆ ಎಂದು ತಿಳಿದಿದ್ದರೂ ಕೂಡ ಬನ್ನಿ ಕೂಡಿ, 'ಮೇಕ್ ಯುವರ್ ಸೆಲ್ಫ್ ಕಂಫರ್ಟೆಬಲ್' ಎಂದು ಮಾತ್ರ ಹೇಳಬಲ್ಲೆ. ಕೆಲವರು ನಮ್ಮ ಸಂಭಾಷಣೆಗಳನ್ನು 'ಟೇಪ್' ಮಾಡುತ್ತಾರೆ. ಅದು ಅವರಿಗೆ ಸಂಬಂಧಿಸಿದ್ದು. ನನಗಲ್ಲ. ಅದು ಅವರ ಸ್ವತ್ತು. ನನ್ನದಲ್ಲ.

"ನಿಮಗೆ ಆಸಕ್ತಿ ಇರುವ ಪ್ರಶ್ನೆಗಳನ್ನು ಕೇಳುವುದರಲ್ಲಿ ನನಗೆ ಆಸಕ್ತಿ ಇಲ್ಲ. ನನ್ನ ಮುಂದೆ ಯಾವ ಪ್ರಶ್ನೆಗಳೂ ಇಲ್ಲ. ಇರುವುದೆಲ್ಲ ನಿತ್ಯಜೀವನಕ್ಕೆ ಅಗತ್ಯವಾದ ಪ್ರಶ್ನೆಗಳು ಮಾತ್ರ. 'ಈಗ ಟೈಂ ಎಷ್ಟು? ಬಸ್ ಸ್ಟಾಪ್ ಎಲ್ಲಿದೆ?' ಅಷ್ಟೇ. ವ್ಯವಸ್ಥಿತ ಸಮಾಜದಲ್ಲಿ ಬದುಕಲು ಅಗತ್ಯವಾದ ಸರಳ ಪ್ರಶ್ನೆಗಳು ಇವು. ಬೇರೆ ಯಾವ ಪ್ರಶ್ನೆಯನ್ನೂ ಕೇಳುವುದಿಲ್ಲ."

ಇದು ಪ್ರಪಂಚಕ್ಕೆ ಕಾಣಿಸಿಕೊಳ್ಳುವ ಯೂಜಿಯವರ ಮುಖ. ಸ್ವಚ್ಛ ಬಿಳಿಯ ಉಡುಪಿನಲ್ಲಿ ಕಾಣಿಸಿಕೊಳ್ಳುವ ಬಿಳಿಗೂದಲಿನ ಈ 'ಗುರೂಜಿ'ಯ ಆಕರ್ಷಣೆ ಇದು.

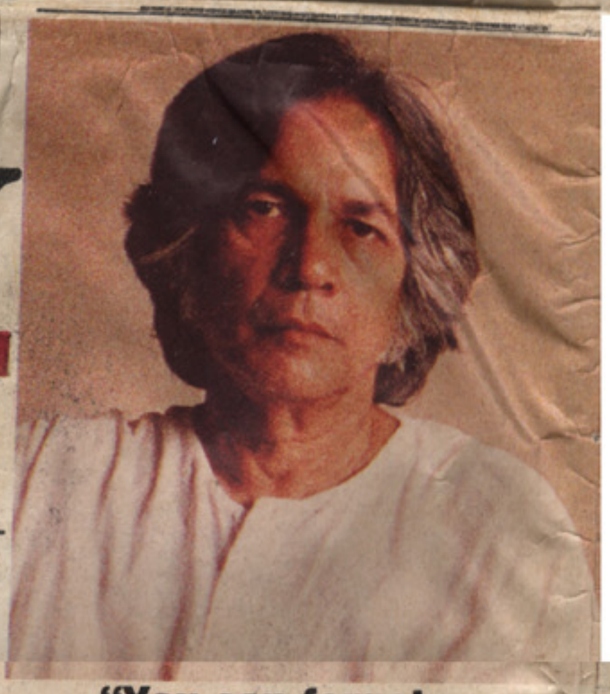
ಇವರಿಗೆ 49ನೆಯ ವಯಸ್ಸಿನಲ್ಲಿ ತುಂಬಾ ತಲೆನೋವು. ತುಂಬಾ ಕಾಫಿ ಕುಡಿಯುತ್ತಿದ್ದರು. ಉಜ್ಜಿದರೆ ಅವರ ದೇಹ ರಂಜಕದ ಪ್ರಕಾಶದ ಹಾಗೆ ನಿಗಿನಿಗಿ ಹೊಳೆಯುತ್ತಿತ್ತು. ಆಮೇಲೆ 1967ರಲ್ಲಿ ಸ್ಕಿಪ್ ಟೀಸ್ ಜಾಯಿಂಟಿಗೆ ಹೋದರಂತೆ. ಅಲ್ಲೊಂದು ವಿಚಿತ್ರ ಅನುಭವ ಆಯಿತು. 'ನನಗೂ ಆ ನರ್ತಕಿಗೂ ಅಂತರವೇ ಇರಲಿಲ್ಲ. ನಾನೇ ನರ್ತಕಿಯೋ ಅಥವಾ ರಂಗದ ಮೇಲೆ ಬೇರೆ ನರ್ತಕಿ ಇರುವಳೋ ಎಂಬುದೇ ಗೊತ್ತಾಗಲಿಲ್ಲ. ನರ್ತಕಿಯನ್ನು ನೋಡುವ ನಾನೇ ಇರಲಿಲ್ಲ. ಎಲ್ಲ ಒಗಟಾಯಿತು'. ಆಮೇಲೆ 49ನೆಯ ಹುಟ್ಟಿದ ಹಬ್ಬದ ದಿನ ಏಳು ಬೆಟ್ಟ ಏಳು ಕಣಿವೆ ಎದುರಿಗೆ ಕೂತಿದ್ದಾಗ ಒಂದು ದಿಢೀರ್ ಸ್ಫೋಟ ಒಳಗಾಯಿತಂತೆ. ತಮ್ಮ ಶರೀರದ ಪ್ರತಿ ಕಣ, ಪ್ರತಿ ನರ, ಪ್ರತಿ ಗ್ರಂಥಿ ಸಿಡಿದ ಹಾಗಾಯಿತು. ಆಮೇಲೆ ಏಳು ದಿನ ಆದಮೇಲೆ ಚರ್ಮ ಮೃದುವಾಯಿತು. ಕಣ್ಣು ಮಿಟುಕಿಸುವುದು ನಿಂತಿತು. ಚರ್ಮ ಚಿನ್ನದ ಹಾಗೆ ಹೊಳೆಯಿತು. ಟೊಮ್ಯಾಟೊ ಸೂಪ್ ರುಚಿ ನೋಡಿದಾಗ ಅದರ ಗುರುತಾಯಿತು. ಅದೂ ಮರೆತುಹೋಗಿ, ಏನದು ಅಂತ ಕೇಳಿದರಂತೆ. 'ಟೊಮ್ಯಾಟೊ ಸೂಪ್' ಅಂತ ಉತ್ತರ ಬಂದಿತಂತೆ. ಐದು ದಿನದಲ್ಲಿ ಐದು ಇಂದ್ರಿಯಗಳೂ ಬದಲಾಗಿ ಶರೀರವೇ ಮಾಯವಾಗಿದೆ ಅನಿಸಿತು. ತಿಂಗಳುಗಟ್ಟಲೆ ದೇಹ ಯಾತನಾಮಯವಾಗಿತ್ತು. ರಮಣ ಮಹರ್ಷಿಗಳಿಗೂ ಹೀಗೇ ಆಯಿತಂತೆ. ಆಮೇಲೆ ಗಂಡೋ ಹೆಣ್ಣೋ ಗೊತ್ತಾಗದ ಸ್ಥಿತಿ ಬಂದಿತಂತೆ. ಅದರದೆಲ್ಲ ದಾಖಲೆಯನ್ನು ಅವರು ಇಟ್ಟಿದ್ದಾರೆ. ಅವರ ದೇಹದಲ್ಲಿ ಆದ ಉಬ್ಬು ತಗ್ಗು ಒಂದೂ ದೇವತೆಗಳ ಚಿತ್ರದಲ್ಲಿದ್ದಂತೆ, ಶಿವನ ಚಿತ್ರದಲ್ಲಿದ್ದಂತೆ, ಮೋಸಸ್, ಬಾಪ್ಹೊ ಸಂತರಿಗಿದ್ದಂತೆ– ಹೀಗೆಲ್ಲಾ ಆಯಿತಂತೆ.

ಮಹಾಮಹಿಮ

ಈ ಘಟನೆಯ ವಿವರಣೆಯನ್ನು ಕೇಳಿದಾಗ ಅವರು ದೇವಾಂಶದವರು, ಮಹಾಸಾಧಕರು, ಮಹಾಮಹಿಮರು ಎಂದೆಲ್ಲಾ ಅನಿಸುತ್ತದೆ. ಈ ವಿವರಗಳನ್ನೆಲ್ಲಾ ಅವರೇ ಕೊಟ್ಟದ್ದನ್ನು ನೋಡಿದರೆ, ಜನರ ಮನಸ್ಸಿನಲ್ಲಿ ತಾವು ಹೇಗೆ ಕಾಣಿಸಬೇಕು ಎನ್ನುವುದನ್ನು ಆಗಲೇ ನಿರ್ಧರಿಸಿದ್ದರು ಎನಿಸುತ್ತದೆ. "ನೂರು ಕೋಟಿಯಲ್ಲಿ ಒಬ್ಬರಿಗೆ ಹೀಗಾಗಬಹುದು. ಅಂಥವರಲ್ಲಿ ನಾನೊಬ್ಬ" ಎಂದು ಯೂಜಿ ಹೇಳಿದ್ದಾರೆ. ಅವರಿಗಾದ ಅನುಭವ ಅದು

A MAN CALLED UG

And how he blew the author's mind



By Mahesh Bhatt

"You can forget your sentiments and the solemnity surrounding death. In the end, it all comes down to money".

"RELIGION has outlived its purpose. Communism is a warty outgrowth of religion" says a man called UG. He has been called: 'outrageous', 'infuriating', 'cosmic Naxalite' and 'prophet of anti-wisdom.' U.G. Krishnamurti, U.G. as he is known, 67, is an extremely handsome man and looks much younger than his age. Despite his protestations, he is commonly regarded as a Guru. Abroad his name has already been made as a spiritual teacher. Because of the impossibility of placing him in any known frame-work, people consider him a great soul whose spiritual development entitles him to be a Guru. Nothing is more apt to surprise those who go to see UG believing him to be a spiritual teacher.

Hard to define

There is nothing to show in his demeanour that he is a religious man. Outwardly, he looks just like any ordinary man. He refused to be called a GURU and claims no undue importance, much less divinity. He is one of the most interesting and enigmatic sages of our time.

When I first met U.G. a decade ago, he blew my mind. I was a Rajneesh disciple then There is something you can't define about him. He has a peculiar, quieting feel about him, that seems to affect people that come to see him. The peace that radiates is not obstrusive. It seeps into you. He has a great influence over others but allows the people to think just what they please. He, at any rate, is the most remarkable man I have come across.

To portray him in a piece of this size is well-nigh impossible.

It would be most appropriate here to say a few things about U.G.'s background. While searching for enlightenment, he suffered hell. He tried everything in the book. He went through all the traditional disciplines. He had an extraordinary experience of body and mind, as all true seekers have, and rejected them all.

During his formative years, he grew up amongst theosophists, and later devoted himself to the cause of theosophy and the theosophical society, lectured, in India and abroad, and naturally came under the influence of J. Krishnamurti — and he rejected them all.

But hunger for enlightenment carried on. One day, on his forty-ninth birthday, through some strange chance of luck the question disappeared.

'It burnt itself out. Not that I found an answer. The question was not there any more. The search for enlightenment burnt itself out. The hunger burnt itself out. The thirst burnt itself out without satisfying itself. What I am left with is a sort of burnt out case. It is not just a burnt out case. The flame still burns. Whether it would have an impact on others, or the society, is not my concern."

Now the question arises as to how or by what means he stumbled into this stage of being. Has his life been a preparation for this? "No", says U.G. He stresses that nothing he did nor experienced in his life had anything to do with his coming into this state. He adds: *"It is acasual"*

Mystery man

He has no teaching; he has no interest in converting people to a specific way of life or new ideas. He demolishes, without compromise, all the stereotypes without fashioning new theories. What is original, new and out of the ordinary in his teachings, that must claim our attention, is that no one, till now, has spoken of enlightenment as a neurobiological state of being. None before him has attempted to present it that way. U.G. insists that to describe such a condition in mystial and religious terms is not at all accurate. To do so introduces magical, mysterious and emotional elements, which have no relationship to the actual condition of man or woman, when they function free from the limitation imposed by thought.

AN extraordinary interest is being shown throughout the world to-day in altered state of consciousness, mind expanding drugs, religious experience and enlightenment. U.G.'s emphasis seems not only eminently suitable to such times but necessary, because of all the exploitation and mystification preferred by 'the ugly sants' in the market place. As for U.G. he has no interest in becoming an instrument of physiological research any more than being interested in being a subject of a religious movement. He simply wishes to describe the condition whereby he lives in the language of modern physical sciences.

He doesn't give talks. His *informal* conversations with those who came to see him, in India, Switzerland and California, have the sparkle of life. They have been transcribed and published.

MYSTIQUE OF ENLIGHTENMENT — UNRATIONAL IDEAS OF A MAN CALLED U.G. — has been a sell-out.

In passing, a reference must be made to the death of U.G's son, Vasant Kumar, one of the top copy writers of India. The impact of his death was so shattering for me that it has consciously become the basis of all my "creative" work.

Death of son

"HE IS DEAD" said U.G. in a matter-of-fact tone over the telephone. He asked me to meet him at the hospital to make arrangement for the funeral. We all knew that his son was on the point of death for some weeks, but I was hoping against hope that U.G., the so-called godman, would save his own son through some miracle. Even then, as I walked to the hospital, I still believed that somehow, U.G. would bring his son back to life.

What actually happened at the hospital, took me totally by surprise. U.G. wanted the body to be removed and cremated immediately without any ceremonies. The hospital would not release the body unless the bills were paid. It was 6 a.m. and our total combined resources were nowhere near the amount needed.

Then U.G. laughed and said: "You can forget your sentiments and the solemnity surrounding death. In the end, it all comes down to money". We were shocked, we all found his conduct quite lacking in the decorum that such an occasion demanded.

The expected miracle did not happen. What awed us all was the way he functioned. There was not even a touch of emotion in him. He simply attended to the legal formalities that were necessary for the cremation and walked away from the scene.

As I watched the corpse, reduced to ashes, what he had said earlier flashed through my mind. "If the medical technology cannot save this boy who is dying of cancer, no power in the world can help him. All of you feel that the Awatar Sai Baba, who is in town now, can save him, seek his help, by all means. He can't do a thing." We did see him. The boy died the very next day.

Later, that evening, many people came to see him and I asked them: "Does he look like a man who has cremated

AMONGST those that came to see him that day, was a social worker, connected with many institutions and the president of an organization dedicated to social causes and reforms of all kinds.

He asked U.G.: "You don't seem to have any love for the fellow men. Are you not indifferent to the poverty and suffering around you? Your teaching has no practical utility for mankind."

Pat came the reply: "You are just the good man blinded by the folly of doing good to others. What is a good man good for? What makes you think that you are living to do good unto others? To live to do good to others is a self-absorbed, self-centred activity of yours. You are not decorous enough to admit it. You call it a mission in life to serve humanity, You have been amply rewarded for the services to your country. Humanity is just an abstraction. Death will lay its icy hands on you too. You know damn well that there is an end for you too. That is why you project permanence on mankind, struggling against all change and passing away. The belief in the eternity of your soul, after life, springs from the same source."

"U.G. is the most radical man I have met," said my writer friend. He was keeping an hawklike eye on everything U.G. said and did. He had come to meet U.G., reluctantly, hesitantly and unwillingly, on my insistence. He is an intellectual devoid of any religious or spiritual aspirations. He is a leftist who was once the member of a terrorist group that failed to achieve what they set out for. Now he is full of bitterness. His life is drained of any purpose, simmering with anger and frustration.

Courage to die

He asked: "Has lite any purpose? Because you think there must be something more meaningful, more purposeful, more interesting than what you are actually doing, whatever you are doing. Why must there be a purpose or meaning to life." said U.G.

"We must latch on to something to prevent us from disappearing. So why should I not commit suicide?" This question sounded like that of one who is intent on taking his own life.

"Do you have the courage to do it? Go right ahead and do it. Don't forget that if you failed in your attempt, the long arm of the law will be after you. You don't have the courage to live. You don't have the courage to die. And yet you don't grudge to lay down your life in the name of freedom or communism or whatever happens to be your particular fancy. Or you can give a name and philosophy to that thing called despair and market it. That brings you into the lime light, and the Noble prize too." Said U.G. with total seriousness.

"This is no laughing matter. All joking aside, let me ask you a question that is of great importance. The end of civilization seems to be around the corner. Nuclear weapons are threatening our very existence."

U.G. interrupted him, saying "Isn't it strange that you are talking of suicide in one breath and nuclear holocaust in another breath?"

"Paradoxical as it may seem to you but nonetheless the fact remains that mankind too seems to have opted for suicide." These questions really got U.G. going.

"YOUR minds pose as much a threat to the future of mankind as the nuclear weapons. The Hydrogen Bomb has had its origin in the jawbone of an ass. The cave man used it to kill his neighbour. Here your civilized world is doing what the cave man did but you do it for the good of mankind. You cannot wish it away, for the world alliance in support of the ban on nuclear proliferation.

"There is no way for you to save mankind. It is not a question of whose military force has an edge over the tradition of the countries that have the means to explode us all.

"Those who still hold that right is all on their side and that their eternal goodwill burn away the evil of others are the real enemies of mankind. Does it matter how the world will blow itself up — with a bomb that has the markings of stars and stripes or hammer and sickle or crescent or Jewish star or the Ashok Chakra."

Catastrophe

Every word he said had a sense of finality. Yet we all knew that he did not intend to evoke paranoia within us.

I asked: "Is it possible to avert the catastrophe by somehow changing or improving human nature? "What he said to me was something which I had not asked for.

"Man is merely a biological being. There is no spiritual side to his nature. All your virtues, principles, beliefs, ideas imposed on you by cultural and spiritual values are mere affectations. They haven't touched anything in you. Religion exploited for centuries the devoutness, piousness, whole-souled fervour of the religious man. Not in 'love thy neighbour as thyself' but in terror, that if you tried to kill your neighbour you will also be destroyed along with him, lies the future of mankind.

Revolting

How long? "Anybody's guess."

He is no siren call to overthrow, overturn or subvert the Governments of any country.

I often ask myself what value has all this to me. In fact, NONE, I still am and perhaps will always remain what I am. Though I am a somebody now, deep down in me, I know I am ordinary. A somebody who is in fact a nobody. I have tried every creed and they have all failed to comfort me. Where do I go from here? U.G. curtly says: "GET-UP-AND-GO..."

What he says is unacceptable, and how he says it is revolting. No wonder he is called a cosmic naxalite. Yet never have I seen or met a man who is so certain about what he is saying. It is this certainty which plays havoc with our presence. It doesn't work. I realise it is a put on, what they call the "Gallows Humour". An invisible straight jacket controls me. Yes, I have no freedom of action. I am no different from the herd of cattle heading towards the slaughter house, still obeying the traffic rules of "culture".

Even then, as I walked to the hospital, I still believed that somehow, U.G. would bring his son back to life.

Halley's Comet could spell revolt

■ By astrologer, Athena Lee

THE return of Halley's Comet could have astrological effects on Humanity. While in itself the comet has no significance, when it comes within the orbit of a major planet — especially Jupiter — conditions may well change. Jupiter, large planet in the solar system, has an immense magnetic field which the comet could disturb.

■ From December 1-15 the comet is passing through Pisces into Aquarius, and Jupiter is the only planet it will encounter in this part of its inward journey to the Sun, when it is closest to the Earth — a mere 38 million miles away.

■ On February 9, 1986, the comet will be at its nearest point to the Sun, before it begins its outward journey back into Space. Its journey will take it through Capricorn, Sagittarius and Scorpio, within the vicinity of many major planets.

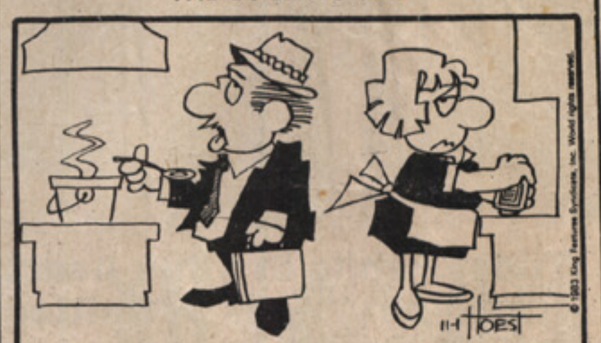
■ Around April 11, 1986, the comet will again come nearest to Earth, though it will not then be visible in the northern hemisphere.

■ Astrologically, the period from April 11 to July 11 will be critical, due to the position of the Earth and the Zodiacal planets. This could be a time for some intense cosmic activity, especially if the comet has disturbed any of the planets' magnetic fields.

■ The effects are likely to be concerned more with nations than with individuals. It could be a very tense time politically.

■ The position of the planet Uranus is perturbing, dominating the ninth house of the future. Uranus is associated with science, space travel, power, magnetism, revolts and other struggles for freedom. So world leaders could find themselves facing particularly difficult situations over the next few months.

THE LOCKHORNS



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PATRIOT
14th Sept 1986

IDEAS

The Other Krishnamurthy

By Frank Noronha

J Krishnamurthy is no more now. He has not left behind any successor either; for he never believed in one. But if identical names and surnames have any significance, can U G Krishnamurthy take his place.

'UG', that is how he is affectionately called by those who visit him. Most people who know UG would somehow will have known JK. They often draw a comparison between the two and say that their teachings are more or less similar. In fact, it used to be said that those who seek enlightenment or self-realisation must first go to JK and then come to UG.

But the fact is that both do not believe in any tradition or authority. Therefore, as far as they are concerned, there is no war of succession. Nobody succeeds nobody between them. In fact UG vehemently denies that there is any similarity between him and JK, except for the name.

When I used to visit UG sometimes I wondered whether there was any conspiracy between the two seers. For the structures of thoughts built by JK were mercilessly pulled down by UG. In the process the listner was the victim who was left high and dry.

According to JK "choiceless awareness" is all. He says most of the time we are not aware. That is why man is full of anger, envy, hatred and surrounded by such negative feelings. Awareness is the light that drives off darkness.

But what is this omnipotent state of 'awareness'? It is no thinking, through the process of verbalization, there is justification and condemnation of matters. JK says this kind of thinking will not solve any 'basic' human problems, though it has its own place in human affairs like that of science and technology. This is so because thought is the product of the past memory which tries to respond to the present challenges. To approach the present with the past — well, this is what is creating the problems. Awareness is what that should be in operation all the time as it will bring out pure, unsoiled response to fresh challenges that arise in the present.

It used to be a slanging match on this topic with UG. He tells you "all this is undiluted, phoney baloney". According to him pure awareness without thought is an impossibility. The moment, one knows one is aware, it becomes a thought. But before thought crops up in the mind, the quality of awareness is neither identifiable nor distinguishable. Thought cannot make awareness a part of it. Not only that, thought cannot even know whether awareness exists or not.

UG goes on to say that there is a constant process of thinking operating in us, one without a second. Everything, we see or feel is immediately translated into thought. When you look at a chair or anything which passes your senses or whatever sensation that is felt inside of you (anger, jealousy, pleasure etc), it is at once named and churned out into thought. It is a very automatic process. If you are not doing this naming and thinking it is because you are preoccupied with the past or the future — it may be the office, home or betting on a football match. But one thing which we cannot help is this continuous process of thinking. This is what gives the feeling of 'I-ness', according to UG. Very near to Rene Descartes, indeed. He says "Cogito ergo Sum" meaning, "I think therefore I am".

UG claims this process has somehow snapped in him, that is, the continuity of thought had broken. There is no process of thinking in him unless there is a demand for experience. This demand for experience can come in any form — hunger, trying to locate a place, answering a question etc.

This phenomenon which happened to him in Switzerland on his forty-ninth birthday, he calls it a 'calamity'. Calamity from our point of view, he says, "because coming into this state will blast every call, every gland, every nerve. It is a chemical change coupled with unimaginable pain. An alchemy of some sort takes place".

For UG, it is an indescribable state, but for the sake of communication, he calls it a 'natural state'. "Stripped of all the machinations of thought, this is how you or any one will function. When you are in this natural state, there is no more 'self' or 'you' or 'I' as it knows itself or experiences itself".

How did this whole thing happen? He says, "I don't know. What makes one person come into this state and not another, I don't know, perhaps it is written in the cells". According to UG the whole phenomenon is casual. It is not an act of violation on one's part. "There is absolutely nothing, one can do. You can distrust any man who tells you, how he got into this thing", he says.

To the question whether there is anything called 'enlightenment' he says, since we are not interested in everyday things and the happenings around us, we have invented a thing called 'God', 'Truth', 'Reality', 'Beyond', and such things and we search for that. "There may not be any such thing at all. Whatever you know is what you have been told about. The knowledge you have about that. So you project that knowledge and whatever knowledge you have about the beyond, is exactly what you will experience", he says. The knowledge creates the experience and the experience then strengthens the knowledge. It is a vicious circle, according to UG.

UG, when asked about his antecedents says, "My background is worthless, it cannot be a model for anybody, because your background is unique".

UG is no relation of JK. During his search for enlightenment, which existed because of his own illusions, he says he admired JK's teachings but now he calls it 'archaic hogwash'.

UG was born in July 1918 in south India into an upper middle class Brahmin family. The family name being Uppaluri, he was given the name Uppaluri Gopalakrishnamurthy. His mother died soon after his birth and he was

brought up by his maternal grand parents in the small town of Gudiwada near Masulipatnam.

UG was told that his mother had said just before she died that he was born to a destiny 'immeasurably' high. His grandfather took this very seriously and gave up his law practice to devote himself to UG's upbringing and education. His grandparents and their friends were convinced that he was a Yogabhrashta, one who has come within inches of enlightenment of his past life.

There was nothing very remarkable about his education, he says. When his grandfather died, UG left the university of Madras without completing his degree. In 1943, he was married.

Because of his background, he inherited the Theosophical Society and got involved with it. He was eventually elected joint general secretary of the Society of India.

UG was travelling all over the world lecturing. In 1955, he and his wife and four children moved to the United States in search of treatment for his eldest son's polio. BY 1961, his money was finished and he felt beginning within him the tremendous upheaval which he could and did not wish to control and which was to last six years and end with the calamity (as he calls his entry into the natural state).

His marriage broke up, he put his family on a plane to India and he went to London. He arrived penniless and began roaming the city. For three years, he lived idly on the streets. His friends saw him as heading on a headlong course downhill, but he says that at that time his life seemed perfectly natural to him. Later religious minded people were to use the mystic phrase "the dark night of the soul", to describe those years. But in his view, "there was no heroic struggle with temptation and worldliness, no soul wrestling with urges, no poetic climaxes but just a simple withering away ot the will".

Great people are always ahead of their times. Their contemporaries treat them like criminals. Perhaps because they disturb the status quo of the society. History is replete with examples; Socrates was poisoned and Jesus was cruxified. JK of course is rightly referred to as the 'seer who walked alone'. He did not create any serious problems for the society. Those who felt that they understood him simply marvelled at his dialogues, and pretended almost near-self-realisation. While those who did not understand him brushed him off by dubbing his discourses as some sort of complex, abstract abracadabra.

Where can we place UG in this scheme of things? Well, he himself has a ready answer, "I'm no messiah or liberator of mankind. I have not set myself up in the holy business of liberating people. You have to liberate yourself and you are unable to do that. What I have to say will not do it. I have no particular message for mankind. Whatever happened to me as such that you cannot share it with the world. That's the reason why I don not get up on a platform or give any lectures.

"I am only interested in describing 'the state' in clearing away the occultation and mystification in which those people in holy business have shrouded the whole thing. May be I can convince you not to waste a lot of energy looking for a state which does not exist except in your imagination. It is an act of futility to relate my description of my state to the way you are functioning. When you stop all these comparison what is there is your natural state. Then you will not listen to anybody.

"What is necessary for man is to free himself from the entire past of mankind, not only his individual past, that is to say you have to free yourself from what everyman before has thought, felt and experiences — then only it is possible for you to be yourself.

"The whole purpose of my talking to you is to point out the uniqueness of every individual. Culture or civilisation or what ever you might call, has always tried to fit us into a framework. Man is not man at all".

If this is all that he has to say, why do people still flock to him. Some come to satisfy their curiosity while others to receive his 'grace'. May be some others to 'kill time'. But the fact that cannot be gainsaid is that there is something that is inexplicably 'elusive' which acts through people like UG. Call it 'compassion' 'love' or whatever. UG does not prefer these words. He says that they smack of "overuse and loaded meanings". Perhaps it behoves of that 'state' not to flaunt help ostentatiously. Yet it flows — it flows without any distinction whatsoever. UG helps without helping and teaches without claiming to teach anything.

The ease one feels in the company of UG is incomparable. In his presence you can be absolutely naked without any defenses. This sense of feeling is not a self-projected one but an objective energy-experience. One can ride on it, swim in it, play in it or waddle in it without any purpose. Yes, it just 'happens'.

"ANDHRA BHOOMI" — DAILY 25-3-1991.

మోక్షాన్వేషణే విశ్వసంక్షోభం

యు.జి.కృష్ణమూర్తి

న్యూఢిల్లీ, మార్చి 24: 'ప్రజ్వలిత పరివ్రాజకుడు' యు.జి. కృష్ణమూర్తి తన ప్రపంచ వ్యాప్యేలిలో భాగంగా ఢిల్లీకి చేరారు. ఆధ్యాత్మిక వర్గాల్లో ఆయన యు.జి.గా సుపరిచితులు. ఆయన వ్యక్తిత్వం అసాధారణం, అనూహ్యమే కాదు విగ్రహ విధ్వంసక శైలి కలది కూడా. బాబా అనో, స్వామి అనో తనను భావించరాదని అంటారు. అలాంటివారినివిమర్శించేయు.జి. తనకిలసాదితమైన ఆధ్యాత్మిక ఆకర్షణాంను కూడా ఖండిస్తారు. తాను గురువును కానేకానని అంటారాయన. "నీకూ విద్యార్థిత్వం లేదు. ఎందుకంటే పరిణామమనే ప్రక్రియనే నేను సంశయిస్తాను. నీలో మార్పుగలిగిందీ లేదు" అనేది ఆయనవాదన. "అందుకేనహజంగా నాదగ్గర సంధాన సంపత్తి లేనేలేదు. ఇటువంటివి పవిత్ర వ్యాపారంలో ఉన్నవారికి చెల్లుబడి అవుతుంది. నాదగ్గర వీమీ అమ్మేందుకు లేదు" అంటూ ఢిల్లీలో ఓ పారం రోజులు స్నేహితుని ఇంట్లో గడపటానికి వచ్చిన యు.జి. పేర్కొన్నారు. 'జ్ఞానం' అంటే ఏమిటి అని అడిగితే, అసలలాంటిదే లేదు అని యు.జి. తిప్పికొట్టారు. "గొప్ప గొప్ప గురువులు అబద్ధాలనే విశ్వసించారు. మానవాళి అంతటిచేతా ఆ అబద్ధాలనేవిశ్వసింపచేశారు. మానవాళి న్యాయంగా సృష్టించుకున్న అరాచకం లోంచి రక్షించబడాలంటే 'మానవాళిపరిరక్షకుల' బారినుండి తనను తాను రక్షించుకోవాలి" అంటూ యు.జి. తీర్పు చెప్పారు. ప్రపంచంలో ఇంత దౌర్భాగ్యం ఎందుకుందనే వేధింపు ప్రశ్నకు యు.జి. జవాబు ఇలా వుంది — "జ్ఞానం, మోక్షం గురించి జరిపే అన్వేషణే ఈ బాధలకూ దౌర్భాగ్యానికీ కారణం. అభౌతికమైన, సంస్కృతీ బంధనమైన ఈ లక్ష్యాల సాధనలో మానవాళి తానే అన్ని రకాల శారీరక, మానసిక విధ్వంసలపాల్పడింది". యు.జి.సూక్ష్మీకరణలోమను, ఆత్మ, మనస్సు, అహం అనే పదాల ఉనికే లేదు. అహం అనే దానికి వ్యాకరణిక పోదా ఒక్కటే ఉందని ఆయన వాదిస్తారు. సామాజిక సమస్యలపై కూడా ఆయన అభిప్రాయాలు ఇంత ఘాటుగా ఉంటాయి. ఆయన కమ్యూనిజానికి వ్యతిరేకం కాదు. జనావళి వ్యక్తిగతావసరాలను తీర్చటానికి కమ్యూనిస్టు ఉద్యమం సాధించిన విజయాలను ఆయనప్రశంసిస్తారు. అయితేరాజకీయసిద్ధాంతంగా కమ్యూనిజం ప్రాచీన మత భందస్సు మాదిరిగా మలుపు తిరిగి పోయిందనీ, ఫలితంగా అయోమయాన్ని, వ్యధలను సృష్టించిందనీ యు.జి. అన్నారు. గోర్బచెవ్ కమ్యూనిజాన్ని పశ్చిమ దేశాలకు అమ్మి తన వంతు పని పూర్తి చేశాడనీ, ఇక సోవియట్ ప్రజలు అతన్ని అనుసరించాలనీ ఆయన అన్నారు. కమ్యూనిజం వదనంతో వీర్పడిన శూన్యాన్ని భర్తీ చేయాలని అన్ని మత వర్గాలూ ప్రయత్నించి, ప్రజల్ని ప్రభావితం చేస్తాయని ఆయన పొచ్చరించారు.

పర్యావరణ సంక్షోభంపై కూడా ఆయన దృక్పథం సంప్రదాయ విరుద్ధమే. మానవుడే అధికుడు అన్న తప్పుడు భావనే ఇతర జాతుల వినాశన కారణమని, అదే పర్యావరణ సమస్యలను సృష్టించిందని యు.జి. అన్నారు. అయితే ప్రకృతే తన బాగోగులను చూసుకోగలదని అంటూ "భూమి రక్షించండనటం అసంబద్ధం. ప్రమాదంలో మనం ఉన్నాం. భూమి కాదు" అని యు.జి. వ్యాఖ్యానించారు. యు.జి. పుస్తకాలు కూడా రాశారు. ది మిస్టిక్ ఆఫ్ ఎన్‌లైటెన్‌మెంట్, మైండ్ ఈజ్ ఎ మిత్, థాట్ ఈజ్ యువర్ ఎనిమీ, అనే పుస్తకాలతో పాటుగా ఇటీవలే అసాధారణ సన్యాసితో గృహిణి ఎదుర్కొనే సంఘటనలతో కూర్చిన 'ది సేజ్ అండ్ ది హౌస్‌వైఫ్' అనే పుస్తకం కూడా రాశారు.

ఆయన పుస్తకాలకి కాపీరైట్ ఉండదు. "మీరు దాన్ని వాడుకోవచ్చు, వంచుకోవచ్చు, అన్వయించుకోవచ్చు, అపార్థం చేసుకోవచ్చు, విమర్శించవచ్చు, తిట్టొచ్చు, అసలది నాదే అని సొంతం చేసుకోవచ్చు ...." ఈ విధంగాఆయనకావలసినంత స్వేచ్ఛనిచ్చారు.

గుంటూరుకు 'యు.జి.' రాక

[ఆంధ్రప్రభ వార్తావిభాగం]

గుంటూరు, ఏప్రిల్ 4: ప్రముఖ తత్వవేత్త కీర్తిశేషులు జిడ్డు కృష్ణమూర్తి అనుచరుడు 'యు.జి.'గా విఖ్యాతుడైన శ్రీ ఉప్పలూరి గోపాలకృష్ణమూర్తి దాదాపు నాలుగు దశాబ్దాల అనంతరం ఈ నెల 4, 5, 6 తేదీలలో గుంటూరుకు వస్తున్నారు.

The Times of Deccan

BANGALORE, Sunday, April 18, 1982

SUNDAY MAGAZINE

U. G. THE RELUCTANT MESSIAH

An Analysis by
N.V. Mukunda Rao

For U. G. Krishnamurthy what most gurus call "enlightenment" is only the "natural state". He says that the so-called "enlightenment" is a purely biological phenomenon, that only when we are completely free of culture, conditioning, religious thinking and intellect, can the body, with its own "extraordinary intelligence," allow him to be in the natural state.

U.G. claims that he has been living in this state since the experience which he calls the "calamity" occured 25 years ago. Since then, he has never looked back. Spiritual "gurus" of all denominations are dismissed by him as either charlatans, frauds or even worse. He talks to whoever comes to him, but doesn't care to "teach."

U.G. is probably the most controversial of all the present-day teachers, a true "non-guru." He is flanked by attributes such as "outrageous," "infuriating" and a "prophet of anti-wisdom." Perhaps, he is a teacher par excellence who is out to teach the world the process of un-learning, which may be the dawn of pure wisdom.

In this report Mukunda speaks about this extraordinary man with the authority of one who knows the essence of U.G.'s "philosophy" or rather, anti-all-philosophies," including his own if he has one.

A U. G. Sampler

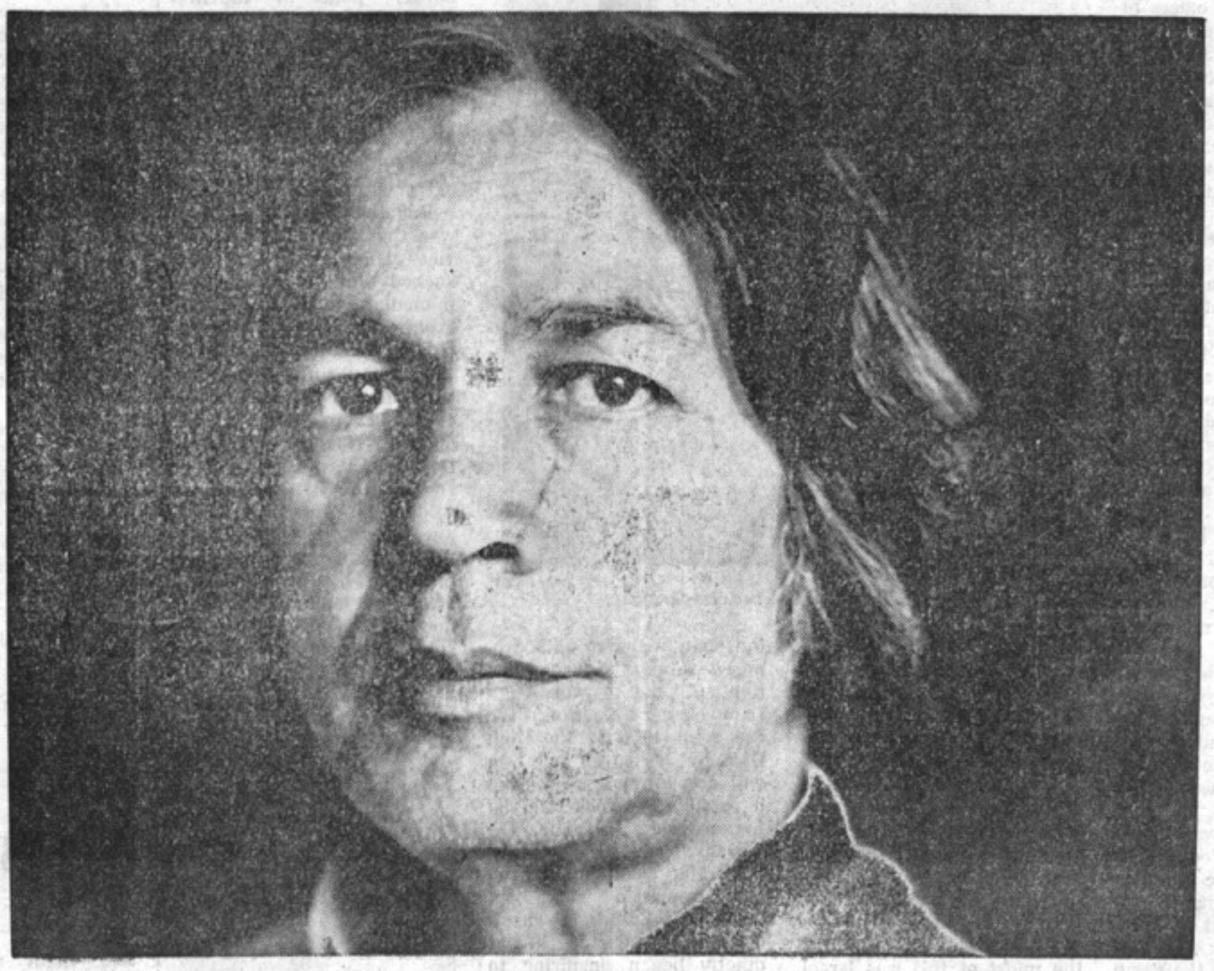
People call me an "enlightened man" — I detest that term — they can't find any other word to describe the way I am functioning. At the same time, I point out that there is no such thing as enlightenment at all. I say that because all my life I've searched and wanted to be an enlightened man, and I discovered that there is no such thing as enlightenment at all, and so the question whether a particular person is enlightened or not doesn't arise. I don't give a hoot for a sixth-century BC Buddha, let alone all the other claimants we have in our midst. They are a bunch of exploiters, thriving on the gullibility of the people. There is no power outside of man. Man has created God out of fear. So the problem is fear and not God.

* * * * *

I discovered for myself and by myself that there is no self to realize — that's the realisation I am talking about. It comes as a shattering blow. It hits you like a thunderbolt. You have invested everything in one basket, self-realization, and in the end, suddenly you discover that there is no self to discover, no self to realize — and you say to yourself "What the hell have I been doing all my life?" That blasts you.

* * * * *

All kinds of things happened to me — I went through that, you see. The physical pain was unbearable — that is why I say you really don't want this. I wish I could give you a glimpse of it, a touch of it — then you wouldn't want to touch this at all. What you are pursuing doesn't exist; it is a myth. You wouldn't want anything to do with this.



How the Body Changed—And a Man Found Himself

I am not a saviour of mankind. I am not in the holy business. I am only interested in describing this state (the natural state), in clearing away the occulation and mystification in which those people in the holy business have shrouded the whole thing. May be I can convince you not to waste a lot of time and energy looking for a state which does not exist except in your imagination.
U. G. Krishnamurthy

In the April of 1967 in his 49th year in Paris, persuaded by his friends, U. G. Krishnamurthy one day went to a "girlie show" at Casino de Paris and there all of a sudden he felt something strange happening to him. He felt a peculiar movement inside of him and couldn't make out who was dancing on the floor — he or the dancer. There seemed to be no division between him and the dancer. That marked the beginning of the most astounding and almost incomprehensible mystical experiences (for lack of a better term) you could ever read in the history of mysticism

They were not the blissful experiences most mystics speak of, but almost a "physical torture" triggered off by an explosion of energy in his body which eventually put him in what he calls the "natural state."

U.G.'s body began to undergo a tremendous change. In three years it fell into a new rhythm of its own. The whole chemistry of the body including the five senses were transformed. The eyes stopped blinking, the skin turned soft, when he rubbed any part of his body with his palm it produced a sort of ash. He developed a breast on the left-hand side. The most phenomenal change of all was that the senses started functioning at their peak sensitivity and the thymus gland, which doctors say is active through childhood until puberty and then becomes dormant, was reactivated.

This was not all. He had visions of Buddha, Jesus, Mahavira, Mohammed, Socrates, of women saints with flowing hair and naked, of the half-lion, half-man god of Hindus, the Greek god with a human body and the body of a seal. And then finally they were all flushed out from his consciousness for even these sacred images, not to speak of the weird ones of Jungean "collective consciousness," were all impure in the "natural state" and so they had to go. It was a terrible journey and a great sudden leap into the primordial state of consciousness untouched by thought.

In him the past of man, millions of years old, was liquidated and like phoenix burning itself out and emerging new, the new man, the natural human being, neither a man nor a woman (Ardhanarishwara?) emerged from the ashes of consciousness burning itself out. (To give an analogy from modern physics, it's like two particles of an atom colliding with each other and burning each other, out to form a new particle.

U.G. insists that this is not the state of self-realised or god-realised man or any sort of religious experience in the accepted form of mysticism. No. It is not Satori of Zen Buddhism or Brahmanubhava of the Upanishads; it is not "emptiness" or "void" either. It is a state of non-experience but the inevitable sensations are there, the reactivation of the thymus gland seems to enable him to feel these sensations there; you don't translate them as good or bad.

If there is a movement outside of you— a clock pendulum swinging, or a bird flying across your field of vision — that movement is also felt in the thymus. There is no separation; if he closes his eyes, he says, some light seems to penetrate through the eyelids and also through an unseen, undetectable hole in the forehead. The light in India is golden, in Europe it is blue. And during the period of new moon the nerves around the base of his neck swell and take the shape of a cobra. There is nothing spiritual or mystical about these things, he maintains they are merely the attributes of the "natural state." And this he believes happened to him in spite of all his search for truth and not because of it.

This strange man, now 63 years old, with flowing hair and deepset eyes and an extremely fair complexion, always in loose white jubba and pyjama, perfectly calm and at ease, speaking a thoroughly non-technical language in a simple conversational style, informal and intimate, his hands rising and moving in a peculiar rhythm, gives you an impression of belonging to another world.

Born in 1918, into an upper-middle class Telugu-speaking Brahmin family, he was brought up in a religious atmosphere by his grandfather. He learnt to repeat passages from the sacred scriptures, met several holy men who visited his place and found most of them to be hypocrites. He practised meditation and yoga, studied the scriptures and at quite an early age (all this happened between 14 and 21) went through several religious experiences. Yet he was unhappy.

He wanted moksha, freedom, but he found himself still in conflict; sex remained a ghastly problem. "I think of God and Goddess and I have wet dreams." This problem seemed to him more realistic and more important than moksha. However at the age of 21, he went to Tiruvannamalai and met the great Ramana Maharishi. "Can you give me what you have?" he asked of him. "Yes," replied the sage, "but can you take it?" What was it that he had, the young seeker wondered as he came out. He had to find it. He stopped shopping around for gurus and began to explore

He joined the University of Madras and studied philosophy and psychology, but it gave no answers to his deep questions. One day he asked his professor: "We are talking about the mind all the time, we are studying so many books, Freud, Jung, Adler and the whole gang. But do you yourself know anything about the mind?" It proved to be not only an embarrassing question but a dangerous one. The practical-minded professor advised him to stop asking such questions and if he wanted to get a degree to merely take down notes, memorise and repeat them in the exams. The student was not interested and dropped out.

Marriage came later. His wife had degrees in English and Sanskrit. Like most men he was a "dominating husband." They had four children. By now he had joined the Theosophical Society led by Annie Besant and close companion C. W. Lead Beater and came in close contact with Jiddu Krishnamurti who had been proclaimed by Annie Besant as the "messiah" of the 20th Century. U.G. toured around the world giving lectures in theosophy though his heart was not in it.

The inevitable happened. The marriage broke up in 1961, he fell out of theosophical society, left JK and for three years wandered about London "like a man with no head, blown about like a dry leaf." This long "dark night of the soul" ended not in the dawn of the Upanishadic Bliss or the discovery of "the space within the heart" but in a "calamity," an utterly non-religious biological mutation.

A Swiss lady, Valentine, gave him shelter. He is now settled in Switzerland and friends look after his needs. Otherwise, he says, he should be working to earn his living. Every winter he is in Bangalore taking a temporary residence at Basavangudi. Wherever he goes in the world, all kinds of people meet him from students to scientists.

U.G.'s experiences and his teachings pose a great challenge to the religious traditions all over the world. They cannot be dismissed as merely a semantic problem as some apologists of mysticism might argue. In the light of this, much of what goes in the name of mysticism is mythology. It seems the greatest harm done to mysticism by the religious leaders has been their attempt to connect mystical experience with moralistic ideologies and equating it with truth. As shown by U.G. and as rightly pointed out by that honest mystic, Agehananda Bharati, mystical experience is not any more important or sacred than say "several, scientific, poetic and other experiences which combine the cognitive, the orectic and the affective."

But the popular belief that all mystical experiences are noble, elevating and sacred has invested the mystics with a dubious aura. In the eyes of people a mystic becomes a perfect man with supernatural power to change the world. In fact mysticism is amoral and apolitical, value-free; mystical experience of any sort carries no ontogical implication. In other words, the value of mysticism is intrinsic and not telelogical.

U.G. cannot be easily grouped with the mystics. He belongs to a totally different order of mystics. He has refused to play the role of a "messiah" and discouraged all attempts to build an organisation around him. Unlike JK he doesn't believe in transforming the world through his teachings. He is not like the leaders of popular religious cults such as Maharishi Mahesh Yogi, Rajneesh and Chinmayananda. He has no system of thought or philosophy to offer people to achieve peace, intelligence, love, realisation or bliss. In fact he believes that the world could never be transformed for good through these systems. The human consciousness has millions of years of momentum and cannot be changed through any system. The attempts to find the seat of human consciousness or the origin of thought is an exercise in futility for it can never be known.

There are thoughts, or a "thought sphere" in which we all function; we don't create thoughts but each one of us pick our particular thoughts and create a thinker, the "I." This "I," the centre of consciousness is "bourgeois," always perpetuating itself in one form or the other and it destroys the possibility of a human being evolving into a "complete man" if there is such a thing as evolution in human nature.

In this context, the concept of an Avatar or a Saviour descending on earth in human form to change the world and of various political ideologies having the capacity to transform the world into a paradise become a piece of romanticism. According to U.G., an Avatar strictly speaking ought to be our enemy for, if the world has to be saved from the present crisis, he should aim at destroying our culture which is nothing but controlled thought posing the greatest hindrance to our evolution. But we need not fear, says U.G. Mankind will survive the present danger as it has survived for millions of years and this not because of brotherhood or love but because of fear, of the terror of liquidating ourselves.

But surely this is a neurotic condition? Arthur Koestler in his Janus—A Summing, writes: "At some point during the last explosive stages of the biological evolution of homo-sapiens something went wrong, that there is a flaw, some potentially fatal engineering error built into our native equipment — more specifically, into the circuits of our nervous system — which would account for the streak of paranoia running through our history." He believes that the only way out of this could be through the combination of "benevolent hormones or enzymes" or by inducing chemical changes in the human body.

U.G. gives expression to the same idea when he says: "Somewhere along the line probably thought was necessary but now it has become the enemy of man." In a discussion with staff members at Bangalore's NIMHANS in 1976, U.G. admitted that there could be an evolutionary force built into human nature, pushing him onwards into becoming a "complete man." But "culture" and to a greater degree the religions, he said, have made it impossible for him. And man is doomed to remain incomplete and schizophrenic unless there is a biological mutation. And this could perhaps be possible if the ductless glands — which Hindus speculated to be in the psychic body and called them Chakras — are actuated.

If U.G. has to be taken seriously — there is no reason why we shouldn't — then we find ourselves in a cul-de-sac. And our race is an "aberrant biological species" afflicted by a neurological disorder. What we call human progress seems a peripheral phenomenon and behind the veneer of our civilisation lies intact our barbaric qualities. The human cortex with billions of neurons that have made possible this apparent progress of man from the stone age to the present one, from primitive mythology to the theory of relativity has also been responsible in putting man against man.

Almost everything man has done has resulted in deepening his alienation and insecurity; he hasn't been able to transform himself completely though, from the dawn of civilisation, the world has never lacked inspired reformers; most disturbing of all, the greatest crimes against humanity have been committed not out of man's selfishness, greed or hatred but in the name of loyalty, patriotism and devotion to "transpersonal ideas" as Koestler puts it; these facts make us believe again and again that the fatal error must lie in the structure of the mind itself. The only way out of this "neurotic hiatus" could be, as U.G. says, through a biological revolution. But the how of it has remained a big question. It appears to be far beyond the scope of contemporary biology. Yet our hope seems to lie in it rather than in spirituality.

ನಾಡಿಮಿಡಿತ

ಭಾರತ ನಿರಾಶ್ರಿತರ ದೇಶವೇ?

ಇತ್ತೀಚೆಗೆ ಶ್ರೀಲಂಕಾದಿಂದ ಲಕ್ಷಾಂತರ ಮಂದಿ ನಿರಾಶ್ರಿತರು ಭಾರತಕ್ಕೆ ಬಂದರು. ಪಾಕಿಸ್ತಾನದಿಂದ ಈಗಲೂ ಅನೇಕರು ಇಲ್ಲಿಗೆ ನುಸುಳುತ್ತಿದ್ದಾರೆ. ಲಕ್ಷಾಂತರ ಮಂದಿ ಟಿಬೇಟಿಯನ್ನರಿಗಂತೂ ನಮ್ಮ ಸರಕಾರವೇ ಸಕಲ ಸೌಕರ್ಯವನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟಿದೆ. ಈ ವಿದ್ಯಮಾನಗಳನ್ನೆಲ್ಲ ಗಮನಿಸುವಾಗ ಭಾರತವು ನಿರಾಶ್ರಿತರ ದೇಶವೇ ಎಂಬ ಪ್ರಶ್ನೆ ಮೂಡುವುದು ಸಹಜ.

ನಮ್ಮಲ್ಲಿ ಜನಸಂಖ್ಯೆ ಅತಿ ಹೆಚ್ಚು. ಕುಟುಂಬ ಕಲ್ಯಾಣ ಯೋಜನೆಯನ್ನು ಸಮಗ್ರವಾಗಿ ಕೈಗೊಳ್ಳಬೇಕು ಎಂದು ಒಂದು ಕಡೆ ಟಾಂ ಟಾಂ ಮಾಡುತ್ತಾ—ಇನ್ನೊಂದೆಡೆ ಈ ರೀತಿ ನಿರಾಶ್ರಿತರಿಗೆ ನಮ್ಮಲ್ಲಿ ಜಾಗ ನೀಡುತ್ತಾ ಹಲವು ರೀತಿಯ ಹೊಸ ಸಮಸ್ಯೆಗಳನ್ನು ಹುಟ್ಟುಹಾಕುವ ಸರಕಾರದ ಇಬ್ಬಂದಿ ನೀತಿ ಯಾವ ಪುರುಷಾರ್ಥ ಸಾಧಿಸಲಿಕ್ಕಾಗಿ? ರಾಜಕೀಯದಲ್ಲಿ ಏನೆಲ್ಲ ನಡೆಯಬಹುದೆಂಬುದಕ್ಕೆ ಇದೇ ಸೂಚಕ.

ಫುಲ್ಲಾಪುರ — ಸತೀಶ

ಕನ್ನಡ ಅಂಕಿಗಳ ಆರಾಧ್ಯರು

ಮೈಸೂರಿನ ಕನ್ನಡ ಅಧ್ಯಯನ ಸಂಸ್ಥೆಯಲ್ಲಿ ಅಧ್ಯಾಪಕರಾಗಿರುವ ಎಂ. ಎನ್. ವಿ. ಪಂಡಿತಾರಾಧ್ಯರು ಹೊಸ ಬಗೆಯ ಚಳವಳಿಯನ್ನೇ ನಡೆಸುತ್ತಿದ್ದಾರೆ. ಕನ್ನಡ ಅಂಕಿಗಳ ಜಾಗವನ್ನು ಇಂಗ್ಲಿಷ್ ಅಂಕಿಗಳು ಅತಿಕ್ರಮಿಸುವ ವಿರುದ್ಧ ಅವರದು ಪ್ರಾಮಾಣಿಕ ಚಳವಳಿ.

"ಸಾಂಸ್ಕೃತಿಕ, ಐತಿಹಾಸಿಕ ಮಹತ್ವವುಳ್ಳ ಕನ್ನಡ ಭಾಷೆಯ ಅಂಕಿಗಳನ್ನು ಕೊಲೆ ಮಾಡಬೇಡಿ" ಎಂಬುದು ಇವರ ಕಳಕಳಿಯ ವಿನಂತಿ. ಇದಕ್ಕಾಗಿಯೇ ಆರಾಧ್ಯರು ಬಹುಪಾಲು ಸಮಯವನ್ನೆಲ್ಲ ವಿನಿಯೋಗಿಸುತ್ತಿದ್ದಾರೆ. ರಾಜ್ಯದ ಹಲವಾರು ಪತ್ರಿಕಾಲಯಗಳಿಗೆ ಹೋಗಿ ಕನ್ನಡ ಅಂಕಿಗಳನ್ನು ಬಳಸುವಂತೆ ಮನವರಿಕೆ ಮಾಡಿಕೊಟ್ಟಿದ್ದಾರೆ. ಮೈಸೂರಿನಿಂದ ಹೊರಡುವ ಬಹುತೇಕ ಪತ್ರಿಕೆಗಳು ಇವರ ಕೋರಿಕೆಯನ್ನು ಮನ್ನಿಸಿ ಕನ್ನಡ ಅಂಕಿಗಳನ್ನೇ ಬಳಕೆಗೆ ತಂದಿರುವುದು ವಿಶೇಷ.

ಕನ್ನಡ ಅಂಕಿಗಳನ್ನೇ ಬಳಸಿ ಎಂಬ ಕರಪತ್ರಗಳನ್ನು, ಅಂಟು ಚೀಟಿಗಳನ್ನು ಮತ್ತು ಕ್ಯಾಲೆಂಡರುಗಳನ್ನು ತಾವೇ ಸ್ವತಃ ಪ್ರಕಟಿಸಿ ಸಾರ್ವಜನಿಕರಿಗೆ ಇವರು ವಿತರಿಸುತ್ತಿದ್ದಾರೆ. ಕನ್ನಡ ಭಾಷಾ ಮಹತ್ವದ ಕುರಿತು ಕಿರು ಹೊತ್ತಗೆಯ ಸುಮಾರು ಹತ್ತು ಸಾವಿರ ಪ್ರತಿಗಳನ್ನು ಉಚಿತವಾಗಿ ಹಂಚುವ ಕೆಲಸ ಮಾಡುತ್ತಿದ್ದಾರೆ. ಇದು ಅವರ 'ಕನ್ನೆಡ ಉಳಿಸಿ' ಪ್ರಯತ್ನದ ಕೆಲವು ತುಣುಕುಗಳಷ್ಟೇ. ತನು, ಮನ, ಧನಗಳನ್ನು 'ಭಾಷೆಯ ಉಳಿವಿಗಾಗಿ ವ್ಯಯ ಮಾಡುತ್ತಿರುವ ಆರಾಧ್ಯರಂಥ ವ್ಯಕ್ತಿಗಳು ನಮ್ಮಲ್ಲಿ ತೀರಾ ವಿಶೇಷ. ಯಾಕೆಂದರೆ ಪಂಡಿತಾರಾಧ್ಯರ ವಿಶೇಷವೇ ಹಾಗೆ. ಯಾವುದೇ ಪ್ರಚಾರ ಬಯಸದೇ ತಣ್ಣಗೆ ಕೆಲಸ ಮಾಡುತ್ತಾರೆ. ಈ ಲೇಖನಕ್ಕೆ ಅವರ ಭಾವಚಿತ್ರ ಕೇಳಿದರೆ ಅವರು ಕೊಟ್ಟಿದ್ದು 'ಕನ್ನಡ ಅಂಕಿಗಳನ್ನು ಬಳಸಿ' ಎಂಬ ತಮ್ಮ ಪುಸ್ತಿಕೆಯನ್ನು ಮಾತ್ರ.

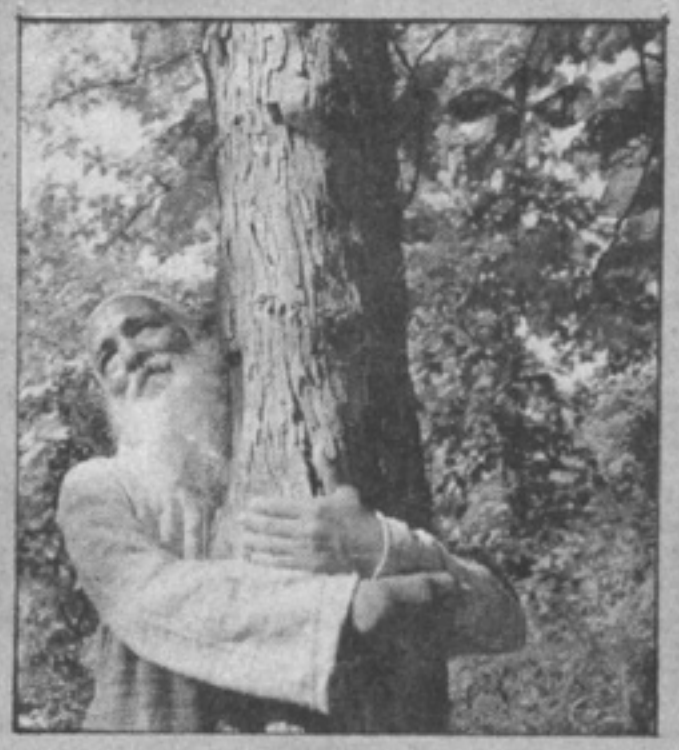
ಮೈಸೂರು — ಚಂದ್ರಮತಿ ಜೋಶಿ

ಶಿಲಾವನದ ದುರಂತಗಾಥೆ

ಚಂದೀಗಢದ ಶಿಲಾವನ ವಿಶ್ವವಿಖ್ಯಾತವಾದದ್ದು. ಇದು ನೇಕ್‌ಚಂದ ಸೈನಿಯವರ ಅದ್ಭುತ ಸೃಷ್ಟಿ. ಇದಕ್ಕಾಗಿಯೇ 1984ರಲ್ಲಿ ಅವರಿಗೆ 'ಪದ್ಮಶ್ರೀ' ಪ್ರಶಸ್ತಿ ಬಂದಿತ್ತು.

ವಿಶ್ವದಲ್ಲೇ ಅಪೂರ್ವವೆನಿಸಿರುವ ಈ ಶಿಲಾವನಕ್ಕೆ ಈಗ ಸರಕಾರದಿಂದ ಕುತ್ತು ಬಂದಿದೆ. ಪ್ರಾರಂಭದಲ್ಲಿ ನೇಕ್‌ಚಂದರಿಗೆ ಸಕಲ ನೆರವನ್ನು ನೀಡಿದ ಸರಕಾರವೇ—ಈಗ ಶಿಲಾವನವಿರುವ ಪ್ರದೇಶದಲ್ಲಿ ರಸ್ತೆ ನಿರ್ಮಿಸಲು ನಿರ್ಧರಿಸಿ, ಶಿಲಾವನದ ಅಂತ್ಯಕ್ಕೆ ನಾಂದಿ ಹಾಡಿದೆ. ಇದು ನಮ್ಮಲ್ಲಿ ಕಲೆಗೆ—ಕಲಾವಿದರಿಗೆ ನೀಡುವ ಪ್ರೋತ್ಸಾಹದ ರೀತಿ!

ಪರ್ಕಳ — ಸುರೇಂದ್ರ ಎಸ್. ವಾಗ್ಳೆ



ಬಹು – ಗುಣ

ತಲೆಗೆ ಟಾವೆಲ್ ಸುತ್ತಿ ಕಾಡು ಮೇಡು ಅಲೆದು ಪರಿಸರಕ್ಕೆ ಧಕ್ಕೆಯಾಗುವ ಯಾವುದೇ ಯೋಜನೆಯನ್ನಾದರೂ ವಿರೋಧಿಸುವ ಸುಂದರ್‌ಲಾಲ್ ಬಹುಗುಣ ಫೈರ್‌ಬ್ರ್ಯಾಂಡ್ ಪರಿಸರವಾದಿ.

ಚಿಪ್ಕೋ ಚಳವಳಿಯನ್ನು ಹುಟ್ಟುಹಾಕಿದ ಈ ಪರಿಸರವಾದಿ ಮೊದಲು ಒಬ್ಬ ಫಾರೆಸ್ಟ್ ಕಂಟ್ರಾಕ್ಟರ್ ಆಗಿದ್ದರೆಂಬುದು ವಿಚಿತ್ರ ಆದರೂ ಸತ್ಯ. ಅವರ ಈ ದ್ವಂದ್ವ ಗುಣದಿಂದಾಗಿಯೇ ಬಹುಶಃ 'ಬಹುಗುಣ' ಎಂಬ ಹೆಸರು ಬಂದಿರಬೇಕು.

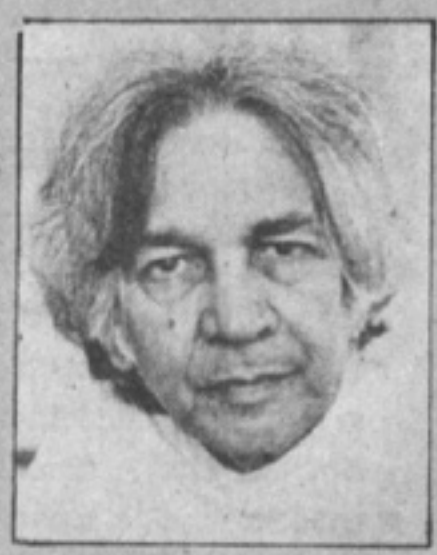
ಬೆಂಗಳೂರು — ವಿಶ್ವ

ವಿಚಿತ್ರ

ಜಿದ್ದು ಕೃಷ್ಣಮೂರ್ತಿ

ಈ ಎರಡೂ ಚಿತ್ರಗಳಲ್ಲಿ ಎಷ್ಟೊಂದು ಸಾಮ್ಯವಿದೆಯಲ್ಲವೇ? ಕೇವಲ ರೂಪದಲ್ಲೊಂದೇ ಅಲ್ಲ, ಅವರ ಹೆಸರಿನಲ್ಲೂ ಕೂಡ. ಇಬ್ಬರೂ ಕೃಷ್ಣಮೂರ್ತಿಗಳು. ಒಬ್ಬರು ಜಿದ್ದು ಕೃಷ್ಣಮೂರ್ತಿ, ಇನ್ನೊಬ್ಬರು ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ.

ಕೇವಲ ಹೆಸರೊಂದೇ ಅಲ್ಲ. ಅವರ ವ್ಯಕ್ತಿತ್ವದಲ್ಲೂ ತುಂಬ ಸಾಮ್ಯ. ಇಬ್ಬರೂ ಪ್ರಸಿದ್ಧ ವಿಚಾರವಾದಿಗಳು.



ಯು. ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ

ಕೃಪೆ: ಸೊಸೈಟಿ

మహదవకాశము

మన గుడివాడ పట్టణ వాస్తవ్యులు,
లేటు తుమ్మలపల్లి గోపాల కృష్ణమూర్తి
ప్లీడరుగారి మనువలు, జిడ్డు కృష్ణమూర్తిగారి
సమకాలికులు అయిన, ప్రపంచ విఖ్యాత
తాత్వికవేత్త అయిన

శ్రీ ఉప్పులూరి గోపాలకృష్ణమూర్తిగారు

(యు. జి. కె.)(వయస్సు 70 సంలు)

గుడివాడలో ఏప్రియల్ 7వ తేదీ ఆదివారం వుందురు.

7-4-1991 ఆదివారము ఉదయం 9 గం॥ నుండి
పరవిద్యాశ్రమంలో,

7-4-1991 ఆదివారము సాయంత్రం 3 గం॥ నుండి
ప్రణమాశ్రమంలో

వారిని దర్శించవచ్చును.

ఇట్లు

గుడివాడ పురజనులు.

ఇతర వివరములకు :

ఫోన్ : 2735

టి. యల్. నారాయణ,

బి. కాం., యల్. యల్. బి.,

అడ్వకేట్ అండ్ నోటరీ,

గుడివాడ - 521 301

GREAT OPPURTUNITY

Native of Gudivada, Grand son of

Late T. G. Krishna Murthy Garu (Pleader),

Contemporary of Late Ziddu Krishna Murthy Garu

and Great World Philosopher

Sri Uppuluri Gopala Krishna Murthy

(70 Years) (U. G. K.)

Is Staying at Gudivada on 7th April, *1991*

7-4-1991 Sunday From 9 A. M. at **Paravidhyasramam.**

7 4-1991 Sunday From 3 P. M. at **Pranavasramam.**

People can have his **Darsanam.**

GUDIVADA PEOPLE.

For further Details : Contact—

Phone : 2735

T. L. NARAYANA,

B. Com., LL. B.,

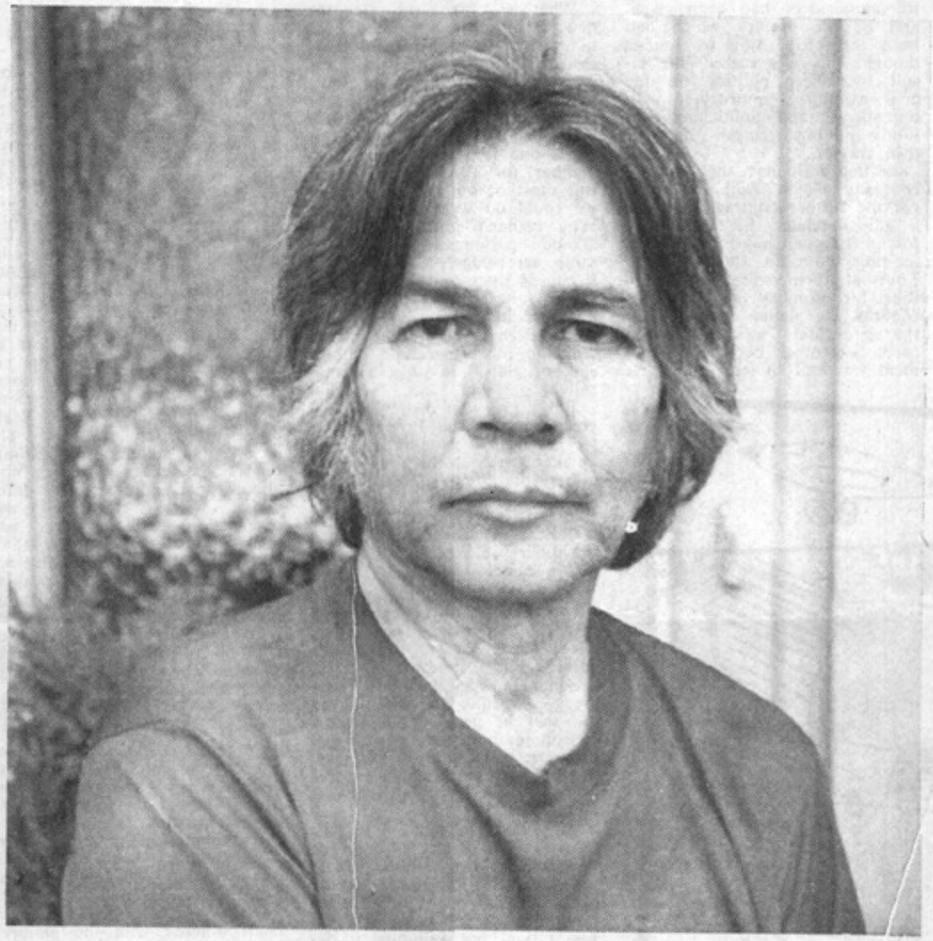
Advocate & Notary,

GUDIVADA – 521 301

To Hell And Back

I felt guilty at times for imposing my problems and Parveen's illness on him. I got him engulfed in our private hells anyway. Every time she sought his help, he stretched out his helping hand. He was blamed for it.

Mahesh Bhatt writes about his friend, philosopher and guru, UGK



ODD MAN OUT : U. G. Krishnamurti.

"WHY do you collect so many photos and save every letter from UG, Papa?" asked my 12-year-old daughter Puja.

"Because some day, my love, I plan to write a book on UG," said I. "That would be something. Imagine a madman writing a book on a sage," she added smiling.

Mention must be made here of a salient event in UG's life. U. G. Krishnamurti was sitting on a bench under a wild chestnut tree overlooking one of the most beautiful spots in the whole world—the seven hills and seven valleys of Saanen, Switzerland. That day happened to be his forty-ninth birthday. The question of enlightenment that had obsessed him all those years, ever since he was a little boy, suddenly disappeared. He stumbled into what he calls a "natural state", a state in which the self is dissolved, or when it is perceived that the separated self was never there at all. It hit him like a thunderbolt.

What does he stand for? It is a hard question to answer, for there is no definite teaching. Gurus come in all shapes and sizes. There are quite a few non-guru gurus today. UG is the odd man out. Whether or not he is a guru, there is no dearth of people who visit him—philosophers, psychologists, scientists, leaders of religious movements, poets, artists, movie-stars and crazy people—wherever he happens to be. He now divides his time between California, Switzerland and India.

UG responds only when questions are asked. He cannot give talks on the "natural state" of his being. He finds such a situation artificial. Serious minded people who come to see him with pious expectations of the man, are often taken aback at the atmosphere which surrounds him, since it is amazingly informal. "When you throw a ball at me, the ball bounces back and that is what you call an answer. But I do not give answers. If what I say has not helped you, what makes you think it will help others?" That is what he says about his so-called teachings.

It was during our morning walks that the idea of writing a full-length biography of UG first took root in me. I have maintained a recording of events and experiences, in a sort of "audio-diary" over the years.

Madame Valentine de Kerven, the Swiss woman who has been with UG for 21 years, joined our morning walks almost regularly. The daughter of a famous surgeon and grand-daughter of a clergyman, Valentine left her home in Switzerland at the age of 18 for Paris, then in its heyday. Never a believer in any religious doctrine, she was a revolutionary in more ways than one, belonging to a party of artists and writers and living—at her insistence unmarried—with a friend, at that time a punishable offence in Switzerland. She and her friend were the first to cross the uncharted Sahara on motorcycle and with her own film company she made a documentary on the gypsies. In the '50s she drove from Switzerland to India—a trip which proved to be only the first of many to this country. At 84, she is slowing down—her memory is failing. Yet the vitality in her eyes is extraordinary.

Her friendship with UG was sparked by a chance meeting in the Indian consulate in Geneva. Since then their lives have melded and they have been, as UG puts it, "fellow-travellers with no destination". Their present plans include, besides the usual three months in Gstaad, Switzerland, a trip to the US. This brings us to the oft asked question of how they fund their travels. Valentine created a "Fund for the travels of UG Krishnamurti" from her heritage. They have friends all over the world who offer their hospitality wherever they go.

1979. That was the year in which a watershed event occured; a year which marked the turning point in my life. Odd as it may seem, I still find myself writing about Parveen Babi. She doesn't seem to have faded with time.

Her first breakdown is an old story—the madness that goes under the euphemism of "nervous breakdown". I wonder if anyone can ever imagine what it is like to live with a person going mad. Parveen's madness and then the threat from the film industry to get her back in front of the camera at any cost, the psychiatrists throwing up their hands, the mother yielding to their pressure for shock treatment —, there must be an end to misery!

"For God's sake, help us!" I cried out to UG, "we are at the end of our rope." My mood was such that I was ready to follow him over the wall and even venture to assay the first jump if he so commanded. To our rescue came UG and shielded us from all those pressures. I felt guilty at times for imposing my problems and Parveen's illness on him. I got him engulfed in our private hells anyway. Every time she sought his help, he stretched out his helping hand. He was blamed for it. He has now stricken her off. He is blamed again for it.

In October 1979, I "shanghaied" Parveen to Kodaikanal, where UG actually planned to spend a month. Being there with UG helped her. Her condition was slowly improving. All her fears that somebody wanted to kill her had gone. UG was like a solitary tree in the wasteland, sheltering us to rest in its shade and breathe a while.... Not for long. Kodai turned out to be something like a page from Dante's 'Inferno'.

Parveen locked herself up in her room and would come out only to have her meals. UG too was not well. Because of his "cardio-spasms" he just couldn't eat or drink anything for 36 hours. Parveen stopped eating and drinking—perhaps a sympathetic reaction. The damp, cold, wet weather contributed to our discomfort.

Suddenly one night, a gripping pain seized UG. Looking at Valentine he said: 'It looks like the time has come for me to go." To which Valentine remarked half seriously, half jokingly: "UG, I don't think it is practical to die in a place like this and at a time like this." UG burst into laughter—that was the only laughter that echoed within the four walls of the cottage in a week. Well, anyway, that freed UG from the difficulty much to the relief of everybody.

The loss of faith in traditional beliefs is responsible for the recent and sudden growth of cults and revivalistic movements

All in all, it wasn't a pleasant week for anybody. As for myself the seven days I spent there were the most harrowing, agonising, vexing and tormenting days I have ever had. I think I was more deeply depressed than anybody there. Next day, it was almost midnight, UG was still in the drawing room all alone, watching the fireplace still glowing. I joined him in a troubled state of mind over the uncertainty of our future together—Parveen and I. UG sensed my sadness and despondency and said: "I see little chance of complete recovery. All mental maladies are genetic in origin—like it or not. The psychiatrists know it too, but they won't admit it. It would put them out of business.

"We have had enough of this place. We might as well pack up and go. We can face the whole problem squarely in Bangalore and seek the help of my friends at the institute of mental health."

HE denies everything. But when you are with him, you feel the presence of a man who has qualities which are ascribed to enlightened men. There is no getting away from that.

As we were getting ready to leave for Bangalore the next day, quite unexpectedly, one Mr. Bernard Selby, a postman from Manchester, England, showed up. For a postman, his mind is very agile and his knowledge of things almost awed me. He is sharp-witted. He is a "Krishnamurti freak".

This morning we all went for a walk along the lake side. Our conversations centred on J. Krishnamurti. UG bore down hard on him. That was the most vehement attack on him that I have ever heard.

As I listen to the recordings of these tapes, I find that one of the subjects that keeps popping up is J. Krishnamurti. Surely, the following conversation is the most interesting thing that I have recorded in Kodai.

"UG, if I asked you to name the most remarkable man you have met in your life, whose name comes to your mind first?"

"Jiddu Krishnamurti, but...."

He didn't complete the sentence.

"Are you backtracking?"

"No, oh no!" protested UG.

When you are with UG you won't even know what hits you. But this blow was so hard that it almost knocked me out. And it took me a little time to recover from this shattering blow. From then on I think I am not surprised at anything.

"I can't figure you out UG. This morning you treated the subject of J. Krishnamurti with disdain, now you say that he is the most remarkable man you have met in your life."

UG was like a solitary tree in the wasteland sheltering us to rest in its shade and breathe a while ... Not for long. Kodai turned out to be something like a page from Dante's "Inferno."

"I never say anything I don't mean. Do you know the 'Legend of Krishnamurti'?"

"Not really."

"The people from whom he sprang up—Theosophists—looked up to him as the Buddha of the 20th century and believed that his teaching, 'a new birth of belief', would last 500 years. They founded an organisation, 'The Order of the Star in the East', to propagate his teachings. When the awaited saviour of mankind dissolved the organisation and walked out, those who had put him up on the world stage as the world teacher, felt betrayed. Naturally, all this had a magical connotation throughout my boyhood. No doubt he has lived down all that. He is considered to be the most outstanding religious teacher of our time. There is no question that he is immensely popular.

"He is a showman par excellence and master of words. The teachings of Krishnamurti, a century ago, may have sounded very revolutionary. But with the emergence of new revelations in the fields of microbiology and genetics, the ideas taken for granted in the whole field of psychology will be challenged. The 'mind', the exclusive franchise of psychologists and religious teachers, and all their assumptions will also be undermined. The fashionable teachings and modern therapies they are marketing are like the 'cabbage patch dolls'—tantalising and sensational, instead of the old fashioned toys. They try to titillate rather than satiate their followers. They haven't got much of a future and will be outdated."

A few years ago, I accompanied UG to see an old friend of his in Thane. The visit was an extraordinary one. His name is L. V. Bhave. He was an old man, very graceful, handsome but sad. This was the man who was responsible for bringing together the two Krishnamurtis. Mr. Bhave used to organise J. Krishnamurti's talks in Bombay in the late '40s and early '50s. One could see clearly that his end was near. To use UG's phrase, he belonged to Krishnamurti's "Sixty Year Club". Mr. Bhave said: "I have built a new house close by but I cannot leave this old house. How can we die to our yesterdays—the refrain of Krishnamurti's song." UG for a change said nothing. He hugged him and we left.

"A teaching implies a method or a system or a technique or a new way of thinking to be applied in order to bring about a transformation in your way of life. I am not certain of anything in this world. But if I am certain of anything, it is this: Mind is a myth—let alone the mutation of mind, radical or otherwise."

"How can you be so certain? So sure?"

"I would be glad to be wrong!"

"Are there no spiritual needs of people other than material needs?"

"The false distinction between material and spiritual needs is the cause of man's misery. Man wants to believe and needs to believe. The loss of faith in traditional beliefs is responsible for the recent and sudden growth of cults and revivalistic movements. And the experience, through drugs, of altered states of conciousness, has created a demand for varieties of religious experiences—providing a fertile soil and a ready market for gimmicks like transcendental meditation, Krishna consciousness, choiceless awareness etc.

"The fashionable teachings and modern therapies they are marketing are like the 'cabbage patch dolls' — tantalising and sensational, instead of the old fashioned toys. They try to titillate rather than satiate their followers. They haven't got much of a future and will be outdated."

"When the individual's interests are in conflict with those of the state, the state with its self-destructive militancy and power politics will destroy what is left of our fundamental dignity and the significance of the individual—in the name of freedom, humanity or whatever. Animals are free. I was, perhaps, born free too. But society robbed me of my freedom and loaded me with concepts of freedom."

The subject of our conversation suddenly veered to sexuality.

"Do you have any special attitude to sexuality?"

"Let me mention, en passant, that my whole thinking on the subject of sex had been formed at the hands of the holy men. Now I maintain that a life of ascetic austerity, denial of sex and all the disciplines associated with religious life, have had nothing to do with whatever has happened to me. That is not to say that indulgence in sex or a life of promiscuity is the springboard to enlightenment or whatever you want to call it. You have been fed on that bunk and I am not in any way compelled to disillusion you. You can delude yourself that smoking marijuana or preaching sexual freedom is the sure path to 'selfhood' or 'samadhi'. The fact that you are violating both moral injunctions and legal codes of conduct is a matter between you and your society. Social attitudes may be changing but your actions are still considered to be anti-social. Your guru has given you the license and cover so you don't feel guilty or immoral or impure. You feel superior.

"Similarly, those aspiring starlets, who have sex on what they call in Hollywood 'the casting couch', with the producer to get a part in his film, also feel superior to those pom-pom girls—to put it crudely, 'roadside broads'. They get away with that because they belong to a glamorous profession. I have no moral position. My basic question is: Are you happy? Who amongst you is happy—yourself, your girlfriend, your wife or her boyfriend? Everybody is unhappy. Don't forget that your actions affect everybody. Everybody is miserable."

వుండబోదు. అందుకే ఆదీ ఇష్టంలేదు.

"ఏదో ఒక రోజు నేను పెళ్ళి చేసుకోవచ్చు. నాకు నచ్చిన అమ్మాయి ఇంతవరకు తారసిల్లలేదు గదా ముందు".

విజయ్ అమృత్‌రాజ్ (టెన్నిస్‌క్రీడాకారుడు)

"నేను మొదట్నుంచీ పాతకాలపు మనిషిని. అందుకే పెళ్లంటే నా దృష్టిలో ఒక కట్టుబాటు, జీవితపర్యంతం కట్టుబాటు. వివాహానికి కాలం చెల్లిందని ఎలా అనగలం?

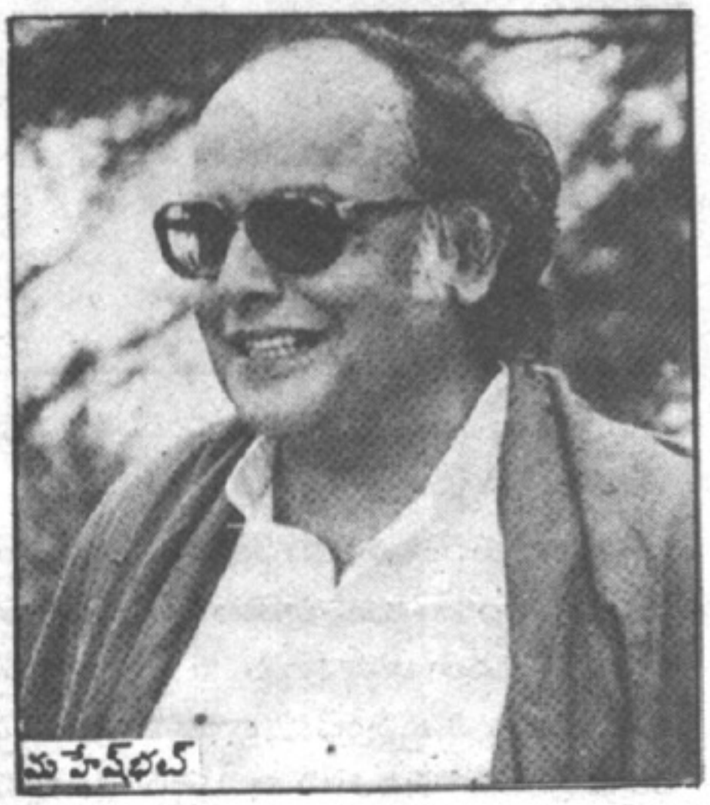
పెళ్ళంటే ఇద్దరు వ్యక్తుల కలయిక మాత్రమే గాదు! నా దృష్టిలో అది రెండు మనసుల, రెండు ఆత్మల కలయిక. వివాహాన్ని ఆ దృష్టితో చూస్తే, కలతలకు దూరంగా వుండవచ్చు. పెళ్లంటే, పరస్పర విశ్వాసం, నీ జీవితభాగస్వామికి నువ్వు ద్రోహం చేయకుండా వుండడం.

ప్రతి తల్లీ తన కొడుక్కి క్రమమైన విలువల్ని బోధించాలి. అప్పుడతను పెద్దయి పెళ్లాడాక, మంచి భర్తగా మార్తాడు. వైవాహిక జీవితంలో సమానత్వం పాటిస్తాడు".

మహేష్‌భట్ (హిందీ చిత్ర దర్శకుడు)

"నన్నడిగితే, వివాహ వ్యవస్థకి రోజులు బాగానే వున్నాయి. రెండేళ్లక్రితం నేను రెండో పెళ్లి చేసుకున్నాను. చాల, చాల సుఖంగా వున్నాను. పెళ్లి అనేది చాల అద్భుత వ్యవస్థ. రెండుసార్లు పెళ్లి చేసుకున్నానని అలా అనడంలేదు. నా భార్య నాకు ఉత్తమ నేస్తం. నా మొదటి భార్య కిరణ్ సంతానం నాకు సంతానంగా గాక స్నేహితులుగా ఎక్కువ ఆప్తులు.

పెళ్లివల్ల ఏవో హద్దులు, ఆంక్షలు ఏర్పడతాయని


మహేష్‌భట్

కొందరు భావించినా, నా విషయంలో మటుకు పెళ్లి అనేది ఉత్తమ సంఘటన. పెళ్లి మూలంగా నాకు భావావేశాల విషయంలో ఒక భద్రత ఏర్పడిందను కుంటాను.

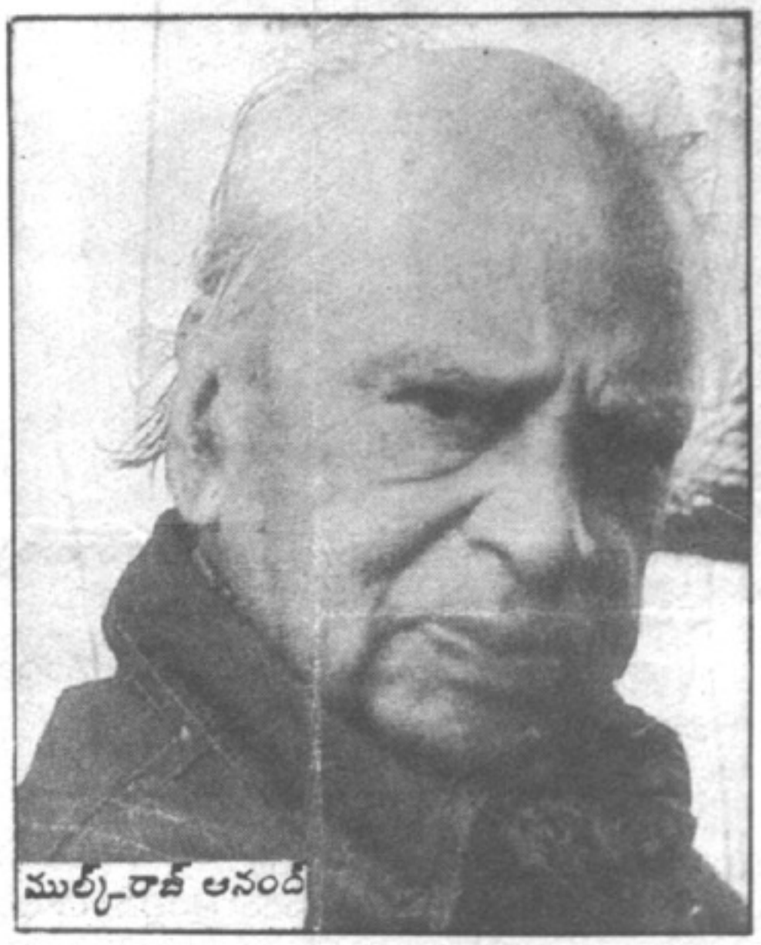
నేను కొన్ని ఆచారాల కలవడినవాణ్ణి. అలా అని పెళ్లికి ముందు స్త్రీ పురుషులు కలిసి వుండడం తప్పని అనడంలేదు. అలాంటి నైతిక సూత్రాల్ని నేను వల్లించను. నామటుకు నేనలా చేయను. ఎందుకంటే అలాంటి జీవితంలో, ఆ అనుబంధంలో, అభద్రతాభావం, అనుమానాలెక్కువగా వుంటాయి. కొంతకాలంపాటు సరదాగానే వుంటుంది. ఆ తర్వాత? అంతా ముక్కచెక్కలు. అలాంటి సంబంధ బాంధవ్యాలు సజావుగా సాగాయా చెప్పండి? ఏదీ ఖచ్చితంగా వుండదు అలాంటి అనుబంధంలో...

వద్దు బాబు... నేనేనాటికీ వివాహంమీదే నమ్మక ముండేవాణ్ణి".

ముల్క్‌రాజ్ ఆనంద్ (సుప్రసిద్ధ రచయిత)

"నా దృష్టిలో వివాహం ఇప్పుడు అంతరిస్తున్న వ్యవస్థ- కనీసం విద్యావంతుల్లో! పెళ్లికి దిగేముందు ఒకటికి రెండుసార్లు ఆలోచిస్తారు. అయితే గ్రామసీమల్లో పెళ్లి వ్యవస్థ పదిలంగానే వుంది. గ్రామీణుల పెళ్ళి ద్వారా భావావేశపరంగా, ఆర్థికపరంగా భద్రత ఏర్పడుతుందని ఆశిస్తారు.

ఒక ఆదర్శం పాటించాలంటే, వివాహాలు

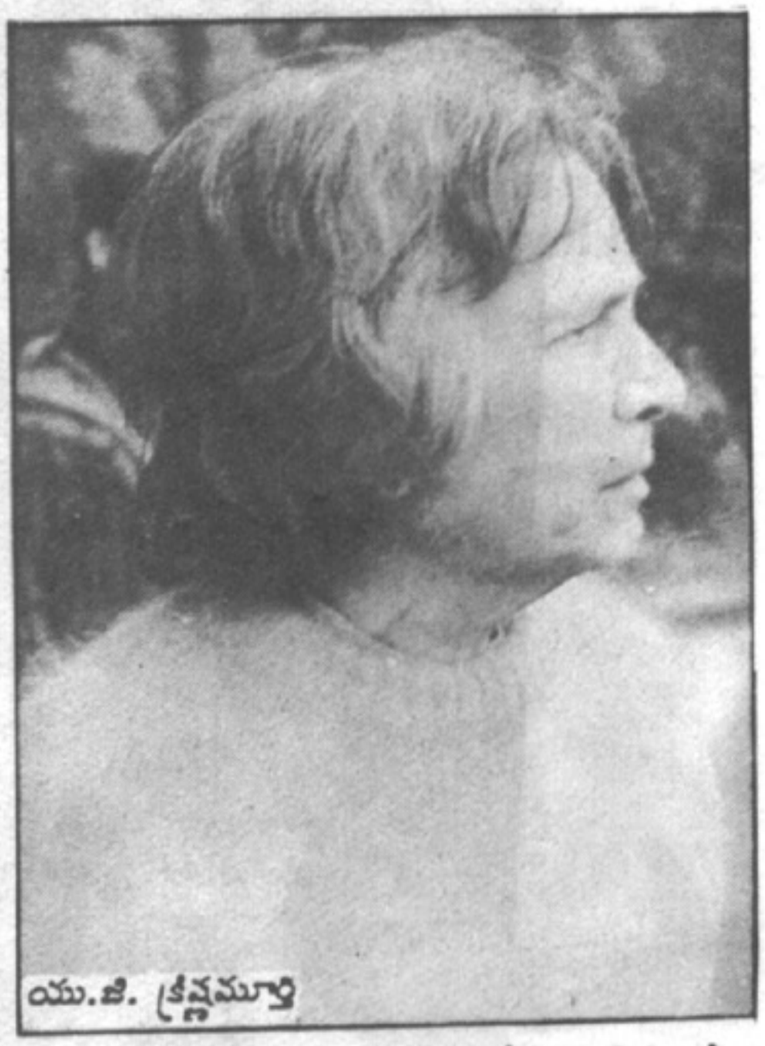

ముల్క్‌రాజ్ ఆనంద్

'కాంట్రాక్టు' (ఒప్పందం) పద్ధతిలో జరగాలంటాను. ఒకళ్లనొకళ్లు ప్రేమించుకుని, కలిసిమెలిసి జీవిస్తూ, పరస్పరావగాహన ఎంతమేరకు, ఎన్నాళ్లు సాగుతుందో చూడాలి. అన్నీ సవ్యంగా వుంటే కలిసేవుంటారు, లేకుంటే ఆ 'కాంట్రాక్టు'ని రద్దుచేయడమే! ఈ విధానం అంత తేలికైంది, సరళమైందీ!

నిజమే, అమ్మాయిలు పెళ్లికే సిద్ధపడ్తారు. అందుకని పెళ్లాడ్డం తప్పదు. బాధ్యతలు, కట్టుబడివుండడాలు తప్పవు. కలిసిమెలిసి కొన్నాళ్లపాటు జీవించినవాళ్లు చాలమంది పెళ్లిళ్లు చేసుకుని సుఖపడ్తారు. కాదనను. పెళ్లికి ముందు కాలంలో ఒకరినొకరు పరీక్షించుకోవడం, అర్థం చేసుకోవడం సాగుతాయి. తద్వారా ఆ తరువాయి వైవాహిక జీవితంలో పరస్పరావగాహన, సర్దుబాట్లు సుగమమవుతాయి".

యు.జి. క్రిష్ణమూర్తి (తాత్వికుడు, రచయిత)

"సాంప్రదాయ విచారం ప్రకారం అస్తిత్వం కలిగినదైతే, ఆధునిక విచారం ప్రకారం ప్రాముఖ్యం కోల్పోయింది- ఈ రెండు ధోరణుల మధ్యే మార్గాన వుందనుకుంటాను వివాహ వ్యవస్థ. పెళ్లంటూ చేసుకున్నాక దానికి సంపూర్ణంగా కట్టుబడి వుండాలని


యు.జి. క్రిష్ణమూర్తి

నా విశ్వాసం- ఆ పెళ్లి మొదటిది కానివ్వండి, రెండోది కానివ్వండి.

అయితే వివాహానికతీతంగా ఆడా మగా కలిసి జీవించడానికి కూడా ఆ షరతు వర్తిస్తుంది. ఈ సాహచర్యంలో బాధ్యతలంతగా లేకపోవచ్చు- పిల్లలు, వ్యధలు, మనోవైకల్యాలు వంటివి. అలాంటి బంధం విచ్ఛిన్నమైనపుడు కలిగే మనోవ్యధ, మానసిక గాయం తక్కువైనవేంగావు.

నా దృష్టిలో ఇలాంటి జింట జీవనం పెళ్లికన్నా విభిన్నమైందేమీ కాదు. మానసిక పరిపక్వతకు చేరుకున్న ఇద్దరు వ్యక్తుల నడుమ ఆ జింట జీవనం పెళ్లితో సమానం- తామేం చేస్తున్నారో ఉభయులకూ తెలుసు గనుక!

నన్నడిగితే పాతబడిపోయినది భారతదేశంలోని వివాహ నిర్వచనం అంటాను. ఈ రోజుల్లో కేవలం భద్రతకోసమే స్త్రీ పెళ్లికి సిద్ధపడడంలేదు. ఎక్కువ మంది మహిళలు పెళ్లికి తాపీగా, ఏళ్లు గడిచాక ఒప్పుకుంటున్నారు. కారణం, ముందు తమకు తగిన వృత్తిని ఎన్నుకోవడం.

నా ఉద్దేశంలో పెళ్లి, కుటుంబ జీవనం అవసరం. ప్రతి మానవుడికీ ఏదో ఒక భద్రత ఉండితీరాలి. వివాహమన్నది అలాంటి జీవితానికి లంగరువంటిది. మానసికంగా మనిషి కోరే ఆసరా దానిద్వారానే లభిస్తుంది. ప్రతి మనిషి తాను ప్రేమించబడాలనీ, కోరుకోబడాలనీ అనుకోవడం సహజం. ఆ భావనా బలంతో మానవుడు జీవితంలోని ఇతర రంగాలలో ఎంతో సాధించగలడు.

మొత్తం మీద నేననుకునేదేమంటే, వివాహం కానివ్వండి, మరే ఇతర అనుబంధం కానివ్వండి, ఇద్దరి నడుమ ఎంతో ఇచ్ఛాపుచ్ఛుకోవడానికి తావుంటుంది. ఆ సర్దుబాటులో సౌఖ్యం మీ వాస్తవగతం"

-పి.ఎస్. రత్నం

స్వాతి వారపత్రిక 22-6-90

9-12-1990 ಕನ್ನಡಪ್ರಭ

ಸಾಪ್ತಾಹಿಕ ಪ್ರಭ ಪುಟ 5

ಕಲೆ, ವಿಮರ್ಶೆ, ರಸಪ್ರಶ್ನೆ

ಮರ, ಮನುಷ್ಯ ಭಿನ್ನ ಅಲ್ಲ : ಯು.ಜಿ.

ವಿಚಾರ ಪ್ರಚೋದನೆಗೆ ಹೆಸರಾದ ಎಲ್ಲ ಮಠ, ಸಂಸ್ಥೆಗಳನ್ನೂ ಧಿಕ್ಕರಿಸಿ ತಾನೂ ಯಾವ ಸಂಸ್ಥೆ ಕಟ್ಟಲೂ ಒಪ್ಪದ, ನಿರಂತರ ಶೋಧನೆಗೂ ಅರ್ಥವಿಲ್ಲ ಎನ್ನುವ ಯು.ಜಿ. (ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ) ಅವರ ಸಂವಾದಗಳ ಮೂರನೆಯ ಸಂಕಲನ ಇದು.

ಯು.ಜಿ. ಅವರಿಗೆ ತಮ್ಮ 49ನೆಯ ವರುಷದಲ್ಲಿ ಒಂದೇ ವಾರದಲ್ಲಿ ಯೋಗ ಹೇಳುವ ಷಟ್‌ಚಕ್ರ ಭೇದನ ಆಗಿ, ಕಂಬಳಿ ಹುಳು ಚಿಟ್ಟೆ ಆಗುವಂತೆ ರೂಪಾಂತರವಾಯಿತು. ದೇಹದ ಕಣಕಣವೂ ಮತ್ತೆ ಹಿಂತಿರುಗಲಾರದಂಥ ಸ್ಥಿತಿಗೆ ಮಾರ್ಪಟ್ಟಿತು. ಯು.ಜಿ. ಹೇಳುವಂತೆ ಅವರು 'ಸಹಜ ಸ್ಥಿತಿ'ಗ (natural state) 'ಎಡವಿ ಬಿದ್ದ'ರು.

ಆಗ ಅವರಿಗೆ ಅರ್ಥವಾಯಿತು. 'ಸಾಕ್ಷಾತ್ಕಾರ Enlightement- ಉಂಟೆ ಎಂಬ ಶೋಧನೆಯನ್ನೇ ಪ್ರಶ್ನಿಸದಿದ್ದುದೆ ತಪ್ಪು ಎಂದು ಮನವರಿಕೆ ಆಯಿತು. ಆ ಶೋಧನಾ ಕ್ರಮವೇ ಅವರಿಗೆ ಸಹಜ ಸ್ಥಿತಿ ಮುಟ್ಟಲು ಅಡ್ಡಿಯಾಗಿತ್ತು.

'ಆಧ್ಯಾತ್ಮಿಕ, ಮನಶ್ಶಾಸ್ತ್ರೀಯ ಸಾಕ್ಷಾತ್ಕಾರ ಎಂಬುದೇ ಇಲ್ಲ. ಆತ್ಮ ಮನಸ್ಸು, ನಾನು ಎಂಬುದೇ ಇಲ್ಲ. ಎಲ್ಲ ಸಂಸ್ಕೃತಿ ನಿರ್ಮಿಸಿದ ಕಲ್ಪನಾಜಾಲ. ಶರೀರದ ಸಹಜ ಸ್ಥಿತಿಯಲ್ಲಿ ವಿಚಾರದ ಅಂಕೆ ಇಲ್ಲದೆ ಎಲ್ಲ ಇಂದ್ರಿಯಗಳೂ ಅತ್ಯುಚ್ಚ ಬುದ್ಧಿವಂತಿಕೆಯಿಂದ ಕಾರ್ಯನಿರತವಾಗಿರುತ್ತದೆ. ಕ್ರೈಸ್ತ, ಬುದ್ಧ, ರಾಮಕೃಷ್ಣ, ರಮಣರಿಗೆಲ್ಲ ಆದುದು ದೈಹಿಕ ಬದಲಾವಣೆಯೇ ವಿನಾ 'ಆಧ್ಯಾತ್ಮಿಕ'ದ್ದಲ್ಲ ಎನ್ನುವ ಯು.ಜಿ. ಉಪನ್ಯಾಸ ಕೊಡರು.

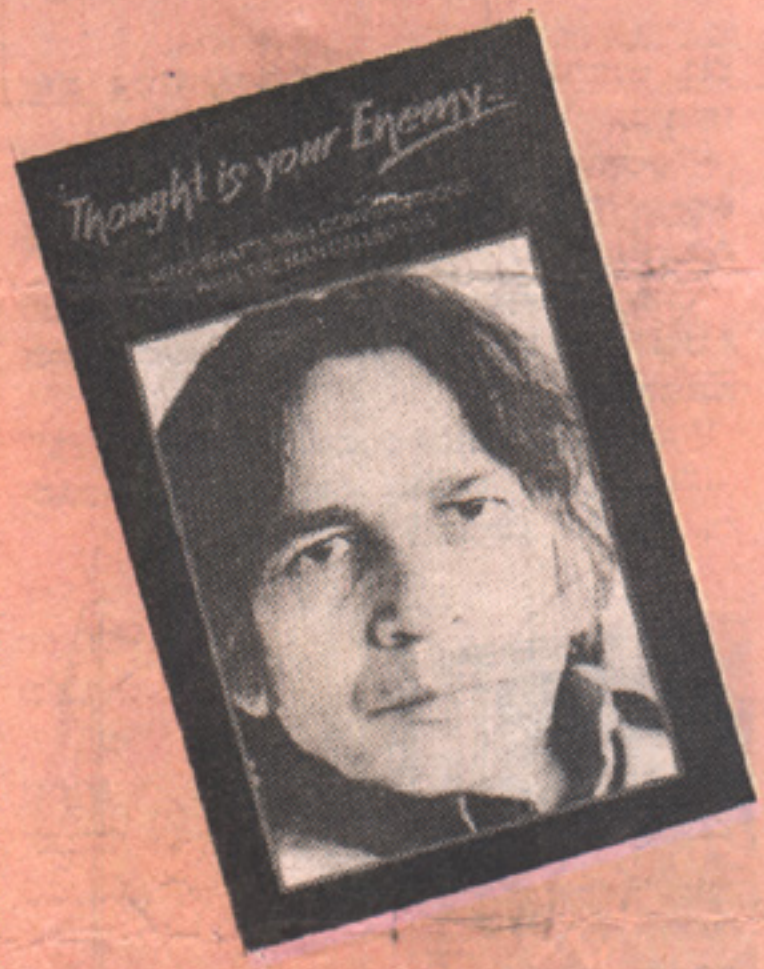
ಪ್ರಶ್ನೆಯನ್ನು ಪುನರ್ರಚಿಸಿ ಕೇಳಿದವರತ್ತ ಎಸೆಯುವುದೊಂದೇ ಅವರು ಮಾಡುವ ಕೆಲಸ. ಅವರ ಪ್ರಕಾರ ಯಾವ ಪ್ರಶ್ನೆಗೂ ಉತ್ತರವಿಲ್ಲ. ಉತ್ತರವಿದ್ದಿದ್ದರೆ ಸಾವಿರಾರು ವರುಷಗಳಿಂದಲೂ ಅದೇ ಪ್ರಶ್ನೆಯನ್ನು ಏಕೆ ಕೇಳುತ್ತ ಬರುತ್ತಿದ್ದಾರೆ? ದೇವರಿದ್ದಾನೆಯೇ ಆತ್ಮ ಇದೆಯೆ? ಸತ್ತಮೇಲೆ ಏನಾಗುತ್ತೆ? ಪುನರ್‌ಜನ್ಮ ಇದೆಯೆ?- ಇನ್ನೂ ಈ ಪ್ರಶ್ನೆ ಯಾಕೆ ಕೇಳುತ್ತಾರೆ.

ಎಲ್ಲ 'ಪರಿಹಾರಕ್ಕೂ ಒಂದು ಸಮಸ್ಯೆ ಇದೆ' ಎಂದು ವಿನೋದ ಮಾಡಿದಾಗ ಯು.ಜಿ. ಉತ್ತರ 'ಸಮಸ್ಯೆ ಉತ್ತರ ಬೇರೆಯಲ್ಲ, ಪ್ರಶ್ನೆಯಲ್ಲೇ ಉತ್ತರ ಅಡಗಿದೆ- ಗಣಿತದ ಸಮಸ್ಯೆಗಳಂತೆ. ಅದರ ಗೋಜಲು ಬಿಡಿಸಿದಾಗ ಉತ್ತರ ಸಿಗುವುದಿಲ್ಲವೆ?

'ಯು.ಜಿ.' ಜತೆ ಸಂವಾದದ ತುಣುಕುಗಳು:

ಪ್ರಶ್ನೆ: ನಮಗಿರುವ ಬುದ್ಧಿ ಪ್ರಾಣಿಗಳಿರುವಂಥ ಬುದ್ಧಿಗಿಂತ ಬೇರೆ ಅಲ್ಲ ಎಂದು ಹೇಳುತ್ತೀರಾ?

ಯು.ಜಿ: ಬಹುಶಃ ನಮ್ಮಲ್ಲಿ ಶರೀರ, ಮಿದುಳು ಕೆಲಸ ಮಾಡುವ ರೀತಿ ಪ್ರಾಣಿಗಳಲ್ಲಿರುವುದಕ್ಕಿಂತ ಹೆಚ್ಚು ವಿಕಾಸಗೊಂಡಿದೆ. ಎಂದರೆ ನಾವು ಇತರ ಜೀವಿಗಳಿಗಿಂತ



ಉತ್ತಮ ಎಂದೇನಲ್ಲ, ಬಲ್ಲವರು ಹೇಳುವುದು ನಿಜ ಎಂದಾದರೆ ಮನುಷ್ಯನ ಶರೀರವನ್ನು ಬಿಡಿಭಾಗಗಳನ್ನಾಗಿ ವಿಭಜಿಸಿದರೆ ಅಲ್ಲಿರುವ ಮರಕ್ಕಿಂತಾಗಲೀ, ನಿಮ್ಮ ರಕ್ತ ಹೀರುತ್ತಿರುವ ಸೊಳ್ಳೆಗಿಂತಾಗಲೀ ಬೇರೆಯಲ್ಲ, ಮೂಲತಃ ಎರಡೂ ಒಂದೇ. ಪ್ರಮಾಣ ಒಂದರಲ್ಲಿ ಹೆಚ್ಚಾಗಿರಬಹುದು, ಇನ್ನೊಂದರಲ್ಲಿ ಕಡಮೆ ಆಗಿರಬಹುದು.

ನಿಮ್ಮ ದೇಹದಲ್ಲಿ ಶೇಕಡಾ 80ರಷ್ಟು ನೀರಿನ ಅಂಶ ಇದೆ. ಮರಗಿಡಗಳಲ್ಲೂ ಶೇಕಡಾ 80, ಈ ಭೂಮಿಯಲ್ಲೂ ಶೇಕಡಾ 80 ನೀರಿದೆ. ಆದ್ದರಿಂದಲೇ ನಾನು ಹೇಳೋದು ಇದು ಅಣುಗಳ ಆಕಸ್ಮಿಕ ಸಂಘಟನೆ ಮಾತ್ರ. ಸಾವು ಸಂಭವಿಸಿದರೆ, ಸಂಭವಿಸಿದಾಗ ದೇಹ ಎಲ್ಲ ಏರುಪೇರಾಗಿ ಜೈತನ್ಯದ ಮಟ್ಟ ಉಳಿಸಲು ಈ ಅಣುಗಳ ಬಳಕೆ ಆಗುತ್ತವೆ. ಅದಿಲ್ಲದೆ ಈ ದೇಹಕ್ಕೆ ಸಾವೆಂಬುದೇ ಇಲ್ಲ.

ಪ್ರಶ್ನೆ: ಮನುಷ್ಯನ ಮಿದುಳು ಉದಾಹರಣೆಗೆ ಮರಕ್ಕಿಂತ ಹೆಚ್ಚು ಸೂಕ್ಷ್ಮ ಸಂವೇದಿಯೆ?

ಯುಜಿ: ಬಲ್ಲವರು ಹೇಳುವುದು ನಿಜ ಎಂದಾದರೆ ನಾನೂ ಸೇರಿ ನಮ್ಮಲ್ಲಿರುವ ಅಸಂಖ್ಯಾತ ಮನುಷ್ಯರಿಗಿಂತ ನಾಯಿ ಹೆಚ್ಚು ಬುದ್ಧಿಶಾಲಿ.

ಪ್ರಶ್ನೆ: ಇರಬಹುದು.

ಯುಜಿ: ಪ್ರಾಣಿಗಳು ಏನನ್ನೂ ಬದಲಾಯಿಸಲು ಯತ್ನಿಸುವುದಿಲ್ಲ. ಅದೇ ನಾವು ಅರಿಯಬೇಕಾದ ಮುಖ್ಯ ಅಂಶ. ಬದಲಾಯಿಸಬೇಕೆಂಬ ಒತ್ತಡಕ್ಕೆ ಕಾರಣ ಸಂಸ್ಕೃತಿಯ ಬಳುವಳಿ. ಬದಲಾಯಿಸಬೇಕಾದುದು ಏನು? ಅದೇ ನನ್ನ ಮೂಲ ಪ್ರಶ್ನೆ. ನಾವೇ ಅದೇನೆಂಬುದನ್ನು ಹುಡುಕಬೇಕು. ಅಲ್ಲೊಂದು 'ಅಸ್ತಿತ್ವ' ಇದೆಯೆ? ಅಲ್ಲಿ ಒಂದು 'ನಾನು ಎಂಬುದಿದೆಯೆ? ನನ್ನ ಉತ್ತರ: ಇಲ್ಲ. ಅಲ್ಲಿದೆ ಎಂದು ನಾವು ಭಾವಿಸಿರುವುದು 'ನಾನು' ಬಗ್ಗೆ ತಲೆಮಾರುಗಳಿಂದ ನಮಗೆ ವರ್ಗಾಯಿಸಿಕೊಂಡು ಬಂದಿರುವ ಜ್ಞಾನ ಮಾತ್ರ. ಅದೇ ಸಂಸ್ಕೃತಿಯ ಬಳುವಳಿ.

☆ ನಿಮ್ಮದಲ್ಲದ್ದನ್ನು ನೀವು ರಿಪೀಟ್ ಮಾಡಿದರೆ ನೀವು ಇನ್ನೊಬ್ಬರ ಅನುಯಾಯಿ ಆಗುತ್ತೀರಿ.

☆ ನೀವು ನೀವೇ ಆಗಿರುವುದಕ್ಕೆ ಏನೂ ಮಾಡಬೇಕಾಗಿಲ್ಲ. ನೀವು ನೀವಲ್ಲದೆ ಬೇರೆ ಏನೋ ಆಗಬೇಕೆಂದು ಒತ್ತಡ ತರುವುದು ಸಂಸ್ಕೃತಿ. ಹಾಗಾಗಲು ಎಷ್ಟು ಶಕ್ತಿ ವ್ಯರ್ಥ ಮಾಡುತ್ತೇವೆ? ಆ ಶಕ್ತಿ ಬಿಡುಗಡೆ ಆದರೆ ಬಾಳು ತುಂಬ ಸರಳವಾಗುತ್ತೆ. ಆಗ ನಿಮಗೆ ಏನು ತಾನೆ ಮಾಡಲಾರಿರಿ?

☆ ನಿಜವಾಗಿ ಸಮಸ್ಯೆಗಳೇ ಎಂಬುದಿಲ್ಲ. ಇರುವುದೆಲ್ಲ ಪರಿಹಾರಗಳೇ.

☆ ನೆನಪು ದೇಹದ ಯಾವ ಭಾಗದಲ್ಲೂ ಕೇಂದ್ರೀಕರಿಸಿಲ್ಲ. ನಮ್ಮ ದೇಹದ ಪ್ರತಿ ಕಣವೂ ಇದರಲ್ಲಿ ಭಾಗಿ.

☆ 'ಹೇಗೆ ಬದುಕಬೇಕು?' ಎಂಬ ಪ್ರಶ್ನೆಗೂ ಈ ಜೀವಂತ ವ್ಯವಸ್ಥೆಗೂ ಸಂಬಂಧವಿಲ್ಲ. ಈ ದೇಹ ಸದಾ ಬಾಳುತ್ತಲೇ ಇದೆ.

ಸಂದೇಶ್

ಪ್ರಕಾಶನ: ಸೌಮ್ಯ ಪ್ರಕಾಶನ, 31, ಅಹಮದ್‌ಸೇಟ್ ರಸ್ತೆ, ಫ್ರೇಸರ್ ಟೌನ್, ಬೆಂಗಳೂರು- 560 005ನಗ
ಪುಟಗಳು: 108, ಬೆಲೆ: ರೂ. 88.

'VANITA' JUNE '94

వనిత - జూన్ '94

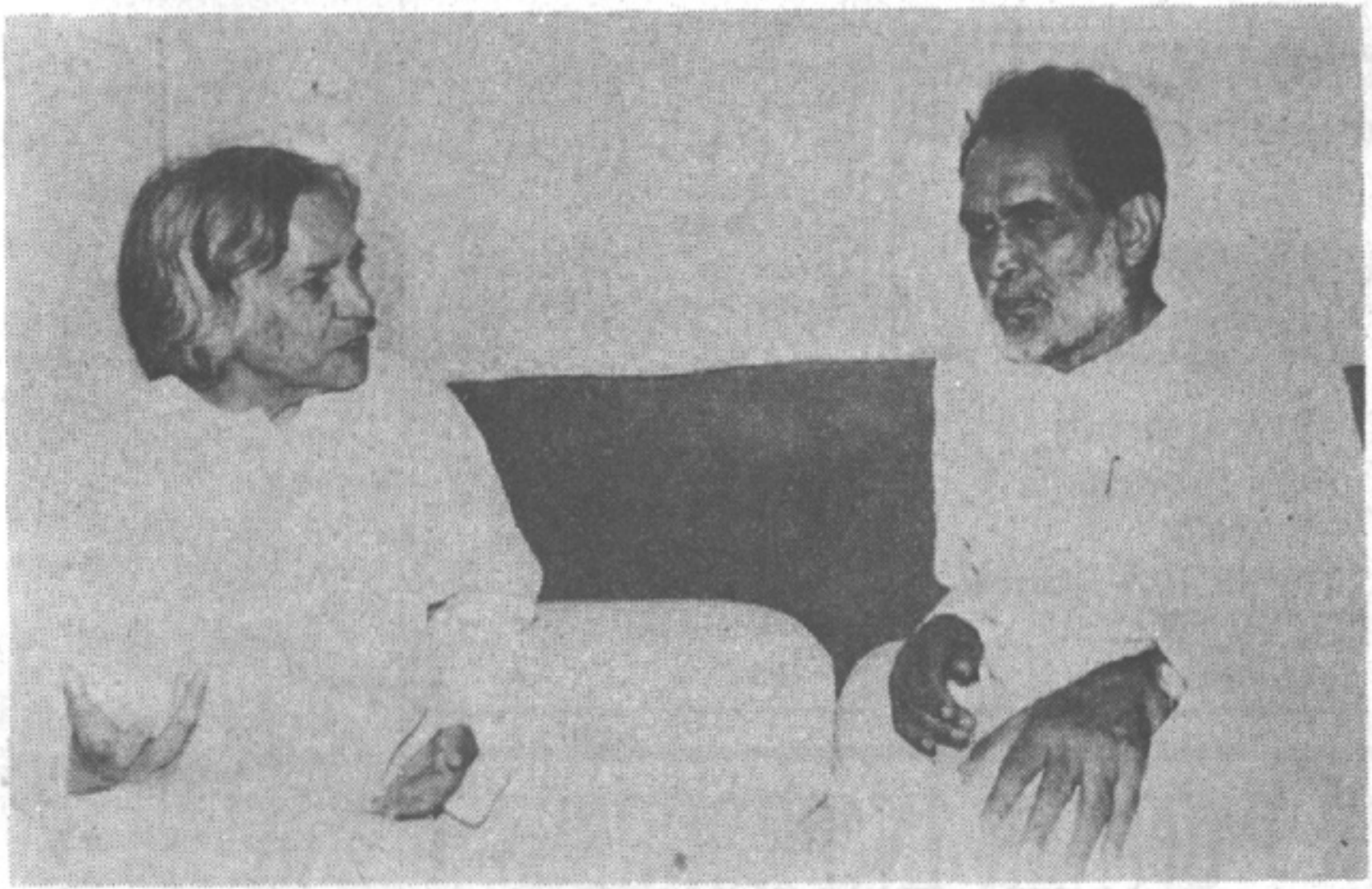
యూజీ కృష్ణమూర్తి

ఒక జీవిత కథ

(ఆంగ్లమూలం: మహేష్‌భట్; తెలుగు సేత: కొర్లిమర్ల చంద్రశేఖర్, సోల్ డిస్ట్రిబ్యూటర్స్: విశాలాంధ్ర పబ్లిషింగ్ హౌస్, అబిడ్స్, హైద్రాబాద్ - 500 001. పేజీలు: 212; వెల: సాదా ప్రతి రూ. 80/- విశేష ప్రతి రూ. 108/-)

అంతుపట్టని తత్వంతో తికమకపెట్టే భారతీయ తత్వవేత్తల్లో యూ.జి. కృష్ణమూర్తి ఒకరు. యూ.జి. కృష్ణమూర్తి జీవితాన్ని స్పష్టంగా తెలిపే జీవన చరిత్ర ఇది. ప్రపంచ ప్రఖ్యాత జిద్దు కృష్ణమూర్తితో వివాదాస్పదమైన తగాదాలు పడిన ప్రముఖుడే యూ.జి. కృష్ణమూర్తి.

"మనసు లేదు, సత్యం లేదు, మోక్షం లేదు" అనే తన జీవన వేదాంతాన్ని వినిపించిన యూ.జి. కృష్ణమూర్తి జీవితాన్ని ప్రఖ్యాత సినీ దర్శకుడు మహేష్ భట్ ఆంగ్లంలో చిత్రిస్తే, అనువాదం అని పించని ప్రతిభతో తెలుగువారికి అంత చక్కగానూ కొర్లిమర్ల చంద్రశేఖర్ అందించారు.



ಪ್ರಧಾನಿ ಚಂದ್ರಶೇಖರ್ ಅವರು ನಗರದಲ್ಲಿ ವಿಶ್ವವಿಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರನ್ನು ಭೇಟಿ ಮಾಡಿದರು.

ಹೆಸರಾಂತ ತತ್ವಜ್ಞಾನಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಜತೆ ಶೇಖರ್ ಭೇಟಿ

ಬೆಂಗಳೂರು, ಏ. 20- ಪ್ರಧಾನಿ ಚಂದ್ರ ಶೇಖರ್ ಅವರು ನಿನ್ನೆ ತಮ್ಮ ಎಡೆಬಿಡದ ಕಾರ್ಯಕ್ರಮಗಳ ನಡುವೆಯೂ ವಿಶ್ವವಿಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರನ್ನು ಭೇಟಿ ಮಾಡಿ ಕುಶಲ ವಿಚಾರಿಸಿದರು.

ನ್ಯಾಷನಲ್ ಕಾಲೇಜು ಮೈದಾನದಲ್ಲಿ ಬಹಿರಂಗ ಸಭೆ ಮುಗಿದ ತಕ್ಷಣವೇ ಪ್ರಧಾನಿಯವರು ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಉಳಿದುಕೊಂಡಿರುವ ಮನೆಗೆ ಸೀದಾ ತೆರಳಿದರು. ಭಾರತಕ್ಕೆ ಭೇಟಿ ನೀಡಿರುವ ಕೃಷ್ಣಮೂರ್ತಿಯವರು ನಗರದಲ್ಲಿ ತಮ್ಮ ಸ್ನೇಹಿತರೊಬ್ಬರ ಮನೆಯಲ್ಲಿ ತಂಗಿದ್ದಾರೆ.

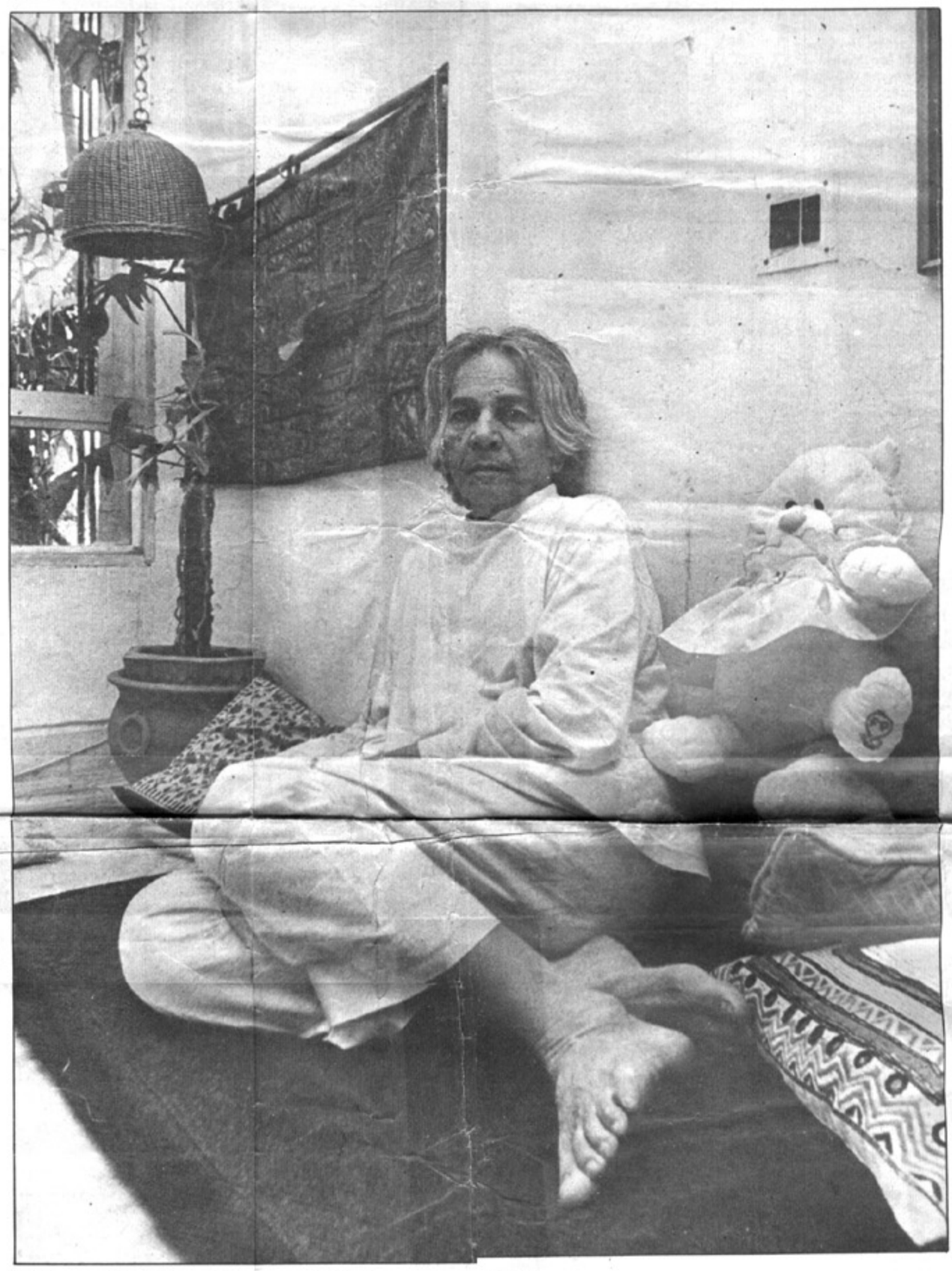
ಕೃಷ್ಣಮೂರ್ತಿಯವರಂತಹ ತತ್ವಜ್ಞಾನಿಯೊಬ್ಬರನ್ನು ಭೇಟಿ ಮಾಡುತ್ತಿರುವುದು ತಮಗೆ ಒದಗಿಬಂದಿರುವ ಸುಯೋಗ ಎಂದು ಚಂದ್ರಶೇಖರ್ ಅವರು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಹಾಜರಿದ್ದ ಕೆಲವೇ ಸ್ನೇಹಿತರ ಮುಂದೆ ಹೇಳಿದರು.

ತತ್ವಶಾಸ್ತ್ರ ಕುರಿತಂತೆ ಕೃಷ್ಣಮೂರ್ತಿಯವರು ಬರೆದ ಪುಸ್ತಕಗಳನ್ನು ಪ್ರಧಾನಿಯವರಿಗೆ ನೀಡಲಾಯಿತು.

"ನಾವು ರಾಜಕೀಯ ಕುರಿತು ಮಾತನಾಡಲಿಲ್ಲ. ಇದು ಕೇವಲ ಸೌಜನ್ಯದ ಭೇಟಿಯಾಗಿತ್ತು" ಎಂದು ಕೃಷ್ಣಮೂರ್ತಿಯವರು ನಂತರ ಹೇಳಿದರು.

'Love is fascist in its birth and essence'

U G Krishnamurthi is often mistaken for his more celebrated namesake, the late seer Jiddu Krishnamurti. It is a comparison the feisty philosopher does not obviously relish. The elusive guru blasts Indian values in this lively interview with director MAHESH BHATT and reveals why man must change if the world is to be saved from total destruction.



Krishnamurthi: Not particulary proud of the human race on this planet

"Writing is a form of therapy. sometimes I wonder how all those who do not write compose or paint can manage to escape the madness, the melancholia, the panic fear which is inherent in the human situation."
Graham Greene

Why have you gone public U G ?" I asked as we headed towards the city of Bombay from the airport. He was back — back after exactly 5 months, looking like a daisy inspite of his 22 hours flight from New York.

"You look bad Mahesh — what's going on?" The question at first seemed totally out of context but with that U G had stripped me of my masquerade of 'All is well'. Honestly, the past 10 hours had been exciting. I had somehow plodded through the night waiting for the landing of this unparalleled, uncommon, unique man.

I was silent. He smiled. It became impossible for me to hide from myself. When you are with him you have no place to hide. Trapped in the hell of my own making I found it impossible to persist with my query, something told me that a period of extended pain lay ahead of me.

There was a charged feel in the air. The nation had just gone to polls. My mind wandered to what U G had said about Rajiv Gandhi in 1984. When the nation was euphoric having voted a young man to power. "Mr Clean will become Mr Filthy inside of two years. This is not a prophecy Mahesh. Don't you see the very system he is going to inherit is corrupt. Unless he becomes a part of that system he cannot survive."

Forty-eight hours and the election results would be out. The end of the Rajiv era seemed inevitable. The Opposition's victory was certain.

"What makes you feel that the new government is going to be different? Sorry, Mahesh, the game is the same, the play is the same, only the actors are different and the players are different." His talk flattened my spirit. It made me sad — the continuous clamour of Bombay traffic stalled further dialogue.

Concealed joy, shy pride, stammered reverence sparkled on Parekh's face as he once again led us into his flat in Santa Cruz. The sight was familiar. This is the place where U G usually stays when he is in Bombay. Parekh, a retired electrical engineer and a top man of the Vipassana meditation group, is a charming man. His wife Kaushalya, a simple Gujarati lady, is a faultless hostess. The manner in which U G effortlessly merges into each setting wherever he goes, all over the world continues to amaze me.

I was late. "Take these audio tapes before you leave, Mahesh. These are all yours," said U G as I hurried for my film shooting. These tapes contained almost all the conversations he had with various groups of people in America. The shooting was a total fiasco. My 'hero' friend, Vinod Khanna did not report for the shooting as usual. Lately I have been very worried about him. I have a gut level certainty that he is slowly erasing himself.

At high noon as I drove back from the shooting I heard the voice. "Welcome to new dimensions — since this programme is dedicated to seeing the world with different eyes, unaltered by different conditioning, we invited U G to be a guest. I don't know what we will talk about with someone who claims to have no answers or advise to impart — but join me for the next hour and find out as I speak with the provocative and enigmatic U G Krishnamurthi." This seemed like the beginning of a new era. The programme would be heard by one million people, 300 stations in the United States, and 40 stations in six continents. The very thought of these faceless people listening to U G seems inconceivable. As the tape in my recorder rolled I was reminded of what U G and I had debated about almost 11 months ago.

It is January 1989 in Bangalore and the storm is beginning to brew. "Mahesh! Give me some ideas how I can free myself from this whole mess. If you are my friend I want your help. Nothing should remain after me — nothing. I don't want any individual to sell anything in my name or in the name of any organisation. The free air you see — you can take it! What right do you have to claim the property rights over the river that is flowing there. I have no destination — no arrival point. This has to be different. How it is going to be I really don't know. It will not be the same. I will say what I want to say without fear or favour, whether you like it or not. Mahesh, you and I know that the age of books is finished, audio is finished. This is the era of visuals — audio visuals. This is an incredibly powerful medium. I would rather talk to a faceless man there in the audience than to all these religious people who come to see me. Things cannot go on the same way they have gone on for these 21 years. I am going to use you as a medium. You want to use me and I want to use you. Clear?"

The coming events had cast their shadows. Things around us were changing — changing forever.

"I have no message for mankind — I cannot help you. You are doomed..." said U G when I met him accidentally 12 years ago.

"Go back to whatever you are doing. Your religion, your guru, your drugs, your comforts. Live in misery and die in misery." That encounter delinked me with my sordid past. Things were never the same for me after meeting this man.

Why, I wondered, was he now agreeing to appear on all these TV and radio programmes? He had also been interviewed by *Omni* the reputed American magazine. What had triggered off this new romance with the media? Why was he using the 'fame machine'? When fame, publicity etc are of no use to him? What was going on?

The day wore on and as scene followed scene these questions continued to torment me. Then just like that out of nowhere the cloud burst...

U G, why are you going public? Why this change?

I want to communicate to people that whatever I am saying has no religious content. So far I have failed in doing that. I don't want to be stigmatised as a religious teacher. You first stick that filthy label of enlightenment on me and then judge my actions according to that. I don't want to talk to Krishnamurti's widows, Rajneesh divorcees and religious buffs of all shapes, colours and sizes. How can you call me a good man when I say God is irrelevant? They cannot be interested in what I am saying. Go to the gurus to buy comfort. I don't give a damn for all those teachers who existed before me. I am going to say that until the end of my days. They were con men, they conned themselves into that and conned the whole of mankind and we are going to pay a heavy price for their con game. If you want to free yourself from that con game, I am not interested. You can make a living — sell Buddha, sell a prostitute. She is better. She has a very important place in this society. You may condemn it. Whether you sell a hope or a dream or a drug. You are all drug peddlers. I cannot falsify what I have come into, for anything in the world.

Do you mean to say that all the other leaders of mankind falsified themselves?

I don't know and I don't care. It has not produced results. The misery is created by the teachers of mankind. If humanity has to be saved from the chaos of its own making, it has to be saved from the saviours of mankind and I am not one of them. Why should nature or some cosmic power, if there is one in this world, need the help of somebody as an instrument to help others? You are as much an expression of that power. Every dog, every pig, you, me and everybody, even Hitler was an expression of the same thing.

For centuries you have been made to believe that you are a cripple. When I see somebody here who can walk I tell him look here, I was also made to believe that I was a cripple. Somehow through some miracle my crutches dropped off... fell off. I say — drop the crutches. You may accepted that belief which is passed on to us from generation to generation that we are here for a grander purpose, for a nobler purpose other than the rest of the species on this planet. I maintain that we are here not for any grander purpose other than the garden slug out there or the mosquito that is sucking your blood. Thought has separated us from the singleness of life — it has isolated us from the rest of the species on this planet and it has given us the idea we are something different. We believe that the whole thing has been created that there must be love between two individuals I love my wife, I love my country, I love my dog... what is the difference? This may sound very cynical but the fact of the matter is tha there is no difference. You lov your country, I love my county and there is war. 'Love ay neighbour as thyself', ad in that name how many millions of people have been killd. When once love fails to establish the perfect idal relationship between two individuals what we ar left with is hate. Love is fasist in its birth, in its content, n its essence, in its expressin, and in its action. When everything fails, you us love to achieve your goals. Which is pleasure.

What do you have against pleasure, ecstasy?

Nothing. Esctasy is a chemical disturbance i the body. It's a drug. The bdy is not interested in ecstay, bliss, beatitude etc. It i trying to get rid of all hat — because all these thing destroy the sensitivity of the physical organism. If esire is a hormone what hapens to your ethical code?

So where does all tis leave me? What am I without purpose, relationships, love?

Unfortunately humaity has placed before itsel the model of a perfect man The perfect man is born ou of the value system that we ave created — and that vaue system is born out of te behaviour patterns of ur great teachers of man ind. Every human body is nique. Nature is not interested in creating a perfect beig but its interest is to creata perfect species.

If everyone of us is unique, that implies that if there is something like enlightenment, that lso would be unique.

Exactly! That is whit I am trying to emphasise. I is just not possible for us to produce 'enlightened' people n an assembly line. If you look at history even a countr like India which prides itself as a land of spirituality has produced very few enlightened people. But unfortunately in the narket place we have many claimants who say that they are enlightened and are out to enlighten everybody. There is a market for this kind of thing. But actually an enlightened man or a free man, if there is one, is not interested in enlightening or freeing anybody. He has no way of knowing that he is a free man or an enlightened man. He cannot share whatever he has come into with anyone because it is not in the area of experience at all.

Where do you think we are going U G?

We are moving progressively in the direction of total destruction. We somehow have tremendous faith that thought will help us change the course of events. This faith I maintain is misplaced. This human body is not interested in learning anything. All that is necessary for the survival of this living organism is already there. There is a tremendous intelligence in there and all that you have acquired through your intellect is no match to the intelligence of the body. The human brain is not interested in anything that we are interested in. All those ideations which are an imposition of culture is of no importance to it. It is so dull you will be surprised, it is not interested in any experience of any kind. What it is interested in, is to help the functioning of this body, intelligently and sanely. The brain is not a creator. It is only a reactor.

What about relationships — love?

It is just not possible to establish any relationship with anything around including the near and dear ones — except on the level of what you get out of this relationship. The whole thing springs from isolation. You see we are isolated from the rest of creation, from the rest of life around us. So we use others to fill this void — that is created as a result of our isolation. So you have to use an idea — you have to use a person or anything to fill this void. Without relationships you are lost. All relationships are based on mutual gratification. As long as they can be directed to serve my personal happiness, there is no conflict, and we also demand that our happiness be permanent. In the very nature of things this is impossible.

There is no such thing as permanence at all. Everything is constantly changing. Everything is in flux. Because you cannot face the impermanence of all relationships, you invent sentiments, romance, and dramatic emotions to give them continuity. Therefore you are always in conflict and yet society demands not just relationships but permanent relationships. For love there must be two. I love somebody and somebody else loves me. Wherever there is a division there can't be any love. We are trying to bridge this gap which we find horrible, with this fancy idea of love.

What about 'creativity' of the mind U G?

The creativity that you are talking about is totally unrelated to the creativity of life. Life is creative — it does not use any model. Everything that we call creative is an imitation, copy of something that is already there — it is second-hand.

In short we are doomed?

(Laughs) The obvious need not be restated. The constant use of neurons which is memory to maintain the identity is the human problem. If you do not do something, which we don't want to do — nature will take care of the problem by destroying both mind and identity. Which is not euphemistically described as Alzheimers disease which is going to be deadlier than cancer, AIDS and all the diseases put together.

(Laughs)

This is not a laughing matter, Mahesh.

Time to leave. U G will be leaving tomorrow. This appetite for self-destruction floods every pore of my being. This disintegration of me, myself and I will be complete only with my physical death. I am tired of living and scared of dying.

I wander out into the night. The street dogs know that I am one of them. I stand by a fire with strangers. The night is cold. Flames rush up in yellow sheets. Sparks glitter in all our eyes. All the men I stand with are drunk. The fire holds us, comforts us all. "Are you Mahesh Bhatt?" asks someone. "Yes," I say. They smile. They are happy to have me amidst them. I wonder why? Why? Am I not happy to be with myself? The faces look haggard. The eyes shine — eventually there was sleep which was not welcome. U G says, "As long as you are there you are dead... and if by some accident this *you*, as you know yourself, is absent even for a trillionth of a second, that is when you will touch life. But you will never know what is there. You will never say you are alive — living. It is only a dead man who says he is living."

A new flame invigorates me — "Life is fire it burns anything that is dead," said U G. That quiet afternoon when we were all alone. Free of some dead wood — I feel alive, naked, on my own.

As I dropped him that evening to the airport I was an embodiment of pleasure and pain. Somewhere in the crowd we lost one another. With great effort without saying "Bye" to him I headed back — back to life, taking the road of reality. Something tells me "Buddy you are going fast nowhere".

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Post Script Interview

ಚಂದ್ರಶೇಖರ್ : ಕಠಿಣ, ಸಣ್ಣ ಸಿಹಿಗೊಟ್ಟು!

ಬೆಂಗಳೂರು, (ಸ್ವ.ಸು.) ಏ. 24: "ಅವರೊಬ್ಬ ಕಠಿಣ, ಸಣ್ಣ ಸಿಹಿಗೊಟ್ಟು, ಹಾಗೂ ಸರಿಯಾದ ಮನುಷ್ಯ." ಭಾರತದ ಪ್ರಧಾನಿ ಶ್ರೀ ಚಂದ್ರಶೇಖರ್ ಬಗ್ಗೆ ನಿಮಗೇನನ್ನಿಸುತ್ತದೆ ಎಂದು ಪ್ರಶ್ನಿಸಿದಾಗ ಹೀಗೆ ಪ್ರತಿಕ್ರಿಯಿಸಿದವರು ವಿಶ್ವವಿಖ್ಯಾತ ತತ್ವಜ್ಞಾನಿ ಶ್ರೀ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ.

ಒಂದು ದಿನದ ರಾಜ್ಯ ಪ್ರವಾಸದ ಕೊನೆಯಲ್ಲಿ ದಿಲ್ಲಿಗೆ ತೆರಳುವ ಮುನ್ನ ನಗರದಲ್ಲಿ ಕೃಷ್ಣಮೂರ್ತಿಯವರು ತಂಗಿದ್ದ ಮನೆಗೆ ತೆರಳಿದ ಪ್ರಧಾನಿ ಸುಮಾರು 20 ನಿಮಿಷಗಳ ಕಾಲ ಅವರೊಡನೆ ಮಾತುಕತೆ ನಡೆಸಿದರು. "ನಿಮ್ಮ ಎಡೆಬಿಡದ ಕಾರ್ಯಕ್ರಮಗಳ ನಡುವೆ ನನ್ನ ಭೇಟಿಗಾಗಿ ಕೆಲ ನಿಮಿಷಗಳನ್ನು ಮೀಸಲಾಗಿರಿಸಿರುವುದು ಭಾರೀ ಸಂತಸ ತಂದಿದೆ" ಎಂದು ಪ್ರಧಾನಿ ಅವರನ್ನು ಸ್ವಾಗತಿಸಿದ ಯುಜಿ ಹೇಳಿದರೆ, "ನಿಮ್ಮಂಥಹ ಉನ್ನತ ವ್ಯಕ್ತಿಯನ್ನು ಭೇಟಿಮಾಡುವುದು ಭಾಗ್ಯ" ಎಂದು ಪ್ರಧಾನಿ ನುಡಿದರು.

ಭಾರತ ದೇಶ ಈಗ ಎದುರಿಸುತ್ತಿರುವ ಸಮಸ್ಯೆಗಳ ಪರಿಹಾರಕ್ಕೆ ಯತ್ನಿಸುತ್ತಿರುವ ಪ್ರಧಾನಿಗಳು "ಅಸಜ್ಜುಂಧವಲ್ಲದ" ಮಾರ್ಗದಿಂದ ತಾನು ಪ್ರಭಾವಿತನಾಗಿರುವುದಾಗಿ ಯುಜಿ ಹೇಳಿದರು.

ಪ್ರಧಾನಿಗಳ ಭೇಟಿಯ ಉದ್ದೇಶದ ಬಗ್ಗೆ ಯುಜಿಯವರನ್ನು ಪ್ರಶ್ನಿಸಿದಾಗ "ಅದರಲ್ಲೇನೂ ರಾಜಕೀಯವಿಲ್ಲ. ಅದೊಂದು ಬರೀ ಸೌಜನ್ಯದ ಭೇಟಿ" ಎಂದರು. ಪ್ರಧಾನಿ ಚಂದ್ರಶೇಖರ್ "ಶೃಟ್ಟುಕರ ವ್ಯಕ್ತಿ ಹಾಗೂ ತೀರಾ ಸ್ನೇಹಿತನಂತಹ ಸ್ವಭಾವದ ಸುತ್ತೆಲ್ಲಾ ಅನೌಪಚಾರಿಕ ಗಾಳಿ ಹರಡಿರುವ ಮನುಷ್ಯ" ಎಂದು ವ್ಯಾಖ್ಯಾನಿಸಿದರು.

"ಆಲೋಚನೆಯೇ ನಿಮ್ಮ ಶತ್ರು", "ಮುನಿ ಮತ್ತು ಗೃಹಿಣಿ" ಮುಂತಾದ ಯುಜಿಯವರ ಕೆಲ ಕೃತಿಗಳನ್ನು ಈ ಸಂದರ್ಭದಲ್ಲಿ ಪ್ರಧಾನಿಗಳಿಗೆ ಅರ್ಪಿಸಲಾಯಿತು.

In search of Enlightenment

THE MYSTIQUE OF ENLIGHTENMENT: The unrational sides of a man called UG Edited by Rodney Arms, Dinesh Vaghela, Goa, pp 153 Rs 35.

by K D Katrak

ONCE upon a time there was a little boy who was brought up by his grandfather (an ardent Theosophist), on the Upanishads and the Panchadasi and the Nishkarmya Siddhi. The little boy wanted like anything to be Englightened and wondered what the 'state' of the Buddha and Jesus might be. He went through the usual disciplines, studied, pondered, meditated, and by the time he was twenty-one had reached the conclusion that the Buddha, Jesus and Ramakrishna were bogus. A friend took him to see Ramana Maharishi. 'Can you give me what you have?' he asked him. Ramana replied: 'I can, but can you *take* it?' which turned the boy off. But he plugged on, joined the Theosophical Society, lectured, got involved with J Krishnamurti, rejected J Krishnamurti, blew his money, starved in London and (by his own admission) developed clairvoyant powers. But this was not what he wanted: he still wanted Enlightenment. So when after great bodily pain, his first sensory dislocations occurred and the 'continuity' of his mind went out of gear and this state crystallised and became permanent, he thought: 'this is the Enlightenment'. After all had he not developed all kinds of 'stigmata where the Tantric chakras are supposed to be located? Had he not experienced a sense of less of body'? So then? He called his 'Enlightenment' 'The Calamity' and lived not too happily ever after.

This is a cruel and unfair way of beginning this review. The book is about a man who is patently honest, and by his face on the dust jacket, clearly decent. But by my lights he is deluded and I see no other way of cutting through the extraordinary muddle of the book. U G Krishnamurti's experience is perfectly 'authentic' in that it is 'real'. But what he makes of it and of it's implications is rubbish.

My dictionary defines 'Mystery' as 'Hidden or inexplicable matter, truth known only by divine revelation'. And 'Mystique' as *'atmosphere* of mystery... *professional* skill or *technique* which *mystifies* and *impresses* the layman'. That Enlightenment of which Kabir said: '...how the whole Ocean can be contained in a single drop is the final mystery' has come to mean for Mr U G Krishnamurti a 'declutched mind'. The title of the book has a deadly accuracy. Truly, he has taken that final Mystery and reduced it to 'mystique'.

Such curiously unintentional but meaningful mishaps flourish in this maddeningly mixed book. Thus 'Yoga Bhrashta' is taken to mean 'someone who has come within inches of enlightenment'. It means simply 'Fallen from Yoga'. This is the problem of not working in a Tradition. In fact you can be damned either way. Work in a tradition and you are usually bound by it and overwhelmed by dogma. Even your 'seeings' if they ever occur are in that *mode*. Work alone and you have no standards of comparison and no correctives. When Tieh Shan was struck by the thunderbolt of satori, he walked into the Meditation Hall, dragged his Teacher Meng Shan off his throne and sat on it himself. Meng Shan wordlessly pushed Tieh Shan away and re-installed himself. 'You don't understand' cried Tieh Shan 'What do I lack? Tell me!' 'I understand well enough' rejoined Meng Shan. 'It's taken you long enough to get here. Now get on with your job. It will take you thirty years to graduate'.

Working within a real tradition, someone might have explained the 'physiological' changes to Krishnamurti II. There is a fairly well known psycho-somatic type classified as 'hysteric' who is often attracted to 'spiritual affairs' in whom 'siddhis' predominate; from clairvoyance and materialisation to bodily stigmata and levitation. Thus St Teresa of Avila as a relative novice was often found in an ecstatic state near the ceiling of her cell. St John of the Cross, her spiritual precepter had to read her the hard facts. The mind he told her was not equipped to handle two matters simultaneously. If it was full of her aerial delights it could not have room for the Christ. As it happened she listened to him, and the woman who lived to write 'The Interview Castle' was no joyful levitationist. There are all kinds of traps, at every level of the World Mountain. Bombay's Grand old Marathi Sage Nisargadatta Maharaj once told me how he used to cure the ailing by 'magnetising' glasses of water, till his Teacher pulled him up short. 'My Guru was very hard with me,' he reminisced softly: 'It was a wise harshness. He never allowed me to become a great man'. Not everyone has the good fortune to be told this. There is the famous saint, benevolent, enough, who draws *immense* crowds and who has been materialising all kinds of things for two decades now.

In the end one is suspicious of a book that defines it's attainment in precisely the terms it puts down. Take the opening passage spoken by Krishnamurti II: "You see I maintain that—I don't know, whatever you call this: I don't like to use the words 'enlightenment,' 'freedom,' 'moksha,' or 'liberation,' all these words are loaded words, they have a connotation of their own—his cannot be brought about throgh any effort of yours: it just happens. And why it happens to ne individual and not another I don't know."

U G Krishnamuti: Authentic experience

Q: So it happened to you?

U G: It happened to me?

'Yes' one wishes to scream 'but *what* happened?' This man lie in bed, is unable to conceptuise and feel his own body and so believes he has arrived at the he flowering of the human state.

I am suspicious too of UG' attitude to Krishnamurti I. He ails against him but cannot dismiss him. His description of his 'calamity' owes far too much (perhaps subconsciously) to Jiddu Krishnamurti's Ojai Valley experiences. If you expect things to happen in a certain mode with sufficient intensity, that I suppose is how they *will* happen.

In the end it is not what *happens* to you that matters but the emotional *content* of the experience. Castaneda's Teachers tried drugs on him and in the end failed. You might get the same thing from LSD but it would be what the Rishis called 'bhuta': vision of form *without* feeling. And when everything is said it is the feeling that liberates. Just as it is the acknowledgement of the human implications of that feeling and the adoption of a truly human stance, that *proves* the liberation. So when Krishnamurti II professes lack of interest in his fellow men I am not surprised. What can one expect from some one who describes the Enlightenment as follows: 'Does such a thing as enlightenment exist? To me what does exist is a purely physical process; there is nothing mystical or spiritual about it. If I close my eyes, some light penetrates through the eyelids. If I cover the eyelids, there is still light inside. There seems to be some kind of a hole in the forehead, which doesn't show, but through which something penetrates. In India that light is golden; in Europe it is blue. There is also some kind of light penetration through the back of the neck. It's as if there is a hole running through between those spots in front and back of the skull. There is nothing inside but this light. If you cover those points, there is complete, total darkness. This light doesn't do anything, or help the body to function in any way; it's just there'. 'There is no Truth outside of Man' says UG. I cannot help agreeing until I realise that this truth is *literally* a hole in his head! I have no reason to doubt the honesty of his reporting. But it is not the Truth I am after. For the truth is more than mere 'fact'. It must be *meaningful* fact. And that meaning must have the 'enabling power' to help me shape my life. What am I to do with blue or golden light? It can do no more for my human faculties than knowledge of the height of the Empire State Building.

A truth that is human must possess the appropriate human feeling, and I will at this juncture posit against this passage another by Jalaluddin Rumi:

'The unripe fruits cling fast to the bough because they are not fit for the Palace, but when they have ripened they lose their hold. Even so the world loses it's savour for him whose mouth has been sweetened by the Great Felicity. O Good friend thou art not a single 'thou', thou art the sky and the deep sea. Do not speak; so thou mayst hear from the Spirit may speak for thee. In the Ark of Noah, stop swimming.'

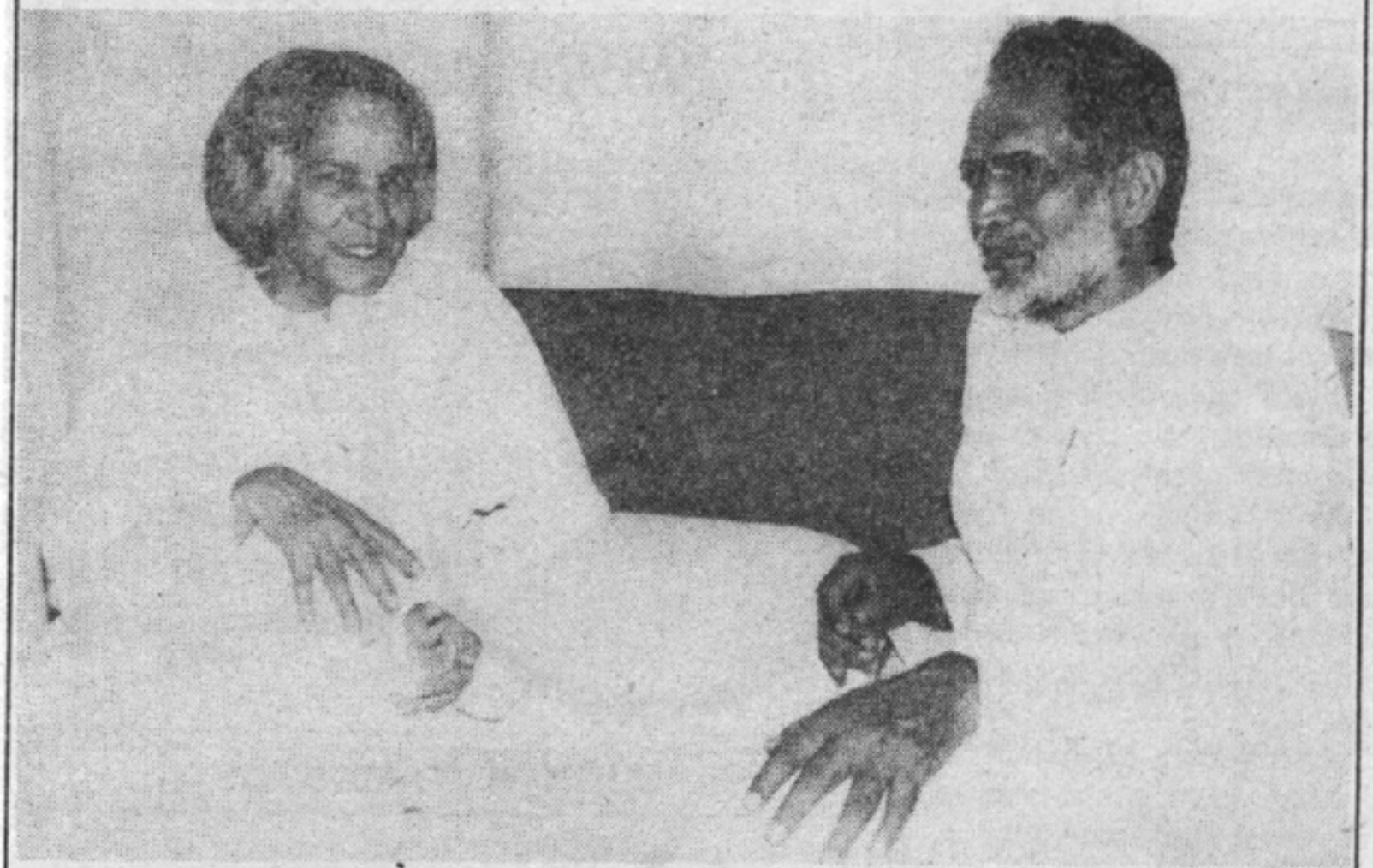
I must leave it to the reader's ear to detect the difference. My point is made and need not be rubbed in further. But this much, in fairness, needs to be added. In an age of manipulative Slave Masters whose true 'avatar' is Rajneesh, U G Krishnamurti constitutes an honest, muddled, minor voice, for whom we must be thankful.

• హైదరాబాదులో వానపీ ఆర్ట్ థియేటర్స్ - హైదరాబాదు తరఫున పబ్లిక్ రిలేషన్స్ రంగంలో చేస్తున్న కృషికి 'నవరత్న' అవార్డును ఆదార్య సి.నారాయణరెడ్డి నుంచి అందుకుంటున్న వైశ్యా బ్యాంకు చీఫ్ పబ్లిక్ రిలేషన్స్ ఆఫీసరు శ్రీ పి.ఎస్.ఆర్.మూర్తి. చిత్రంలో మంత్రి డా. పి.శంకర్రావు, శ్రీ ఎం.ఎస్.రెడ్డి, శ్రీ జె.బాపురెడ్డి కూడా ఉన్నారు

•హైదరాబాద్‌లో ఏ.పి. సినీ కల్చరల్ అకాడెమీ తరఫున సినారు కళాకారుడు డా. ఎం.జనార్దన్‌ను సత్కరిస్తున్న ప్రముఖ నటుడు శ్రీ అక్కినేని. చిత్రంలో శ్రీయుతులు ఎం.ఎస్.రెడ్డి, ఏ.రవీందర్‌రావు, ఎస్.రాధాకృష్ణలను చూడవచ్చు.

• ఇటీవల హైదరాబాద్‌లో జూలూరి నాగరాజారావు స్మారక సాహిత్య బహుమతిని డాక్టర్ పోరంకి దక్షిణామూర్తికి ఇచ్చి ఆంధ్రప్రదేశ్ స్పీకర్ శ్రీ డి.శ్రీపాదరావు సత్కరిస్తున్న దృశ్యం

• హైదరాబాదులో 'యూజీ కృష్ణమూర్తి - ఒక జీవిత కథ' పుస్తకం విడుదల సభలో డా. ఓఎస్.రెడ్డి, రచయిత శ్రీ మహేష్‌భట్, శ్రీ పి.వి.రంగారావు, శ్రీ యండమూరి వీరేంద్రనాథ్, శ్రీ కొల్లిమర్ల చంద్రశేఖర్, శ్రీ రాజేశ్వరరావు



ರಾಜಕೀಯದ ನಡುವೆ ಬಿಡುವೆ! ಶುಕ್ರವಾರ ರಾಜ್ಯಕ್ಕೆ ಆಗಮಿಸಿದ ಪ್ರಧಾನಿ ಚಂದ್ರಶೇಖರ್‌ಗೆ ಬಿಡುವಿಲ್ಲದ ಕಾರ್ಯಕ್ರಮ. ಆದರೂ ಪೆಸರಾಂತ ದಾರ್ಶನಿಕ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರನ್ನು ಬೆಂಗಳೂರಿನಲ್ಲಿ ಭೇಟಿ ಮಾಡಿ 20 ನಿಮಿಷ ಮಾತಾಡಿದರು. ಕನಿಷ್ಠ ಅಷ್ಟು ಸಮಯವಾದರೂ ರಾಜಕೀಯದ ಗೋಜಲು ಮರೆತರು.

ದಾರ್ಶನಿಕನೊಡನೆ ಪ್ರಧಾನಿ

ಬೆಂಗಳೂರು, ಏ. 20– ತಮ್ಮ ಬಿಡುವಿಲ್ಲದ ಕಾರ್ಯಕ್ರಮಗಳ ನಡುವೆಯೂ ಪ್ರಧಾನಿ ಚಂದ್ರಶೇಖರ್ ಅವರು ಪ್ರಸಿದ್ಧ ತತ್ವಜ್ಞಾನಿ ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿ ಅವರನ್ನು ಶುಕ್ರವಾರ ಇಲ್ಲಿ ಭೇಟಿ ಮಾಡಿದರು.

ಪ್ರಧಾನಿಗಳು ಸಾರ್ವಜನಿಕ ಸಭೆ ಮುಗಿದ ಕೂಡಲೇ ಕೃಷ್ಣಮೂರ್ತಿ ಅವರು ಇಲ್ಲಿ ಇಳಿದುಕೊಂಡಿರುವ ಮನೆಗೆ ಧಾವಿಸಿದರು. ಅಲ್ಲಿ 20 ನಿಮಿಷಗಳ ಕಾಲ ಪ್ರಧಾನಿ ಯುಜಿ ಅವರೊಡನಿದ್ದರು. ಕೆಲವರು ಆಪ್ತರು ಹಿತೈಷಿಗಳು ಈ ಭೇಟಿಯ ಸಮಯದಲ್ಲಿ ಹಾಜರಿದ್ದರು.

ಚಂದ್ರಶೇಖರ್ ಅವರು ಬಿಡುವು ಮಾಡಿಕೊಂಡು ತಮ್ಮ ಸಂದರ್ಶನಕ್ಕೆ ಬಂದ ಬಗ್ಗೆ ಸಂತಸ ವ್ಯಕ್ತಪಡಿಸಿದ ಯು.ಜಿ. ಟಿವಿ. ವೀಕ್ಷಿಸುವಾಗ ದೇಶದ ವಿವಿಧ ಸಮಸ್ಯೆಗಳ ಪರಿಹಾರಕ್ಕೆ ಚಂದ್ರಶೇಖರ್ ನಡೆಸಿರುವ ಕಳಕಳಿಯ ಯತ್ನ ತಮ್ಮ ಗಮನಕ್ಕೆ ಬಂದಿದ್ದು, ಅದರಿಂದ ತಾವು ಪ್ರಭಾವಿತರಾಗಿರುವುದಾಗಿ ನುಡಿದರು.

ಯುಜಿ ಅವರನ್ನು ಭೇಟಿಯಾಗುವ ಅವಕಾಶ ದೊರೆತಿದ್ದು ನನ್ನ ಸುಯೋಗ ಎಂದು ಪ್ರಧಾನಿಯವರು ನುಡಿದರು. ಇದೇ ಸಂದರ್ಭದಲ್ಲಿ ಯುಜಿಯವರ ಕೆಲವು ಪುಸ್ತಕಗಳನ್ನು ಚಂದ್ರಶೇಖರ್ ಅವರಿಗೆ ಕೊಡುಗೆಯಾಗಿ ನೀಡಲಾಯಿತು.

ಭೇಟಿಯ ಉದ್ದೇಶದ ಬಗ್ಗೆ ಯುಜಿ ಅವರನ್ನೇ ಪ್ರಶ್ನಿಸಿದಾಗ 'ಇದರಲ್ಲಿ ರಾಜಕೀಯ ಉದ್ದೇಶ ಏನಿಲ್ಲ, ಕೇವಲ ಸೌಹಾರ್ದಯುತ ಭೇಟಿ ಇದು' ಎಂದರು. ಪ್ರಧಾನಿಯವರ ಬಗ್ಗೆ ಏನೆನ್ನಿಸಿತು ಎಂಬ ಪ್ರಶ್ನೆಗೆ "ಬಹಳ ಸ್ನೇಹಮಯಿ ಮತ್ತು ಸರಳ ವ್ಯಕ್ತಿ" ಎಂದು ಅವರು ಉತ್ತರಿಸಿದರು.

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THINKER WHO SHUNS THOUGHT

By Mukunda

U. G. KRISHNAMURTHY is not to be confused with J. Krishnamurthy the famous teacher. Of course 'U.G.' —for that is what he prefers to be called—was under the influence of J.K. for seven years until he broke away from him when he underwent what he calls 'physical mutation' or physiological change in his 49th year. One might think both U.G and J.K. are saying the same things but expressing it differently. U.G. disagrees strongly and likes to call himself an antidote to J.K.! In fact, according to him, J.K. has only created 'a fantastic thought structure,' which is not any the better than Freudian psychology or some new philosophy.

U.G. is undoubtedly a phenomenon. There is something tremendously unique about the man and his 'teachings' if it could be called teaching at all. To talk to him is to expose oneself to a relentless disturbance. He talks tirelessly for hours together in a simple conversational style; smiles and laughs amusingly when we don't anpear to understand him, sometimes with apparent cynical indifference. But he is no cynic and at any rate not an agnostic. One might call him a mystic but he says he has gone beyond all mystical experiences. Enlightened man? Oh no, for him there is no such thing as enlightenment. There seem to be only two things: 'the natural state of living and the unnatural state of living in the world of thoughts.' U.G. says he is in the natural state. But what is the natural state? How did he come into this state? It is a strange puzzling story indeed!

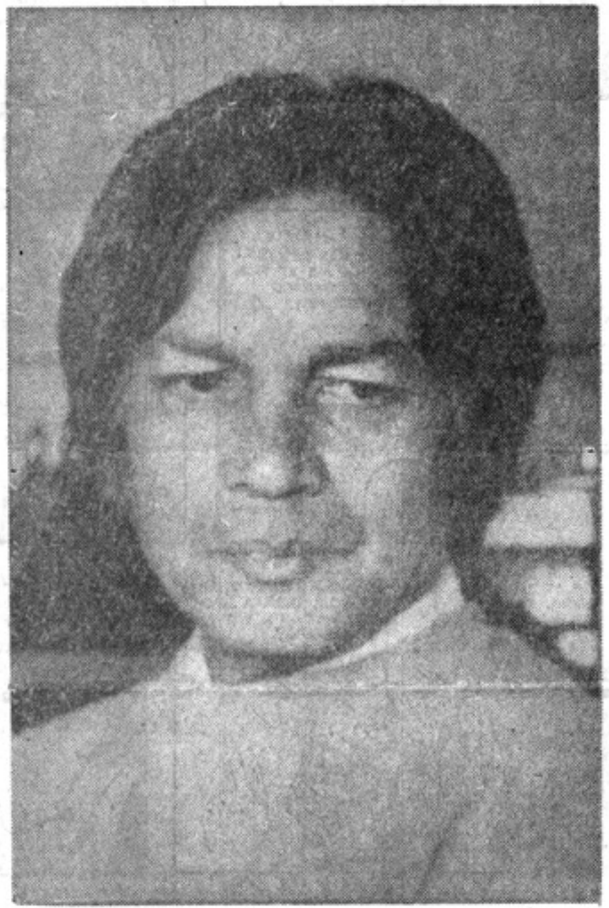
U.G. was born on July 9, 1918, into an upper middle class Telugu-speaking Brahmin family. He was brought up in a religious atmosphere and at quite an early age began on the age-old quest for Truth. He met Ramana Maharishi at the age of 21. He enquired of Ramana, "Can you give me what you have?" He 'very much wanted "moksha"'. "Yes", replied Ramana, "but can you take it?". The question made a great impact on his mind and he came out thinking, 'What is it he has that I can't take? I have to find it myself'. He took to the study of philosophy and psychology in the University of Madras but dropped out in the middle of the course when he realised it was a futile exercise. Later, in his own words, he 'drifted into the Theosophical Society', headed by Annie Besant and Leadbeater. Some years later he came into contact with J.Krishnamurthy who was proclaimed by Annie Besant as the 'Messiah' of the 20th Century. During those years he had several so called religious experiences but 'sex ramained a problem'. In 1943, at the age of 25, U.G. married a beautiful girl who had degrees in English and Sanskrit. He was a 'dominating husband' he recalls. They had four children. For some years he toured the world giving lectures on the theosophy though his heart was not in it. The marriage broke up in 1961. He left the Theosophical Society, left J.K. and for three years wandered about London 'like a man with no head, blown about like a dry leaf'.

In the April of 1967 in Switzerland, in his 49th year, U.G. happened, one day, to be at the Casino de Paris with his friends. A 'girlie show' was in progress. Suddenly he felt something happening to him: He experienced a peculiar kind of 'movement inside me.' He couldn't make out who was dancing on the floor: He or the dancer! There seemed to be no division between him and the dancer. That was the beginning of the phenomenal 'utterly non-religious biological mutation' which went on for several days. 'Every cell, every nerve, every gland' in his body started changing. For seven consecutive days seven different things happened to him. The continuity of thought was snapped! 'The 'I' disappeared. Eyes stopped winking 'instinctively'. The senses started functioning 'at the peak of their sensitivity'. The thymus gland, that doctors say is active through childhood until puberty and then becomes dormant, was re-activated.

'Sensations are felt there,' says U.G., 'you don't translate them as good or bad. If there is movement outside of you—a clock pendulum swinging, or a bird flying across your field of vision—that movement is also felt in the thymus. There is no separation'. And 'if I close my eyes some light penetrates through the eyelids. If I cover the eyelids there is still light inside. There seems to be some kind of a hole in the forehead which does not show, but through which something penetrates. In India that light is golden, in Europe it is blue.... There is nothing mystical or spiritual about it'. U.G. calls this 'the natural state'. He believes that this happened to him in spite of all his search for truth and not because of it.

> "Somewhere along the line probably, thought was necessary but it has now become the enemy of man."
> —U.G.

U.G. is very particular in emphasising that the 'natural state' in which he lives is not the state of a self-realised or God-realised man. It is not a thing to be achieved or willed into existence'. It is 'acausal'. 'Krishna Consciousness', 'Buddha Consciousness', 'Christ Consciousness' are only 'thought-induced states of being' and are 'all trips in the wrong direction'. According to him, every cell in our body has a mind of its own. So the whole chemistry of the body has to undergo a change if the present neurotic condition of man created by the 'divisive movement of thought' has to come to an end. All those loud talks of 'psychological transformation' or radical change of the mind and so on can never bring about a fundamental change in the world. It is nothing more than unadulterated romanticism.



U.G. can be fascinating and repulsive at the same time. But what can it be that prevents others from being in their natural state? Why is there always conflict within and without? U.G.'s answer is simple. The individual is always 'reaching out,' trying to be something other than what he is. This takes him away from himself. And society has put before us the ideals of the perfect man, happy man, great man, etc. And they appear in every culture; spiritual doctrine and tradition handed down through generations to tell one how to behave, what to think and what not to think: all these kill the 'individual' in man and have thwarted the evolutionary process if there is any such thing in nature. We are all living in a 'thought sphere', says U.G., 'your thoughts are not your own. There are only thoughts but one creates a counter-thought — "the thinker" with which one reads every thought.

So one is rooted in thought and struck with the mirage. Ideas have made man only a 'unique animal.' Everyone is selfish to the roots of his hair however much one talks of selflessness. Fear is at the bottom of every religion, God is a neurological need. And as one thinks of God one will have thoughts of sex. The 'perfect man,' 'superman', 'stateless state' are mere myths. Love is another name for fear. 'Thought is bourgeois' and it is its own enemy, ultimately self-destructive. 'This thought has the momentum of millions of years and it cannot be changed.' Mind can never change itself. Body has to undergo a 'chemical change' on its own. It either happens or it does not. 'No one can help you and you cannot help yourself'. Fatalistic?

U.G. is not only apolitical, he is even asocial. There is no religious, cultural or social content in him, he says. Simply because he gives money to Kalyani (who is supposed to be mad and meets U.G. frequently at his place in Basavangudi) to prevent her from begging on the streets, or if he talks to you politely doesn't make him a social animal. He is not bothered which way the world goes. He thinks that the people by whatever they do are going to destroy themselves anyway. When somebody speaks to him he responds. When he feels hunger he eats his food (beaten rice with milk for breakfast, kichidi for lunch and supper). He sleeps just 3 to 4 hours. He takes a bath everyday and usually goes out for a walk in the mornings. His body, 62 years' old, is vulnerable to infection yet remarkably fast in getting over it. His friends look after his needs.' Otherwise, he says, he would be working to earn his living. He lives in Switzerland; every winter he is in Bangalore. Wherever he goes in the world, all kinds of people meet him, from students to scientists.

Why does he talk to people and of what value is it if 'the natural state' he speaks of cannot be achieved through volition? His answer is again simple: 'I am not a saviour of mankind. I am not in the holy business. Man has existed for centuries and he is going to continue. Nobody has given me the mandate. You are that saviour, not me.'

'I am only interested in describing this state, in clearing away the occultation and mystification in which those people in the holy business have shrouded the whole thing. Maybe I can convince you not to waste a lot of time and energy looking for a state which does not exist except in your imagination.'

Will mankind stop at that? Perhaps man will continue to create new cultures, new religions and philosophies. And there will be wars, revolutions, fight against poverty, disease and exploitation, and always that haunting fear of death and desire to live, love and perpetuate. Is it all merely the neurological needs of man?

ఆదివారం ఆంధ్రప్రభ అనుబంధం 25-5-1986

స్వార్థమే సత్యం తదితరం మిథ్య

మానవుని దుఃఖ పరంపరలకు మూలకారణం అశయేనని భగవాన్ బుద్ధుడు నొక్కిచెప్పితే-ప్రఖ్యాత తత్త్వవేత్త యు.జి. కృష్ణమూర్తి మనిషి జీవితంపై తద్విరుద్ధమైన అభిప్రాయాన్ని వ్యక్తీకరించడం ఆశ్చర్యం.

"ఆశలూ, స్వార్థం విడనాడండి అనే ధర్మబోధలు మనిషిని మనసికంగా ద్వంద్వాలకు లోను చేస్తాయి. మనిషి దేహంలోని అణువణువూ స్వార్థచింతనతోనే నిండి ఉంది. ముందుగా మనం ఈ స్వార్థాన్ని గ్రహించి, అర్థం చేసుకోవాలి. ఈ మూలసత్యం గ్రహించలేని వాడు వరమార్థంవైపు ఏ మాత్రం వయనించి, జీవితాన్ని తెలుసుకోగలడు?" యు.జి. కృష్ణమూర్తి తాను ఆధునిక చార్వాకుడినని చాటిచెప్పుకోలేదు. "నేను ఆస్తికుణ్ణీ కాను; నాస్తికుడినీ కాను. అనలుకు నేను అనిపించుకునే స్థితిలో లేని "నేను" నన్నేమని సంబోధించుకోవాలి?" అంటారు. "ఇక్కడ సెతం 'నేను' తప్పదు కదా! మరి వాడాల్సి వచ్చింది. ఈ శబ్దం బాగా అలవాటయిపోయింది. ఇది వ్యావహారిక వాస్తవం మాత్రమే" నేను అన్న శబ్దానికి యు.జి. వ్యాఖ్యానం ఇది.

అయన మాటల తీరు అంతే. మొదటిసారి విన్నవాటికి ఒకలాగు ఉంటుంది. మరోసారి వినేదం. ఇలా రకరకాల భావనల్ని కలిగించే ఆయన మాటలు విన్నవుడు - నల్లని మేఘాల నడుమ తళుక్కున మెరిసే మెరుపులా - ఇదివరకు మనకు తెలియని కొత్త సత్యం గోచరిస్తుంది.

యు.జి.ని చూడటం తటస్థించిన ఓ జ్యోతిష్కుడు ఆయనను చూసి, భగవత్స్వరూపులనీ, శ్రీరామ,శ్రీకృష్ణుల ఉభయావతారమని అన్నారు. అది విన్న యు.జి. ప్రతిక్రియాభాషణ విన్నారా!?

"ఇది నాకు మరీ అవమానకరం. శ్రీకృష్ణుడు ఒక ద్రోహి. తనవాళ్లనే నాశనం చేశాడు. ఇక శ్రీరాముడు రావణునికంటే మరీహీనం. రావణుడే మేలు. సీతతో మర్యాదగా ప్రవర్తించాడు." ఈ మాటలు వింటే సాంప్రదాయకులు చిర్రెత్తిపోవచ్చు. కాని ఒక్క విషయం. యు.జి. వంటి వారి వలుకులు ఏ మూలనో వడి వెలికి వచ్చేవి కావు. దలిత, విప్లవ, అభ్యుదయకర వంథాల్లో వారి మాటల్లాంటివి కావు.

చాలా కాలం పాటు జిడ్డుకృష్ణమూర్తి గారి సాహచర్యంలో ఉంటూ - తనకంటూ ఒకప్రత్యేకమైన "జ్ఞాన చక్షువు"ను సృజించుకొని మట్లాడే యు.జి. మాటల్లో అతిశయోక్తి గోచరిస్తుంది. అయన జె. కృష్ణమూర్తిని "జోకర్ కృష్ణమూర్తి" అంటారు. జిడ్డు గురు-శిష్య వంథాలను తిరస్కరిస్తూనే-ఒక వంథాను పెంచి, పోషించారని యు.జి. ఉవాచ. మరి యు.జి. మాటేమిటి?

"ఎవరూ నావద్దకు ఏ నిరీక్షణతోనూ రావద్దు. రాకండి. నేను మీకేమాత్రమూ సాయం చేయజాలను. అథవా మీకు మీరే సాయం చేసుకోవడం కూడా అసాధ్యం." నలభై తొమ్మిది దేళ్ళకు జీవన వథంలో "నవజ స్థితి" మజిలీని చూసిన యు.జి. అక్కడినుంచే మట్లాడ్తారు. ఆ స్థితిని జ్ఞానోదయం అని పిలిపించుకునే వరివర్తనాదశలో లేని యు.జి.—ఆ స్థితిని జీవిక-రసాయినిక వరిణామం అంటారు.

యు.జి. ఆంధ్రుడు. థియానఫీ, రామకృష్ణ ఆశ్రమాలలో పెరిగి, ఉన్నత విద్యాభ్యాసానంతరం-జిడ్డు కృష్ణమూర్తితో చాలా కాలం ఉన్నారు. తన 49వ ఏటసాక్షాత్కారం-అన్నే మణిల మధ్య నిజం కనుగొన్నారట. ఆ నిజం ఆత్మసాక్షాత్కారానికి అనలు ఆత్మే లేదన్నది. నా గతంలో నేను అనుష్ఠించిన ధ్యాన, ప్రాణాయామ యోగానుల ఫలం కాదు. దానికీ, నా ఈ నవజ స్థితికి నంబంధం లేదు.-అని ఆయన వాదన.

ఇవ్వుడు యు.జి.తో నంవాదం జరిపితే తాను-ఇతరులు అన్న భేదం పాటించాలని పించదట. అయితే వ్యావహారికంగా భిన్నత లేదంటే ఒవ్వుకోరు. చింతనలోనూ అంతే. ఎవర్రైనా మాటాడించి, అడిగితే నరి. లేదా మరి మౌనం, అదే శూన్యం. దుఃఖ నుఖాలకు అతీతుడు. నుఖమూ లేదు; దుఃఖమూ లేదు. ఇదే నవజ స్థితి. దీనినే వరమానందం, బ్రహ్మానందం అని ఎందరేమనుకున్నా-ఒక్కసారి అస్థాయికెదిగితే మరింకోసారి అవిషయమై మనిషి తలచడు అన్నది ఆయన అభిప్రాయం.

ఇంతకీ యు.జి. ప్రబోధ-బాధ ఏమిటి? ప్రబోధ అంటే ఆయనకయిష్టం.

"ప్రైవం మనిషికి భీతివల్ల కలిగిన ఒక మనసిక వరిణామదశ. అన్ని ధర్మగ్రంధాలనూ, అందరూ దేవుళ్లనూ త్యజించినా మనిషికి నష్టంలేదు. అయితే నత్యం ఒకటుంది. నత్యాన్వేషణ తానుగా సాగుతుంది.మద్రానుకు హైదరాబాద్ నుంచి దారంటూ ఉంది. అది తెలియాలి."

యు.జి. నరళ వ్యాఖ్యలలో అంతఃనత్యం ఎవరికైనా ఇట్టే అర్థమౌతుంది.

పి. శ్రీనివాసమూర్తి

'ಪರಮಾದ್ವೈತ'ದ ಕಬ್ಬಿಣದ ಕಡಲೆ

ಇಲ್ಲಿ ವಾದ ಇಲ್ಲ ಇರುವುದೆಲ್ಲ ವೇದ

ಅನುವಾದಕರು: ಬಿ.ಎ. ರಂಗನಾಥ ಮತ್ತು ಡಿ. ಗುರುರಾಜರಾವ್, ಪ್ರಕಾಶಕರು, ಕೃಪಾಂಜಲಿ ಕಲಾವಿದರು, ಬಸವನಗುಡಿ, ಬೆಂಗಳೂರು-4. ಪುಟಗಳು-152, ಬೆಲೆ ರೂ. 25 1978

ಇದು ಯು.ಜಿ. ಕೃಷ್ಣಮೂರ್ತಿಯವರ ಆತ್ಮಾನುಭವಗಳ ನಿರೂಪಣೆಯು ಹಾಗೂ ಅವರೊಂದಿಗಿನ ಸಂಭಾಷಣೆಗಳ ಅನುವಾದ ಯು.ಜಿ. ಯವರು ಎಲ್ಲರಂತೆ ಲಗ್ನವಾಗಿ ಗಂಡು ಮಕ್ಕಳ ತಂದೆಯಾಗಿ, ಪತ್ನಿ ತೀರಿಕೊಂಡ ಮೇಲೆ ವಿಭಿನ್ನವ್ಯಕ್ತಿಯಾದರು ಎನ್ನುವುದು ಒಟ್ಟು ಸಾರಾಂಶ. ಅವರಿಗೆ ಹೊದಲಿನಿಂದ ಇದ್ದ ಒಂದು ಬಗೆಯ ಆಧ್ಯಾತ್ಮಿಕದ ಆಸಕ್ತಿಯು ಧರ್ಮಜಿಜ್ಞಾಸೆ, ವಿವಿಧ ತತ್ವಗಳ ಅಧ್ಯಯನ, ಮಹಾಧಿಪತಿಗಳ ಸಂಪರ್ಕ ವಿಚಾರ ವಿನಿಮಯ, ಥಿಯಾಸಫಿ ತತ್ವಗಳ ಅಧ್ಯಯನ, ಮಹಾಧಿಪತಿಗಳ ಸಂಪರ್ಕ ವಿಚಾರ ವಿನಿಮಯ, ಥಿಯಾಸಫಿ ತತ್ವಗಳ ಒಲವು-ಅನುಷ್ಠಾನ ಮುಂತಾದ ಒಳ್ಳೆಯ ಬಾಳಿಗೆ ಅವಶ್ಯಕವೆಂದು ಪರಿಗಣಿತವಾದ ತತ್ವಗಳ ವಿವಿಧ ಮುಖಗಳ ಮುಖಾಂತರ ಅನ್ವೇಷಣೆ! ತೊಡಗಲು ಪ್ರೇರೇಪಿಸಿತು. ಅದರ ಫಲವಾಗಿದೆ ಅನ್ವೇಷಣೆ ನಿಂಬುದೂ ಚಿಂತನೆ ಯೆಂಬುದೂ ನಿರರ್ಥಕವಾದುವು. ಮಹ. ಮಹಾಧಿಪತಿಗಳು ತತ್ವಗಳು ಎಲ್ಲವೂ ಠಕ್ಕು ಎಂಬ ನಿಲುವಿಗೆ ಯು.ಜಿ. ಅವರು ಬಂದರು. ವಿವಿಧ ದೇಶಗಳ ಸಂಚಾರ, ಸಂಪರ್ಕ, ಅವರುಗಳ ರೀತಿ, ನೀತಿ, ವಿಚಾರ, ಆಚಾರ, ವ್ಯವಹಾರಗಳಿಂದ ಅವರು ತಮ್ಮದೇ ಆದ ಒಂದು ಸಮಗ್ರ ನೋಟವನ್ನು ದಕ್ಕಿಸಿಕೊಂಡಂತೆ ಸೂಚಿತವಾಗುತ್ತದೆ. ಅನ್ವೇಷಣೆ, ಚಿತನೆ, ಅಧ್ಯಯನ, ಸಂಚಾರ, ವಿಚಾರ ವಿನಿಮಯಗಳು ಅವರನ್ನು ವಿಭಿನ್ನ ವ್ಯಕ್ತಿಯನ್ನಾಗಿಸಿತು ಎಂದು ಈ ಕೃತಿಯಿಂದ ಗ್ರಹಿಸಬಹುದಾಗಿದೆ. ಯು.ಜಿ. ಈ ವರೆಗೆ ಮಾನವ ನಂಬಿರುವ ಯಾವುದನ್ನೂ ಒಪ್ಪರು. ದೇವರನ್ನಲ್ಲ ಎಂಬ ಪ್ರಜ್ಞೆ (ಅವರು ಅದನ್ನು ಪ್ರಜ್ಞೆಯೆಂದು ಕೂಡಾ ಒಪ್ಪುವುದಿಲ್ಲ) ಅವರಲ್ಲಿ ಮೂಡಿದುದರ ಫಲವಾಗಿ ಅವರ 49ನೇ ಹುಟ್ಟಿದ ಹಬ್ಬದಂದು, ಅವರು ಅರಿವಿಲ್ಲದೆ, ಅವರ ಇಚ್ಛೆ ಆಸಕ್ತಿ ಪ್ರಯತ್ನಗಳಿಲ್ಲದೆ ತಾನೇ ತಾನಾಗಿ ಅವರ ದೇಹದಲ್ಲಿ ಕೆಲವು ಪರಿವರ್ತನೆಗಳಾದವು. ಆ ಪರಿವರ್ತನೆಗಳ ವಿವರಗಳನ್ನು ಅವರ ಹಾಗೂ ಅವರ ನಿಕಟ ವರ್ತಿಗಳ ಬಾಯಿಂದ ಕೇಳಿದಾಗ "ಶಿವೋಹಂ" ಎಂಬ ಸ್ಥಿತಿಯ ಚಿತ್ರ ಮೂಡುತ್ತದೆ. ಪಂಚೇಂದ್ರಿಯಗಳ ಕೆಲಸ ಬುದ್ಧಿ ಪೂರ್ಣ ಆಗುತ್ತದೆ ಎಂಬುದು ಭ್ರಮೆ ಎಂದು ಯು.ಜಿ. ಭಾವಿಸಿದ್ದಾರೆ. ಅವರು ನಿರೂಪಿಸುವ "ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿ" ಎಂಬುದು ಗ್ರಹಿಕೆಗೆ ಬರುವುದು ಕಷ್ಟ. ಯು.ಜಿ. ಅವರನ್ನು ಅರ್ಥ ಮಾಡಿಕೊಂಡಿರುವ ರಾಮಕೃಷ್ಣರಾಯರು ಯು.ಜಿ. ಯವರ ತತ್ವಗಳನ್ನು ಶಂಕರರ ತತ್ವಪ್ರತಿಪಾದನೆಗೆ ಹೋಲಿಸುತ್ತಾರೆ. ಯು.ಜಿ. ಅವರು ಸ್ವತಃ ರಾಮಕೃಷ್ಣರಾಯರ ಈ ಧಾವನೆಯು ಬಗೆಗೆ, ಇದ್ದರೂ ಇರಬಹುದು ಇಲ್ಲದೇನೂ ಇರಬಹುದು. ಎಂದು ಸೂಚಿಸುತ್ತಾರೆ. ಯು.ಜಿ. ಅವರು ಪಡೆದಿರಬಹುದಾದ "ನೈಸರ್ಗಿಕ ಸ್ಥಿತಿ" ಪಡೆಯಲು ಅನ್ಯರಿಗಂತೂ ಸಾಧ್ಯವಿಲ್ಲ. ಆ ಸ್ಥಿತಿ ಪಡೆಯಲು ಯು.ಜಿ. ಯವರು ಏನೂ ಕ್ರಮ ಸೂಚಿಸಿಲ್ಲ. ಸೂಚಿಸಿದರೆ ಅದು ವಸ್ತು ನಿಷ್ಠವಾಗುವುದಿಲ್ಲ. ಅದು ಬರೀ ಠಕ್ಕಾಗುತ್ತದೆ. ಆದುದರಿಂದ ಕಾವು ಏನನ್ನೂ ಬೋಧೆ ಮಾಡುವುದಿಲ್ಲ ಎನ್ನುತ್ತಾರೆ ಯು.ಜಿ. ರಾಮಕೃಷ್ಣರಾಯರ ವಿವರಣೆಗಳಿಂದ ಯು.ಜಿ. ಅವರ ಭಾವನೆಗಳನ್ನು "ಪರಮಾದ್ವೈತ" ಎನ್ನಬಹುದೇನೋ! ಇದ್ದಿನ ವಿಚಾರ ಧಾರೆ ಸುಲಭ ಗ್ರಾಹ್ಯವಲ್ಲ ಎಂಬುದು ನಿರ್ವಿವಾದ. ಗ್ರಾಹ್ಯವಾಗಲಾರದುದರ ಬಗೆಗೆ ಅಭಿಪ್ರಾಯ ಹೇಳುವುದು ತಪ್ಪಾಗುತ್ತದೆ. ಪುಸ್ತಕಕ್ಕೆ ಇಪ್ಪಿರುವ ಬೆಲೆ ಬಹಳ ಜಾಸ್ತಿ.

—ಹರಿತಸ್.

I. EXPRESS: SATURDAY - 1980 December 13.

The real U.G.

I read with great interest the recent article on U. G. Krishnamurthy whom I have known for quite sometime (Misc. Nov. 29). The author deserves all out appreciation for his keen sense of understanding of the "quintessential UG" and for his style of expression.

But in my opinion, to call UG a 'Prophet of anti-wisdom' is rather misrepresenting if not actually misleading. I am reminded of Emerson's famous lines: "If you want your neighbour to believe in God, first show what your belief in God can make you like." That is exactly the position of UG when he comes down vehemently on those who brag about their rich heritage of ancient wisdom throwing empty phrases at him. UG only points out that the wisdom we are so proud of should first operate in our lives which are unfortunately shallow.

UG is heard often times asking "How do you explain the poverty, squalor and untouchability in this country which preaches and talks endlessly about the oneness of life and unity of life"? One has to hang his head in shame!

The unbiased and unprejudiced approach to UG reveals no contradictions in his talks. On the contrary we are simply thrilled to find countless confirmations of the statements made by the upanishadic seers in a very natural but refreshingly new and stunning way when we listen to UG.

K. CHANDRASEKHAR BABU.

Bangalore.

యూజీ కృష్ణమూర్తి జీవితతత్వం

[యూజీ కృష్ణమూర్తి. ఒక జీవిత కథ. రచన: మహేష్‌భట్, తెలుగు సేత: కొర్లిమర్ల చంద్రశేఖర్, ప్రతులకు: విశాలాంధ్ర పబ్లిషింగ్ హౌస్ వారి అన్ని శాఖలు; పేజీలు: 212; వెల: పాదాప్రతి: రూ. 80/-; విశేష ప్రతి: రూ.100/-]

'యూజీ'గా ప్రసిద్ధుడైన తత్త్వవేత్త ఉప్పలూరి గోపాలకృష్ణమూర్తి పుట్టుక చేత తెలుగువాడని, తెలుగువారికే చాలామందికి తెలియదు. ఈయన 1918 జులై 9వ తేదీన మచిలీపట్నంలో జన్మించారు. పుట్టిన ఏడు రోజులకే ఆయన తల్లి భారతి కన్ను మూసింది.

శ్రీ యూజీ కృష్ణమూర్తి తన ఏడవ యేట అడయార్‌లో ప్రఖ్యాత తత్త్వవేత్త జిడ్డు కృష్ణమూర్తి ఉపన్యాసం విన్నారు. యూజీ తన ఆధ్యాత్మిక అన్వేషణలో సనాతన ఆచారాలలోని డొల్లతనాన్ని గుర్తించారు. థియొసాఫికల్ సొసైటీగాని, రమణ మహర్షిగాని ఆయన అన్వేషణకు లక్ష్యాల్ని చూపలేకపోయారు. థియొసాఫికల్ సొసైటీ తరపున యూజీ యూరోపులో, అమెరికాలో ఉపన్యాసాలిచ్చారు. బ్రస్సల్స్‌లో ప్రసంగిస్తున్నప్పుడు "నేను చెబుతున్న సమాచారమంతా శాశ్వతం కాదు. అరువుతెచ్చుకున్నదే. కాస్త బుర్ర వున్న వాడెవడన్నాసరే ఇంతకంటె ఎక్కువగానే కుప్పజేసి అప్పజెప్పగలడు. ఇది వాకేం యథార్థమనిపించదు. ఎందుకిట్లా వా కాలాన్ని వ్యర్థం చేసుకోవడం?" అనిపించిందాయనకు.

శ్రీ జిడ్డు కృష్ణమూర్తిని అపర బుద్ధావతారంగా విశ్వసించి అనీబిసెంట్ ప్రభృతులు స్థాపించిన "ఆర్డర్ ఆఫ్ ది స్టార్ ఆఫ్ ది ఈస్ట్" సంస్థను కృష్ణమూర్తిగారు రద్దుచేసినప్పుడు యూజీ ఆయన ఔన్నత్యానికి మంత్రముగ్ధులయ్యారు. కాని తర్వాత తర్వాత కృష్ణమూర్తి బోధనలు యూజీకి వచ్చలేదు. వారిరువురూ చాలాసార్లు కలుసుకున్నారు. ఒకరికొకరు సన్నిహితులయ్యారు. కాని యూజీ, కృష్ణమూర్తి గారి మార్గాన్ని ఏమాత్రం ఇష్టపడలేదు. యూజీ వివాహం చేసుకున్నారు. ఆయనకు ముగ్గురు పిల్లలు.

1961లో ఆయన భార్యాపిల్లలతో తెగతెంపులు చేసుకున్నారు. ఆయన భార్య కుసుమ 1963లో మరణించింది. అప్పట్నాయన ఎక్కడున్నారో ఎవరికీ తెలియదు. ఆరు నెలల తర్వాత ఆమె మరణవార్త తెలుసుకున్నప్పుడు కూడా ఏ ఆందోళనా చెందలేదు.

యూజీ స్నేహితురాలు వాలంటైన్ (స్విస్ వనిత) ఏర్పాటుచేసిన యూజీ కృష్ణమూర్తి సంచార నిధితో ఆయన దేశదేశాలు పర్యటిస్తుంటారు. ఎక్కడా ఉపన్యాసాలివ్వరు, పుస్తకాలు రాయరు. ఆయనము కలిసినవారు చాలా మంది ఆయన ప్రభావానికి లోనవుతారు. భారతీయులలో మహేశ్ భట్, విజయానంద్, వర్వీన్‌బాబీ ఆయన అభిమానులు. యూజీ తానై ఎవరినీ కలుసుకోవడానికి ప్రయత్నించరు. కలుసుకున్నవారికి కూడా ఏమీ బోధించడానికి ప్రయత్నించరు. ఎవరితోనూ గాఢమైన సంబంధం పెట్టుకోవాలని అనుకోరు. ఇవ్వటికీ యూజీకి భారతదేశంలో ఇతర దేశాలలో అసంఖ్యాకంగా అభిమానులున్నారు.

చాలా సంవత్సరాలుగా యూజీని కలుసుకుంటూ ఆయనను అర్థంచేసుకోవటానికి ప్రయత్నించిన సుప్రసిద్ధ సినిమా దర్శకుడు మహేష్‌భట్ ఇంగ్లీషులో యూజీ జీవిత కథను, ఆలోచనా ప్రవంతిని వివరించే పుస్తకం రచించారు. శ్రీ కొర్లిమర్ల చంద్రశేఖర్ ఈ పుస్తకాన్ని చక్కని నుడికారంతో తెనిగించారు. వేదాంత పరిభాషను తెనిగించేటప్పుడు కూడా పాఠకులకు బరువయ్యే రీతిలో కాక సులభంగా బోధపడే మాటలనే ఎంచుకున్నారు.

"పరాయి అనుభవాలు ఏ మార్కుకో దోహదం చేయవు. సొంత అనుభవాలు సరేసరి. లేకపోతే మన బతుకులన్నీ ఒక మధురగీతమై వుండేవి."

"వెతుకులాట ముందు అంతమైతే నేగాని ఏదన్నా జరగడం సాధ్యంకాదు"

శ్రీ యూజీ దృష్టిలో అసలు 'మనసు' అనేది లేదు. సత్యమనేది అసలెక్కడా లేదు" ప్రతి ఒక్కరూ ఆశించేది ఒక్కటే; బాధవెరగని సుఖం. అయితే ఒకటి (బాధ) లేకుండా ఇంకోటి(సుఖం) మాత్రం కావాలంటే అది సాధ్యపడే పనికాదు" అంటారు యూజీ.

సినీనటి వర్వీన్‌బాబీ మతి చలించిన దశలో కొన్నాళ్లు యూజీతో కలిసి జీవించింది. మతి వున్న వాళ్లకు మతిలేని వాళ్లకు వెంట్రుకవాసంత తేడాయే వుందంటారు యూజీ. "ఈ సంఘంతో పాత్తుకుదరక వాళ్ళు చేతులెత్తేసారు. వాకైతే సంఘంతో తగాదానే లేదు. ఉన్నదున్నట్టు ఒక్కసుంటా. దాని చట్రంలోకి సులభంగా ఇమిడిపోతాను. అదే వాకూ, వీళ్లకీ భేదమనిపిస్తుంది" అంటారు యూజీ.

"అసలు ఈ లోకమంటే ఏమిటి? ఇద్దరి మధ్య సన్నిహిత సంబంధమే" అనే యూజీ ఆలోచన విశేషమైనది.

మతాలతో, మతాచార్యులతో నిమిత్తం లేకుండా ఎవరికి వారుగా ఆలోచించుకోవటానికి మహేష్‌భట్ రాసిన 'యూజీ కృష్ణమూర్తి: ఒక జీవిత కథ' ఉపయోగపడుతుంది. తత్త్వజిజ్ఞాసకులవారందరు తప్పక చూడవలసిన పుస్తక మిది. గ్రంథాలయాలన్నిటిలో వుండదగినది.

— రామమోహనరాయ్

ఈ వారం విడుదల

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వెలుగు కిరణాలు
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డంకెల్ ప్రతిపాదనలు
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మన ఆర్థిక వ్యవస్థకు చీడ పురుగులు బహుళజాతి సంస్థలు
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పై పుస్తకములు సాహిత్య వికేతన్ వారి ప్రచురణలు. సాహిత్యవికేతన్, 3-4-852, బర్కత్‌పూరా, హైదారాబాద్. మరియు 29-19-42, దోర్న కల్‌రోడ్, సూర్యారావుపేట, విజయవాడ-2

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ఈ పై పుస్తకములు పాకెట్ సైజులో భారత భారతి పుస్తకముల సిరీస్‌ను ప్రచురించారు. ప్రతులకు సాహిత్యనికేతన్,బర్కత్‌పురా, హైదరాబాద్.

యూజీ కృష్ణమూర్తి జీవిత కథ

తుమ్మలపల్లి గోపాలకృష్ణమూర్తి అనే ఆయన గుడివాడలో ప్లీడర్, శ్రీమంతుడు. ఆటు బ్రాహ్మణీకం పట్ల మక్కువ, హిందు సంస్కృతిక జీవనం, పట్ల గౌరవం, ఇటు ఆంగ్ల భాషా విద్యల యందు గౌరవం సమన్వయ రీతులలో ఆధ్యాత్మ విషయాలను తెలుసుకోవాలనే ఉత్సాహం--యివన్నీ ఆయనను ఆనాడు 'థియోసాఫికల్ సొసైటీ'లో సభ్యుడుగా తయారుచేశాయి. డా. అనీబిసెంట్ ప్రభావం, అధ్యక్షతలలో జ్వాజ్వల్యమానంగా వెలిగిపోతున్నఈ సొసైటీ తెలుగు (సర్కార్) జిల్లాలలో కేంద్రస్థానం యేర్పరుచుకునేందుకుగాను ఆయనే గుడివాడలో పెక్కు ఆస్తులు భవనాలు వదిలారు. దుర్గమ్మ ట్రస్ట్ పేరిట ధన సదుపాయం చేశారు. ఆ గోపాలకృష్ణమూర్తిగారి దౌహిత్రుడు ప్రస్తుత కథా నాయకుడు ఉప్పలూరి గోపాలకృష్ణమూర్తి (ఇంగ్లీసు ఎక్రోనిమ్ U.G.K.- యు.జి.కె.). ఉ.గో.కు ప్రత్యేక శిక్షణ పొందాడు. చదువులలోను, యితర కార్యకలాపాలలోను దివ్యజ్ఞాన సమాజంలో సభ్యుడుగా వుండి, ఆ సారస్వతమంత పఠించాడు. ఆకళింపు చేసుకున్నారు. దానిలో అధికార పదవులూ నెరపారు. దాని తత్వ ప్రచారం దేశ దేశాలు తిరిగారు. వారి 'అన్వేషణ'కు నిరంతర ప్రవృత్తి ప్రకాశానికి ఈ సంస్థ తప్పిని తీసుకురాలేక పోయింది. జె. కృష్ణమూర్తితో కొన్నాళ్లు గడిపారు. అతి త్వరలోనే నిరసించారు. స్వామి శివానందను, శంకర పీఠాధిపతులను, రమణ మహర్షిని కలుసుకున్నారు. ఒక్కొక్కచోట ఒక్కొక్కరకమైన అనుభవం గడించారు. 'కాసు ఎగరేసి అది చెప్పిన బొమ్మం ప్రకారం జీవితం గడపటానికి అలవాటు పడిన మనిషి (పేజీ-35) - ఈ జీవితం శుష్కం, యిందులో 'పరమార్థం' అంటూ యేమీ లేదు. దాని కోసం వెదకడం వరుగులు తీయడం అంతా వ్యర్థం అనే నిర్ణయాలకు వచ్చారు.

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1918లో జన్మించిన యు.జి.కె. ఈ కథనం ప్రకారం 1967లో మరణించారు అనలేముగాని చాలా అనేక అంతస్తులను గడిచారు; ఈ 'స్థితి' యొక్క ఆస్తిత్వాన్ని గురించి ప్రశ్నలు వేసుకున్నారు. మంచి 'వివక్షత'ను గడిచి యిప్పటికీ 'సచేతనంగా' ప్రపంచ పర్యటనలు చేస్తున్నారు. 'మానవకోటికి నా సందేశం అంటూ యేమీ లేదు' అని స్పష్టపరిచిన, వలుకరించిన వారికి హితవచనాలు వలుకటానికి మటుకు వెనుదీయరు. 'ఆహితం' వెలుబుచ్చటానికి జంకరు. భార్యను, యితడు కుటుంబ సభ్యులను 1961లోనే పరిత్యజించటం, 1963లో భార్య మరణం, 1982లో కుమారుడు వసంత్ మరణం, 1991లో జీవితం రెండవ దశలో తనను పెంచి పోషించిన వాలంటైన్ మరణం...యిలా అనేక 'అవస్థ' లను గడిచారు.

ఈ పుస్తకాన్ని ఇంగ్లీసులో రచించిన శ్రీ మహేష్ భట్ యల్.యస్.డి (LSD) , భగవాన్ రజనీష్‌లకు సహవాసి. ఈ రెంటినీ వదలి యూజీకెను సమాశ్రయించారు. ఆయన ఉపదేశాలలో సూచనలతో తన జీవితాన్ని కూడా తిరుగవ్రాసుకున్నారు. దీనిలో యు.జి.కె. కంటె రచయిత గురించినవే ఎక్కువ జీవిత వివరాలు ఉన్నాయి. జీవిత కథ వ్రాయడం కోసం ఆయన (యు.జి.కె)తో తిరగడం, వ్రాస్తున్నప్పుడు తన అనుభవలేశం, ఫ్లాష్‌బ్యాక్‌గా అసలు జీవితాంతాలు.... యిలా జీవిత చరిత్రను వదకొండు అంతర్భాగాలుగా విభజించి వ్రాశారు. పుస్తకం రెండో భాగంలో ప్రశ్నలు - జవాబుల్లో (పేజీ. 192). 'దేవుడిని పూజించడం మేలు (పేజీ. 198). అనిపోదాహరణంగా చెబుతారు. 'ప్రజల్ని ఒక విలువలవ్యవస్థలోకి వెట్టటం వీమాత్రం ఆశించతగ్గది కాదు' అంటారు. 'మనలతుకుల్లో రోగాన్ని సంఘర్షణ ఆక్షేపగిల్చింది. నేను - అహం - తాను - నువ్వు - కేంద్రం ... ఆత్మ యివన్నీ కృత్రిమ కల్పితాలు. వాటికి అస్తిత్వమే లేదు' అంటారు (పేజీ 203).

ఆధ్యాత్మిక జీవిత నన్నివేశాలకు 150 పేజీలు కేటాయించి, సంతోషణలకు 50 పేజీలు మాత్రమే యివ్వడం వల్ల, యుజికె అసలు ఏం చెబుతున్నారు, ఆయన్ను గురించి యింకా వివరంగా ఆయన భావనేశాలను గురించి విపులంగా తెలుసుకోవాలంటే మరే పుస్తకాలు సంపాదించాలి - అని ఉత్సుకత కలుగుతుంది చదువరులకు. వీటిని గురించి స్పష్టమైన వివరణ యీ పుస్తకం చివరి పేజీలలో దొరకదు. బిబ్లియోగ్రఫీ లేదు సరికదా - భారతదేశంలో, అందునా తెలుగుదేశంలో యుజికె అధ్యయన కేంద్రాలు యేమయినా వున్నాయా - ఎక్కడ వున్నాయి, ఎవరికి వ్రాయాలి ... అనే ప్రశ్నలు చదువరి మనసులో మగ్గిపోవలసిందే. వాటికి మరో ఆలంబనం దొరకదు.

ముచ్చటగా అచ్చయిన యీ పుస్తకాన్ని అందరూ ఆసాంతం చదువుకోవచ్చు.

డా. ఎన్.సి. రామానుజాచార్యులు
పోస్టు బాక్స్ నెం. 5018,
బొసెంట్ నగర్, మద్రాసు-600 090.

సంభాషణలలో సారం

కృష్ణమూర్తి రూపంలో (సంభాషణలు) యుజికె జీవిత వేదాంత సరళిని పరిచయం చేశారు. ఈ పుస్తకాన్ని ఇంగ్లీసు నుంచి అనువదించిన శ్రీ కొల్లిమర్ల చంద్రశేఖర్ రచనకు 'బాపాటంగా, సరళంగా చదివించే గుణం' తీసుకువచ్చారు. చదువరికి మానసిక శ్రమ లేకుండా విషయ అవగాహన జరుగుతుంది.

యుజికె. చెప్పినప్రకారం ఆయన జీవితం వెడుకు లాట్లు. ఇందులో ఒక విపత్తు తటస్థించింది, 1967లో. దానినే 'మరణసదృశం' చేశారు. శారీరకంగాను మానసికంగాను ఆయనలో జరిగిన మార్పులు (TRANSFORMATION, MUTATION వగైరా) యీ విపత్తు! దీని అనంతరం ఆయన మామూలు మనిషి అవటానికికొన్ని సంవత్సరాల విరామం పట్టింది. అమామూలుమనిషిఅయినారు.(EXTRA ORDINARY).

ఆధ్యాత్మికత, జ్ఞాన బోర .... అంటూ యేమీ లేవు అంటారు ఆయన. వాటిని గురించి మాట్లాడుతున్న ప్రతివాడూ ప్రజలకు కావలసిన దొంగ వోదార్పులు యిస్తున్నాడు. యుజికెకి అర్థం చేసుకోవాల్సిన అవసరం గడిచిపోయింది. 'అర్థం చేసుకోవటానికేం లేదు' అనే తెలివి కలిగింది. (పేజీ. 186). ఆ వివేకమే యిప్పటికే ఆయనలో మెలుగుతోంది. 'పరిష్కృతి మనలో కల్పించిన ఉపాసనా వ్యక్తిత్వాన్ని పదిలంగా కాపాడుకోవాలనే త్రాపత్రయం' వంటి వాటిని ఆయన ఎత్తి చూపుతారు.

డా॥ మాడభూషి భావనాచార్యులు
P.O. పిఠాపురం - 533 450 తూ॥గో॥జిల్లా A.P.

ప్రపంచంలో "అభ్యుదయం" గూర్చి ఉపన్యసిస్తూ యిలా అన్నారు.

"నారదాను, తులసీదాను కొందరు సనాతన బావాలు కలవారనీ, వారు రాజరిక యుగంలో పుట్టి, తమ కవిత్వం ద్వారా ఆ వ్యవస్థనే పరిపుష్టి నొందించారు. కాబట్టి వారి కవిత్వాన్ని గంగలో పారెయ్యాలనడం అభ్యుదయం కాదు. మహాకవులు ఏ వ్యవస్థలో, ఏ యుగంలో పుట్టినా వారు మన కెల్లప్పుడూ మహాకవులే అవుతారు. వార్తాతిరేకంతో మన ముఖాన్ని వికసింపచేసేశక్తి, అతిశయ దు:ఖంతో మన కళ్ళను చెమ్మగిల్ల చేసే శక్తి తమ కవిత్వంలో ఉన్నంత వరకూ, మన హృదయాలకు అలాంటి కోమలత్వం ఉన్నంత వరకూ యీ మహా కవులకు ఎలాంటి ప్రమాదమూ లేదు. పూర్వ కవులను పరిత్యజించమని అభ్యుదయ వాది ఎవడూ చెప్పడు. ఏ బ్రిటిషోడే చెబుతాడు. ఇది నా వ్యక్తిగత అభిప్రాయమని మీరు అనుకోకూడదు. గోథే మొదలగు మహాకవుల రచనలను పాశ్చాత్య ప్రణాళిక నుండి తొలగించాలన్న ప్రొఫెసర్ డూరింగు అభిప్రాయాన్ని ఫెడరిక్ ఎంగెల్స్ మహాశయుడు తీవ్రంగా ఖండించాడు. కారాల్ మార్క్సాయన్ మహోన్నత మానవుడు పైట 244. జయంతి పబ్లికేషన్స్ విజయవాడ)

దీనిని బట్టి మన మహాకవుల గ్రంథాలనూ - మన మూల గ్రంథాలనూ గతానుగతిక దృష్టితోకాక, గతార్కిక భావనలతో యువతరం పఠించడం అత్యవసరం. అట్టి మూల గ్రంథాలలో "గూఢ చిత్ర ధవాస్య ప్రణాళిక" ఒకటి.

విశాలాంధ్ర
జూలై 14, 1994

INDIAN EXPRESS

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Prophet of anti-wisdom

He was born in India 63 years ago. The world has become his home. His thought currents are uncommon and yet all-embracing. His speech has an intensity, depth and energy of a rare kind. He talks in clear and simple English displaying vast knowledge on a variety of subjects, not necessarily spiritual, but any topic from disease to divinity.

The man is U.G. Krishnamurti, who prefers to call himself U.G., an enlightened man who pooh-poohs enlightenment, self-realisation, illumination, god-realisation etc. But people, who are interested in such phenomena and those who have known him closely, consider him the perfect example of an enlightened man.

U.G. does not address public meetings although he is an accomplished speaker but informally meets and talks to those who come to see him. Nobody is asked to come and nobody is asked to go. The room where he meets people limits the number. He has no organisation nor does he want one because he says that what he is saying can never be propagated. He considers propaganda, spiritual or otherwise, is evil.

Yet, there is no dearth of people in India and abroad who flock to meet him everyday. Such gatherings present a kaleidoscopic spectacle of all types of people — pragmatists and zealots of modernism, conformists and traditionists, bhagavatars to nuclear scientists and Gandhians to Naxalites — all sitting around U.G. listening to him.

Such informal discussions have been recorded, transcribed and circulated by people who are interested in them. When asked for permission to publish them he answers "my teaching, if that is the word you want to use, has no copyright. You are free to reproduce, distribute, interpret, mis-interpret, distort, garble, do what you like, even claim authorship without my consent or permission of anybody."

What does he say? Great teachers, sages, saints and saviours of mankind have tried to free man from ignorance and enlighten him whereas this enigmatic individual comes along and tries to free us all from the 'wisdom of the ages'. He says that the two broad capacities man has developed through the centuries, viz., the ability to control events in the environment and the ability to look ahead and prepare himself for all and every conceivable situation in life are the very things that are the causes of man's sorrow.

He emphasises that man has no freedom of action — he does not mean the fatalistic philosophy of India — that all religious, psychological or consciousness-altering systems will make man unhappy, more neurotic than ever before and at best they simply make man unhappy in a new and richer way. Because man's problems are neurological, they cannot be solved on psychological, religious or ethical levels. All such systems and techniques are exercises in futility.

He says that if man is freed from the burden of culture, be it oriental or accidental, man comes into his own natural state. The natural state he is talking about is the physical condition of man's being, the functioning of the living organism with an extraordinary intelligence of its own. He explains that this natural state has nothing to do with religiosity. It is simply a physical and physiological one. It is not a spiritual or a religious condition. It has no mystical overtones nor any social content either. This natural state has nothing to do with the experience coming out of the use of chemical drugs, like LSD. Those are the experiences and 'trips' in the wrong direction. This is not an experience at all, he says.

When asked, how one can get into this 'state', he says "that is not the way . . . . and there is no other way. And any attempt on your part to put yourself into your natural state is actually taking you away from that . . . ."

U.G. was born on July 9, 1918, in Masulipatnam in Andhra Pradesh and was brought up by his maternal grand-parents because his mother died seven days after he was born. His grandfather was a rich lawyer and an active member of the Theosophical Society. U.G. describes his household as having been steeped in philosophy, religion, karma, reincarnation, Brahman, reality, maya and what have you, talked over at every meal. As a boy U.G. met many theosophical leaders and also leaders of several religious movements. This background naturally created a taste for an ascetic way of life and throughout his boyhood he dreamed of living as a monk. Even when he was 14, he was drawn to holymen of those days.

He was specially attracted to Swami Sivananda Saraswati and visited him for almost seven years. It was during that time that he practised all the spiritual exercises and yogasanas and was disillusioned by the self-torturing religious systems nad techniques of ascetic life.

When he was 21 U.G had already been suffocated by the dust of all the holymen. Nevertheless, at the suggestion of a persuasive friend, he visited Ramana Maharshi in his Ashram. He spent only two hours there. But, his outlook was changed for ever. He felt that nobody could help him and he had to go on an "unchartered sea without compass, without a boat; not even a raft to take him". He wanted to find out for himself and by himself what was the state of Ramana Maharshi and others like him. He also rejected the concept by which we accept certain beliefs and try to live up to them in our daily life with the hope that by due steps, we become spiritual. And yet his interest in matters spiritual remained and he continued to study philosophy and psychology at the University of Madras but left it without taking a degree.

When his grandfather died leaving him a considerable fortune, he drifted, as he describes it, into the activities of the Theosophical Society as a lecturer mainly because, as he puts it, he had nothing else to do. Eventually he rejected the Theosophical Society as well.

In the late 1940's towards the end of his time in the Theosophical Society, U.G. came under the influence of J. Krishnamurti to whose lectures he regularly went for seven years. He threw off this influence also. Nowadays he dismisses him as he dismisses all spiritual teachers. He considers the entire teachings of J. Krishnamurti as a shoddy piece of spiritual goods which is 'outmoded, outdated archaic hogwash'.

He then left India and lived in foreign lands but his inward struggle continued. He escaped into what he calls' constant and fruitless travelling' across the continents and around the globe.

By the time he was 42, he had exhausted all his rich inheritance. His marriage broke up and his inner crisis landed him in the streets of London in utter bankruptcy and at the brink of inevitable insanity. It was a strange state. His biographers were later to call it as the 'dark night of the soul' to describe those years. In his view there was no heroic struggle, temptation and worldliness, no soul-wrestling urges, no poetic climaxes but just simply a withering away of all that he ever aspired for and hankered after in his life.

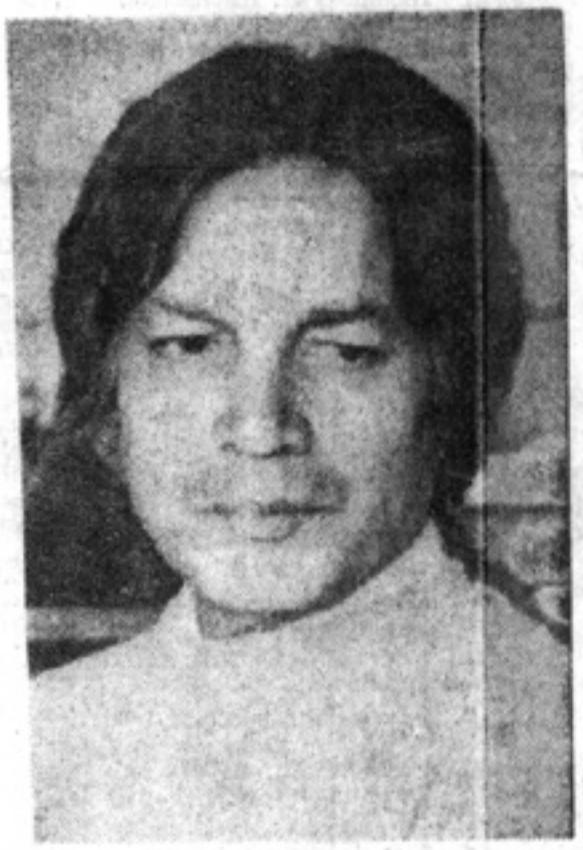
It was towards the end of his down and out years that a chance meeting with Madame Valentine de Karven, a Swiss woman, who was then working at the Indian Consulate, Geneva, that turned his life. She made a home for him ever since in the Alpine village of Saanen, a place he loved most.

It was there in Saanen, the land of seven hills and seven valleys, began the years that ended on his 49th birthday in what he called the 'calamity' which put him in his natural state. He has since then been describing the functioning of that state in utterly non-religious terms.

Although he had come to a definite and positive conclusion that all the great teachers deluded themselves and deluded others, the basic question whether there is any such state that those claimants talked about persisted and found no answer.

Even how he says he hasn't found an answer, and that none will ever find the answer to that question.

It was while he was sitting under a wild chestnut tree overlooking the beautiful valley that the question just disappeared and there were no more questions after that. This ending of all questions blasted every cell, every nerve, every gland in his body and followed on seven consecutive days by seven different things happening to him which carried him through the state of



death on to his natural state, the nature of which he has been describing ever since. He says that this natural State is acausal. It just happens. It is not a thing to be achieved or attained. It is a life of the senses functioning naturally without thought thrusting itself into the affairs of the senses.

When asked what use is this natural state, U.G. pauses for a short while and says 'none whatsoever'.

— R. SUBRAMANYAM.